

ATHARVA PRATISAKHYA

*Edited for the first time together with an introduction,
English translation, notes and indices*

BY

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अथर्द्धप्रातिशाख्यम्

पञ्चनदीयविश्वविद्यालये वेदवेदान्तभाषाविज्ञानाद्यध्यापकेन विद्याभास्कर, वेदान्तरत्न
व्याकरणेतीर्थ, एम. ए., एम. ओ. एल., डी. लिट्. (पंजाब), डी. फिल्. (ऑक्सन)
इत्यादिविविधविरुदावलिविभूषितेन सूर्यकान्तशास्त्रिणा सम्पादितम्,
स्वोपज्ञभूमिका-आंग्लभाषानुवाद-व्याख्या-सूत्राद्यनु-
क्रमणिकाभिः परिवर्धितं च

लवपुरम्

विक्रमसंवत् १९९६

Manohar Electric Press, Lahore (India)

TO

PROFESSOR FREDERIC WILLIAM THOMAS C.I.E., M.A., PH.D., F.B.A.

EX-BODEN PROFESSOR OF SANSKRIT, OXFORD

AND

CHARLES MACIVER GRANT OGILVIE C.B.E., I.C.S.

SECRETARY, GOVERNMENT OF INDIA, DEFENCE DEPARTMENT.

PREFACE

In 1933, while editing the *Ṛkṭantra*, a *Prātiśākhya* of the *Sāmaveda*, I instituted, in notes, an exhaustive comparison of that treatise with other *Prātiśākhyas* and *Pāṇini*. Excellent editions of the *Prātiśākhyas* belonging to the *R̥gveda*, *Vājasaneyisaṃhitā* and the *Taittirīyasaṃhitā* were accessible through the labour of Müller, Weber and Whitney; the American scholar also published, in 1862, the *Caturadhyāyikā* under the name of *the Atharvaprātiśākhya*, while a treatise, unanimously titled *the Atharvaprātiśākhya* by the available manuscripts, was edited by Vidyārthī of Lahore in 1923 and published by the University of the Panjab in 1926. While the editions of the first four *Prātiśākhyas* had the distinct advantage of presenting the text with judicious comment, the last one was published without any comment or notes, although it contained much that was palpably disjointed, incomplete and enigmatic. The editor's promise, in the preface, that he would offer, in due course, an amplified edition with comment, remained unredeemed, and the work, a mere sealed-book, instead of contributing to the solution of the grammatical puzzles, greatly increased them, so much so that I had to drop it altogether from my comparative notes on the *Ṛkṭantra*.

After the publication of the *Ṛkṭantra* in 1934, I became absorbed in other labours, notably in the preparation of an *Index Verborum* to Tulasī Dāsa's *Rāmāyaṇa*, an urgent national demand and an effort in the direction of placing the vernacular studies in India on a scientific basis. But all the while the idea of interpreting the enigmatic rules of the *Atharvaprātiśākhya*, with a view to focus them on the relative chronology of the Sanskrit grammar, was growing stronger in me, till, in May 1935, with the completion of the said *Index*, I got leisure, luckily crowned with a State Scholarship from the Panjab Government to enable me to profit by a sojourn in Europe. On my joining Oxford in July 1935, while proposing a subject for dissertation, I could select no more useful work for me

than the rehabilitation of the Atharvaprātiśākhya, a choice which was welcomed by eminent European colleagues.

On the singularity of this treatise and the very peculiar position it occupies in the Sanskrit grammatical literature, I may refer the reader to my introduction to this work, adding here casually that the Atharvaprātiśākhya, presented in this volume, is fundamentally different from that of Whitney or Vidyārthi; it is the only typical illustration of *the sūtra in the making*, the sole representative of the nomenclatory Prātiśākhya A, and a work that has notoriously suffered at the hands of successive redactors.

While raising so many points of considerable historical importance our Prātiśākhya warrants that the available Atharvaveda, *i. e.* the vulgate, is not *Śaunakiya*, although it has been so described by Professors Roth, Whitney, Bloomfield and Lanman and on their basis by the compilers of Vedic histories. This also incidentally confirms a large number of those AV. readings, on which almost all the AV. mss. are unanimous, but where RW. and Lindenau have emended the text, the number of such emendations being about 50 in the 1924 edition.

As regards the method, which I have adopted in editing the text, I may refer to the section *the plan of the text* in the introduction, adding, however, that the portions of the Atharvaprātiśākhya likely to be taken as comment are not so—these, instead, form the main body or the predicative part of the work—and that the division of the text into sūtras and comment, so injudiciously created by the authors of our treatise, has been adopted here simply for the sake of clarity and ready reference.

While summarising the conclusions of earlier grammarians on the age-long controversy about the priority of the Prātiśākhyas to Pāṇini and *vice versa*, I have tried to approach the subject from a new point of view, basing my results not on terminology, as has been customary till late, but on vital historical subtleties, such as the treatment of *tvé* by Pāṇini and the Prātiśākhyas, and have differed, on my own reasons, from Roth, Müller, Weber and Liebis, agreeing partly, in result, with Goldstücker, Burnell, Wackernagel and Macdonell.

Before issuing the work I should express my gratitude to those who have helped me to accomplish it. The work owes its existence, in the present form, to the generosity

After obtaining the Kashmir Moleod Sanskrit Studentship from the University of the Panjab, I requested the Provincial Government to grant me State Scholarship; in securing this I was helped by the late Prof. Dr. A.C. Woolner—the then Vice-Chancellor of the University, Mr. R.S. Sanderson M.A., C.I.E.—the then Director of Public Instruction, Mr. P. Marsden I.C.S.—the then Secretary Transferred Departments, the late Mahātmā Hans Raj, Bājā Narendra Nath M.A., the Hon'ble Mr. Justice Bakshi Tek Chand M.A., LL.B., Rai Bahadur Lala Durga Das B. A., LL.B., the Hon'ble Sir Gokul Chand Narang Kt., M.A., Ph.D., Bar-at-Law,—the then Minister for Local Self-government, Mr. Manohar Lal M. A., Bar-at-Law (now Finance Minister), Rai Sahib Lala Lal Chand (now Asstt. Secretary, Finance Department), Pandit Nanak Chand, M.A., Bar-at-Law, Rai Bahadur Lala Mukand Lal Puri, M.A., Bar-at-Law, Rai Bahadur Lala Diwan Chand Saini B.A., LL.B., and the Hon'ble Sir Firoz Khan Noon Kt., B.A., Bar-at-Law—the then Minister of Education.

In special I wish to offer my most respectful thanks to Sir Herbert William Emerson K.C.S.I., C.I.E., C.B.E., D.Litt. etc. the then Governor of the Province and Chancellor of the University (now High Commissioner for refugees under the protection of the League of Nations) for the very kind personal interest he took in the matter; but for his supreme magnanimity and unreserved kindness, the thing would have never been accomplished.

of the University of the Panjab and the Provincial Government, who granted me, in those days of acute financial stringency, a State Scholarship, giving me, thus, the leisure for those necessarily extended studies by which alone one can make solid contribution to Sanskrit grammar, a subject of admittedly uncommon difficulty; and I am sincerely thankful.

In Europe, joining Oxford on the advice of Dr. Thomas Quayle of India House, (London) I had the singular fortune of studying with Professor F.W. Thomas, for whose work as a scholar and for whose unfailing personal kindness and courtesy, I give expression to my feelings of admiration and sincere gratitude.

During vacations I had the pleasure of coming in close contact with Professors E. H. Johnston (Oxford), R. L. Turner (London), H. W. Bailey (Cambridge), J. Bloch (Paris), W. Kirfel and G. Deeters (Bonn), H. Lüders and B. Breloer (Berlin), F. Weller (Leipzig) and E. Sieg (Göttingen), each contributing to my knowledge and happiness, and to these I remain grateful.

Professors L. Renou (Paris) and P. Thieme (Breslau) offered suggestions through correspondence.

I am greatly beholden to Dr. H. N. Randle, Librarian, India Office Library (London), who readily secured for me the loan of required manuscripts and facilitated my studies by expeditiously supplying me with the required number of books.

It would, indeed, be difficult for me to exaggerate the value of the assistance I uniformly received from the entire staff of the Indian Institute (Oxford), St. Catherine's Society, and the Oxford University Registry.

My special thanks are due to the Librarian, Bodleian Library (Oxford), who readily placed the only manuscript of my theses, at my disposal for purposes of printing.

I owe a special tribute to the Hon'ble Mr. Manohar Lal M.A. (Cambridge), Barrister-at-Law, Finance Minister, Panjab who, inspite of his manifold public duties, has found time to see this work, in process of print, from stage to stage.

It is, indeed, with no small satisfaction that I make public mention of the excellent work done by Messrs. Mehar Chand Lachhman Das, in connection with the printing of this work. Thoroughly technical and extremely tedious as the work is from start to finish, accentuated throughout where that is permissible according to the Veda, it is no small credit to an Indian firm that they have been able to print it so very neatly and accurately. The way to completion has been tedious, but the uniform kindness and the alert and intelligent helpfulness of all with whom I have had to do at the press, particularly Paṇḍit Vijayānanda Śāstrī, the keen-eyed proof-reader, have made our progress smooth, and I am sincerely thankful.

True comradeship and a rare devotion to duty were shown by my wife, since August 1936, when our Beloved daughter Indirā died and I was yet in the middle of my labour in Europe, a calamity in which we were supported by the constant and almost paternal care we received from the Hon'ble Mr. Justice Bakshi Tekchand M.A., LL.B. of the Lahore High Court in India, and from the Hon'ble Sheikh Sir Abdul Qadir Kt. B. A., (Cambridge), Barrister-at-Law, Member, India Council (London) in Europe, and to both we tender our most sincere thanks. But for the very active and unfailing personal kindness,

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particularly that of the former to my bereaved family in India, this work would never have been completed ; and it is, indeed, a great pleasure to us that we are able to make this public expression of our thanks.

I may mention, in the end, that the work was submitted to, and accepted by the University of Oxford for the award of the degree of Doctor of Philosophy, in the year 1937, with Prof. Dr. F. W. Thomas (Oxford) and Geheimrat Prof. Dr. H. Lüders (Berlin) as examiners.

Lahore, }
22. 3. 1939. }

Sūrya Kānta

ABBREVIATIONS.

ABORI.	Annals of Bhandarkar Oriental Research Institute, Poona.	C, S, Sāy.	Oriental Studies, London.
ABr.	Abridgment; abridged recension of the Atharvaprātisākhya.	CA.	Commentator or Sāyaṇa on the Atharvaveda.
Acta Or.	Acta Orientalia.	CCA.	Caturadhyāyikā (an Atharvaprātisākhya); Whitney.
Aindra School.	On the Aindra School of Sanskrit Grammarians; Burnell.	CAPr.	Commentator to Caturadhyāyikā.
AJP.	American Journal of Philology.	Chips.	Commentator to the Atharvaprātisākhya.
Altind. Gr.	Altindische Grammatik; Wackernagel, Debrunner.	Critical Studies.	Chips from a German workshop; Müller.
Altind. Synt.	Altindische Syntax; Delbrück.		Critical Studies in the Phonetic Observations of Indian Grammarians; Varma.
APA.	American Philological Association.	Epigr. Beitr.	Epigraphische Beiträge; Lüders.
APr.	Atharvaprātisākhya.	Ex.	Examples occurring in the Atharvaprātisākhya.
APrM.	Atharvaprātisākhya; the main manuscript.	Gesch. d. ind. Litt.	Geschichte der indischen Literatur; Winternitz.
APrŚ.	That śākhā of the Atharvaveda to which the Atharvaprātisākhya belongs.	GGA.	Göttingische Gelehrte Anzeigen.
AV.	Atharvaveda.	Grundriss.	Grundrisses der vergleichenden Grammatik der indogermanischen Sprachen; Brugmann and Delbrück.
BD.	Bṛhaddevatā; Macdonell.	IF.	Indogermanische Forschungen.
BHS.	Bhāṣikasūtra; Kielhorn; Ind. Stud. X.	IHQ.	Indian Historical Quarterly.
Black Yajus.	Veda of Black Yajus School; Keith.	Ind. Akzent.	Indogermanische Akzent; Hirt.
BLE.	Bloomfield-Edgerton: Vedic Variants; reference: page.	Ind. Ant.	Indian Antiquary.
Bloomfield. AV.	The Atharvaveda; (Grundriss der indo-Arischen Philologie und Altertumskunde.	Ind.Stud. or ISl.	Indische Studien; Weber.
BORI.	Bhandarkar Oriental Research Institute Library.	JAOS.	Journal of American Oriental Society.
BSOS.	Bulletin of the School of	JRAS.	Journal of Royal Asiatic Society.
		Kaś.	Kaśikā.

Kat	Kātyāyana.		Notes; Whitney.
Kaumubha.	Sabdakaustubha; Bhaṭṭoji.	Trans. APA.	Transactions of the American Philological Association.
KZ	Kuhn's Zeitschrift (Zeitschrift für vergleichende Sprachforschung; vereinigt mit d. Beiträgen zur Kunde d. indg. Sprachen).	TS.	Taittiriyaśamhitā.
"		Vārtt.	Vārttikas of Kātyāyana.
L.	Lanman; on Noun Inflection in the Veda; JAOS. X. reference: page.	Ved. Stud.	Vedische Studien; Pischel and Geldner.
L. AV.	Lanman; Atharvaveda; Translation and Notes.	VPr.	Vājasaneyipratisākhya; Weber; Madras ed. differs in numbering sūtras; hence left.
L. L. Trans.		VS.	Vājasaneyisamhitā.
Lind	Lindenau (Atharvaveda 1924).	Vyāsaś.	Vyāsaśikṣā; Lüders.
Ling. Soc. of Ind.	Linguistic Society of India; Journal.	W.	Whitney's Grammar, reference: rule; 1924 ed.; Leipzig.
M	Macdonell; Vedic Grammar; reference: page.	W. Trans.	Whitney's Atharvaveda; Translation and Notes.
Mar.	Marginal notes in the Atharvapratīśākhya ms.	Wa.	Wackernagel; Altindische Grammatik; reference: rules and page.
MBh.	Mahābhāṣya; Kielhorn; reference: vol., page.	WZKM.	Wiener Zeitschrift für d. Kunde d. Morgenlandes.
MBhā.	Mahābhārata.	ZDMG.	Zeitschrift der Deutschen Morgenländischen Gesellschaft.
Nir.	Nirukta; Roth, Sarup, Sköld.	ZII.	Zeitschrift für Indologie und Iranistik.
OLZ.	Orientalistische Literaturzeitung.	Zur Einführung.	Zur Einführung in die indische einheimische Sprachwissenschaft; Sitzungsber. d. Heidelberger Akad. d. Wiss.; Phil. Hist. Klasse, 1919-20.
Oertel; Synt.	Syntax of disjunct cases in the Prose of the Brāhmaṇas.	Zur Kenntnis	Bartholomæ; Sitzungsber. d. Heidelberger Akademie d. Wissenschaften Philosophisch-historische Klasse, 1920-26.
or Syntax		II.	Other Vedic Works as in Vedic Concordance or Lanman, AV. pp. ci - cvi.
P	Pāṇini.	III.	Abbreviations of grammatical terms as in Whitney and Macdonell.
Pa or Paipp.	Paippalāda śākhā of the Atharvaveda.	IV.	As the whole work is necessarily full of references, particularly portions dealing with accent, I have avoided the use of <i>cp.</i> , and <i>see</i> etc. and have used the abbreviation, in lieu of it; thus:—
Papers.	Papers on Pāṇini; Sköld.		"Om, its use and formation: Bloomfield....." means for the use and formation of <i>om</i> <i>en</i> Bloomfield.
P. and the Veda.	Pāṇini and the Veda; Thieme.		
Pat.	Paṭaṅjali.		
Phit.	Phitsūtras of Śāntanava; Kielhorn.		
Prakrit Gr.	Grammatik der Prakrit Sprachen; Pischel.		
Prāt.	Prātīśākhya.		
EPPr.	Ṛgvedapratīśākhya; first reference to MD. Śāstri, second to Müller's grand numbering.		
RT.	Riktaṅtra, Burnell, Śūryakānta.		
RV.	Ṛgveda.		
RW.	Roth and Whitney.		
SPP.	Śaṅkara Paṇḍuraṅga Pandit's edition of the Atharvaveda.		
SPAW. or Sitzungsber.	Sitzungsberichte der Preussischen Akademie der Wissenschaften.		
SBV.	Śāyana on RV.		
SV.	Śāmaveda.		
TPr.	Taittiriyaśamhitā; Whitney; (Madras ed. also consulted.)		
Trans	Atharvaveda Translation and		

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CORRECTIONS.

For clarity and convenience full references have been given; the correct figure being shown in English.

P. L.	Incorrect.	Correct.	82. 21.	६. ५८. ४.	६. ५८. 1.
<i>Introduction :</i>			86. 26.	२४. २. ४.	14. २. ४.
21. 35.	sama ñjānn	samañjānn	93. 3.	१. ४. १०.	10. ४. १०.
<i>Text :</i>			93. 18.	१३. १. २२.	१३. 2. २२.
18. 4.	३०. ११. १.	3. ११. १.	101. 11.	३. ४६. ५९.	३. ४६. ५६.
19. 20.	४. २१. १२.	४. २१. 1.	101. 22.	८. ५. २.	८. ५. 1.
19. 21.	४. २९. १२.	४. २९. 1.	102. 11.	१२. १. १४.	१२. 2. १४.
25. 1.	१३. २. १२.	१३. २. 11.	102. 27.	× × ×	add ex. 61.
25. 12.	७. ४६. ४.	७. 79. ४.			पर्यैनान् ९. २. ५.
30. 18.	२. ३४. ४.	may be deleted	105. 27.	१३. ३. ४.	12. ३. ४.
34. 32.	६. १७. १.	६. 71. १.	105. 28.	१३. ३. १२.	12. ३. १२.
35. 17.	१२. ३. १०.	१२. ३. 20.	112. 23.	८. १०. १३.	८. १०. 23.
35. 21.	१. ३३. ६.	2. ३३. ६.	117. 34.	१२. ३. १७.	१२. ३. 15.
35. 30.	६. ७३. २३.	६. ७३. 2—3.	119. 5.	त्वं	त्वं
36. 14.	८. ७. १०.	८. ७. १०.	119. 31.	८. ४. ५२.	18. ४. ५२.
41. 3.	१. ११. ११.	5. ११. ११.	126. 18.	१०. २. २१.	१०. २. 11.
43. 1.	१८. २. १५.	१८. २. 25.	127. 23.	३. १२. १.	३. १२. 2.
45. 10.	१२=५५	१२=५५॥२०॥	133. 15.	१. १. ३२.	18. १. ३२.
		(APrM.sūtra number may be added)	133. 29.	75g.	75b.
48. 5.	१८. ११. ५.	१८. १. 15.	136. 24.	76a.	76d.
53. 6.		Read APrM.sūtra number 1 after एकारो..	149. 6.	१९. १.	29. १.
			149. 32.	76c.	76i.
55. 15.	१३. २. १२.	१३. 1. 12.	151. 6.	76g.	76j.
69. 6.	न आगमत्	न आ गमत्	157. 1.	76e.	76l.
73. 2.	पुनरा यात	पुनरायात	160. 13.	१. ७. ३३.	10. ७. 3.
			164. 20.	७. ६१. १.	७. 62. १.

INTRODUCTION

I

MANUSCRIPT MATERIAL

I. The APr. comes down to us in two recensions :—

a Abr. = Abridgment ;

b APrM. = amplified ; the main Atharva-Prātiśākhya MS.

For *a*, the following material has been used :—

(1) *Al. Alvar State Library*, No. 327 ; Samvat 1908 ; script Nāgarī.

A copy of an original ms., now deposited in India Office Library, London.

Title : atharvaprātiśākhyam ।

Signature at the end of the first Prapāṭhaka : iti śrī atharvavedīyaprātiśākhe-prathamapādaḥ samāptaḥ ।

Col. : atharvavede prātiśākhye tṛtīyaḥ prapāṭhakaḥ samāptaḥ । iti *lagham prātiśākhāṃ* samāptaḥ । miti āśāḍha kṛṣṇā 13 bhṛguvāsare samvat 1908.

Importance : this is the only one available ms., which specifies “*laghu prātiśākhya*”, thus establishing the existence of the two recensions. The point will be discussed later on.

At places corrupt ; virāmas scanty and irregular.

(2) *B = Brhaspatiṇi*.

A copy of a codex from BORI., now deposited in India Office Library, London ; Samvat 1717 ; script Nāgarī.

Contents :—

1 Māṇḍūkī Śikṣā : iti māṇḍūkīśikṣā samāptā । p. 13.

• 2 Jyotiṣagrantha : evaṃ śaunakaśākhāyāṃ brahmavedasyaṅgaṃ jyotiṣagranthaṃ brahmakāśyapānuvādaṃ samāptam । p. 24.

3 Mahāśānti : iti śrī atharvavede mahāśāntiḥ samāptaḥ | p. 41.

4 Dantyoṣṭhyavidhi : iti dantyoṣṭhyavidhiḥ samāptaḥ | p. 50.

5 Kālātita-Prāyaścitta : 5 lines.

6 Caturadhyāyikā : caturadhyāyikā samāptaḥ | p. 57.

7 APr., beginning : śrī mahāgaṇapataye namaḥ | p. 57.

End : iti atharvavede prātisākhye ṛṭiyaḥ prapāthakaḥ | p. 60.

8 Chandaściti : iti śrī chaṇḍaḥ samāptaḥ | p. 61.

Col. : samvat 1717 varṣe bhādrapadamāse kṛṣṇapakṣa ||

ravivāsare adyeha śrī Anahalapurapattanamadhye (cp. SPP's B, J, P and R mss. of the AV.) vāstavyam ābhyamtarajñātiyapaṃcoli Somajisuta Bṛhaspatijipāthanārtham || śubham bhavatu | kalyāṇam astu | śrī | śrī | śrī |

Practically correct, lacuna here and there.

(3) *J=Jagadīśa* : BORI. No. 12 of 1870-71 ; Samvat 1718 ; script Nāgarī.

Fol. 6 ; 8½" × 4" ; 10 lines a page ; 22 letters a line.

Nasals instead of anusvāra : taddhitāntam instead of taddhitām—

Title : ātharvaṇe prātisākhya-prārambhah | grāmtha | patra 6 | da. durlabha Jagadīśani pothi che | śubham bhavatu |

Col. : ātharvaṇe samhitālakṣaṇagranthe prātisākhyamūlasūtram sam p ū r ṇ a m | samvat 1718 varṣe kṛttikāśudi gurau Kaṇvālayanivāsina paṃcakalpī śrī 6 Rāma-candrātmajaNāgajitsūnū Bhavadevākhyanedaṃ grāmtham likhitam | śivam astu ||

(4) *M=Mādhavaḥ* : BORI. No. 6 of 1884-86 ; undated ; script Nāgarī ; Fol. 8 ; 7½" × 4" ; 8 lines a page ; 18 letters a line ; carelessly scribbled ; practically correct ; virāmas properly marked with orange colour.

Front page : || prātisākhya patra 8 ||

pustakam kṛtam adrākṣam kṛtam ca likhitam mayā |

iti jñātvā na me gālīm rmā duḥ pustakavācakāḥ ||

|| prātisākhya patra 8 ||

Col. : ṛṭiyaḥ prapāthakaḥ | prātisākhyamūlasūtram samāptam | paṃcoli śrī 6 Jayakṛṣṇasuta-Rāmajisusurajibhrātr-Sāpmaḥjibhrātr-Mādhavajīpaṭha-nārtham Mādhavajikena likhitam |

śrī | śrī Lūṇanāthasa che | śrī | śrī |

(5) *N=Nṛsimhaḥ* : BORI. No. 175 of 1880-81 ; Samvat 1676 ; script Nāgarī.

Fol. 4 ; 9½" × 4" ; 11 lines a page , 36 letters a line.

Prṣṭhamātrās preponderate.

Carefully written ; correct ; sūtras numbered at the end of each Pāda.

Beg. : om namo gopījanavallabhāya namaḥ | om namo brahmavedāya | athāto nyayādhyayanasya.... etc.

Col. : sūtra 7 | ṣaṇḍikā 6 | iti śrīprātisākhye ṛṭiyaḥ prapāthakaḥ samāptaḥ | iti prātisākhyamūlasūtram samāptam | samvat 1676 varṣe āśvinavadi 13 some adyeha śrīstambhatīrthavāstavyam śrīmadābhyamtarajñātiyapaṃcalpī śrīMurārī tadanuja-Nṛsimhena svayam likhitam idam | yādṛśam iti jñāyān na me doṣaḥ | śrī gopījanavallabho jayati | śubham astu | kalyāṇam astu |

Importance : it uses Ṣaṇḍikās (ṣ = kh = k) instead of Pādas. We shall see that Kaṇḍikās are original and Pādas later.

(6) *P=Pañcapāṭalikā*; BORI. No. 1/1873-74; undated; Nāgarī script.

Fol. 23; $10\frac{1}{2}" \times 5"$; 9 lines a page; 31 letters a line; not correct; virāmas irregular.

The codex contains:—

- 1 Pañcapāṭalikā : 10 leaves.
- 2 Dantyoṣṭhyavidhivistara : 3 pages.
- 3 Kālātīta-Prāyaścitta : 3 lines.
- 4 Caturadhyāyī 9 leaves.
- 5 APr. 5 pages, upto the end of *dvitīyaḥ prapāṭhakaḥ*.

(7) *VR=Vrajabhūṣaṇa*; BORI. No. 87 of 1880-81; Śaṃvat 1753; script Nāgarī. Fol. 75; No. 63 missing; $10\frac{1}{2}" \times 4\frac{1}{2}"$; 8 lines a page; 32 letters a line; neat hand; fairly correct.

The codex contains:—

- 1 Vaitānasūtra : iti pūrvārdhaḥ samāptaḥ | f. 60.
- 2 Caturadhyāyikā : iti caturadhyāyikā samāptaḥ | f. 69.
- 3 APr. : iti śrī atharvavede prātisākhye tṛtīyaḥ prapāṭhakaḥ | f. 73.
- 4 Chandaściti : iti śrī chaṇḍaḥ samāptaḥ | f. 75.

Col. : śaṃvat 1753 varṣe caitraśudi 2 ravau adye (ha) śrī Anahīlapurapattanavās-tavyaṃ abhyamtarajñātiyatulāpuruṣa brahmamṛdamahimahādānādi atirudra-karmāhitāgni paṃcakṛtvā cāturmāsyaājitripāṭhi śrī AnantaajisutaVrajabhūṣa-ṇena śrī sāmphaśirpaṇa (Śivārp-) buddhyā likhyāpitam idaṃ paropakārāya |

(8) *S=Bhāṣā*; last word of the ms.; Oriental Institute, Baroda; Acc. No. 13788; duplicate of 7598; now in India Office Library; undated; script Nāgarī.

Written in a hurry; virāmas not properly marked, *dya* and *gha* confused; at places sūtras omitted; uses anusvāra before a nasal.

Beg. : om namo' tharvavedāya namaḥ | *athāto*....iti.

Col. : tṛtīyaḥ prapāṭhakaḥ | prātisākhyamūlasūtram samāptam || a ka | kha ga | gha ṇa | ca ṭa | cha ṭha | ja ḍa | jha ḍha | ṇa ṇa | ta pa | tha pha | da ba | dha bha | na ma | ya śa | ra va | la sa | va ha | i kṣa | iti mūlade bhāṣā ||

(9) *V=Viśvanātha*: Asiatic Soc. of Bengal; No. 7852-54B; Śaṃvat 1671; script Nāgarī.

Fol. 55; first 26 missing; $9\frac{1}{4}" \times 4\frac{1}{4}"$; 12 lines a page; 28 letters a line; carefully written; correct; virāmas properly marked with orange; sūtras not numbered; Pādas and Prapāṭhakas noted.

The codex contains:—

- 1 Mahāśānti : incomplete; fol. 34-35 missing.
- 2 Caturadhyāyikāsūtra : 36-43; caturthaḥ pādaḥ | caturtho' dhyāyaḥ | śrī | iti caturadhyāyikā samāptam | śaṃvat 1671 varṣe jyeṣṭhavadi |
- 3 APr. : tṛtīyaḥ pādaḥ | prātisākṣaḥ samāptaḥ | caturtho' dhyāyaḥ samāptaḥ | rāo'tri 6 | navamī | śrīḥ | pothī | śaṃvat 1671 varṣe jyeṣṭhavadi | f. 46.
- 4 Pañcapāṭalikā : iti pañcapāṭalikā samāptaḥ | f. 53.
- 5 Dantyoṣṭhyavidhivistara : iti dantyoṣṭhavidhiḥ samāptaḥ | f. 55.
- 6 Kālātīta-Prāyaścitta : iti kālātītaprāyaścittam samāptam |

Col. : śaṃvat 1671 varṣe jyeṣṭhavadi 12 some adyeha śrī Vācāle nagaravāstavyanā-

garajñatīyarālaśrī-Puṇyakāputra Mādhavajībhṛātr Viśvanātha adhyayanā-
rtham ।

śubhaṃ bhavatuḥ । kalyāṇam astuḥ । sriḥ rastu ।

tailād rakṣej jalād rakṣe rakṣet śrathalabaṃdhanāt ।

parahaste na dātavyaṃ evaṃ vadati pustikām ॥

All these mss. apparently originate from the same district in Deccan, as is shown by the colophon in some, and by the practical unanimity of reading in all. Some of them do show minor orthographical variants, such as the use of anusvāra before a nasal, doubling of *ṇ* in varṇṇa, the use of prṣṭhamātrās beside those usual; but these are not regular in any one of them, and occur, more or less, in all; hence they are not of force and extent enough to ensure their division into families

Division :—

Abr. divides the work into three Prapāṭhakas. The first Prapāṭhaka contains three Pādas, while the second and the third have four each.

Sūtras are numbered only by J and N, which are, of course, the most reliable of all. J uses Śaṇḍikās instead of Pādas, numbering them consecutively upto the end.

The numbering of sūtras is as follows :—

I		II		III	
Pādas.*	Sūtras	Pādas.	Sūtras.	Pādas.	Sūtras.
I	28	I	15	I	22
II	15	II	21	II	33
III	14	III	28	III	20
		IV	18	IV	7
					= 284

It is noteworthy that the Abr. mss. confuse Prapāṭhaka with Adhyāya and Pāda, indicating thereby that they have no sure tradition behind them, that they are using the terms just to mark the division one way or the other. We shall see that the Abr., both in its construction and division, is entirely fanciful.

II. *APrM.* = the *man Atharva-Prātisākhya MS.*; Panjab University Library, Acc. No. 3057; Samvat 1668; script Nāgarī.

Fol. 54; complete.

Title: atharvaprātisākhya ।

Col.: atharvaprātisākhya । ṛtīyaḥ prapāṭhakaḥ samāptaḥ । itī prātaśākhyaḥ mūtrasūtraḥ samāptaḥ । samvat 1668 varṣe dvitīya āśāḍhavadī 6 śaṣṭhī bhṛguṇe vāsare । leṣakapāṭhakaryo śubhaṃ bhavatu । rāma । rāma ॥

rāma is repeated on each folio above fol. number.

Letter-analysis :—

- a 24720 in the body of the MS.
- b 106 text letters on the margin.
- c 1158 comment letters on the margin.

25984.

* The division into Pādas necessarily implies four

Virāmas.

585 ; meagre, irregular ; at places causing confusion.

Mātrās.

Mātrās of *e, o, ai*, and *au* 2834 (+15+3=2852) ; cf. below.

Prṣṭhamātrās¹ occur only in :—

मघां	1.2	शचधिं	32.2
शम	1.3	विगृह्यात	37.9
हित	5.8	याथेषु	39.4
योग	8.4	निगयेत्	48.7
चाष्ट	10.10	आप्यति	43.3
हास्तु	16.4	घोपनातस्तु	48.8
अप्याह	10.16	धदि	52.11
प्रत्यस्य	has been corrected into	प्रे—	2.5
विश्रायेनम्	has been corrected into	यै—	6.10
लङ्गुः	has been corrected into	ने—	12.2

Upadhmāniya, occurring only at two or three places, is written अनागसः पुष्यते 10.4, ततप्परि, बृहतप्परि, वायोप्परि, उत्क्रामातप्परि 44.5-6.

Jihvāmūliya does not occur.

Palaeography.²

The scribe has written an artistic hand throughout. He has tried to beautify letters by adding curves to them, thus leading to unnecessary confusion of *p* and *y*, *dya* and *gha*, *śca* and *śva* and so on, as will be seen from a study of the script. It is not, that the distinction between *p* and *y* is not known to him that he writes sometimes *p* exactly like *y* or vice versa, or *dya* just like *gha*, *dr* similar to *da*, *skr* looking like *stu*. He knows that he intends *paratvāt* (not *yaratvāt*), *namaskṛtya* (not *stuty*), *īdrk* (not *īdak*) and so on, as is clear from the fact that these letters are not corrected on revision, while scores of other blunders, palaeographic and otherwise, have been set aright. The real cause of the trouble is the conflict between art and utility, coupled with a comparatively flexible character of the then prevailing script.

A study of the typical letters is given in the accompanying plates.

The utility of such a study can be illustrated by one example. On fol. 49, line 13, the MS. reads *āghāyaśṛṅgam* which is not found in the AV. and has cost me dozens of readings of the whole Saṃhitā. It was after this type of script analysis that I realized that the MS. *ya* stands here for *ṭā* (टा) and that the scribe has just joined the lower hook of *ṭ* with the following mātrā of *ā*. The reading *āghātāḥ* does occur at 4.37.5 (cp. ex. 147 under 317) and the elision of *visarjanīya* in *āghātā(h) śr*— is sanctioned by the APr.

We shall see how some of these letters were misread by Vn., and the whole APr. text turned into a mass of blundering absurdities.

The MS. is correct, excepting, of course, confused treatment of *anusvāra* and irregular extension or abbreviation. Confusion of *r* and *ri*, *kṣ*—*kṣy*, *y*—*j*, *jñ*—*ny*, *ṣ*—*kh* has been tabulated below, but not with any idea of dogmatism ; because what we may attribute

1. Reference to fol. and lines.

2. Cp. Ojha, Palaeography p. 73, and Plate XXVII (dated 1208, 1278).

as confusion to scribe, may possibly turn out to be a real reading of a particular AV school.

ORTHOGRAPHY.

I. Words showing *n*, besides anusvāra and *anusvāra* plus nasal* :—

bhavanti	29	bhavanti	23	bhavamnti	215
ānta	20 times	ām̐ta	... 48 times	am̐nta	33.9; 376
cārantam	53	cāram̐tam	twice		
ksaranti	611			ksaram̐nti	61
antāḥ	7 times	am̐tāḥ	34.12	am̐ntāḥ	twice.
prēṣyantam	7.1				
yanti	77	vam̐ti	50.5		
jayante	7.8				
cyavante	7.13				
mādayante	82				
yachanti	83				
yanti	10.12	yam̐ti	56.5	yam̐nti	.. 505
dhārayante	twice	—m—	21.1		
antārikṣam	twice	—m̐—	.. 18.6	—m̐n—	.. 10.3
pr̐ncanti	20.10				
sāmante	twice				
āntavat	423				
abhyaghāyāntya-	42.7				
bhīmāntaḥ	473				
antakyā	... 50.4				
sāhanti	.. 51.1				
sāmantaḥ	twice				

Words showing anusvāra plus nasal :—

layam̐ntām	67	yāsyāṃn ānu	252
namam̐nte	6.10	yāvaṃn am̐hurō	268
mārayam̐nti	7.12	akhanam̐n nasā	279
śarpam̐nti	.. 7.15	apacam̐n mānasā	.. 279
pr̐ṣṣṣṣ	8.1	rājāṃnyāḥ	.. 283
pr̐nam̐nti	8.3	vim̐dam̐nte	304
tam̐ nna	94	pr̐aisam̐nyāḥ	3012, 47.8
tr̐yātāṃn no	9.14	āsam̐nvāt	354
am̐nyātāḥ	11.12	jñātīm̐n nīr-	361
sap̐vat̐sarām̐n māsān	13.15	anām̐m̐reditām̐	3711
m̐nām̐ntam̐	.. 14.4	nām̐mo	37.11
nyām̐n	17.7	ārpitam̐n nnahī	.. 391
karmam̐nyāḥ	18.9	vadhām̐ nāpa—	29.2
jaghāṃnyām̐	18.11	ūrnām̐m̐radā(h)	39.14
vr̐sam̐nyānti	.. 19.14	tm̐āṃnyā	41.8
kaṃnyālā	19.14	—dhar̐syāṃn itī	41.11
stan̐dyam̐n eti	26.1	saram̐nyūḥ	52.2
stām̐ānam̐ āpi	24.12		

I. Words, where anusvāra represents *n* (or *n* = *t*) :—

vik̐sarām̐ dāk̐ṣipām̐	.. 5.5	trais̐ubhām̐ nīrātaksata(t)...	10.16
āsam̐ dāsā	.. 9.5	naṃnām̐ nām̐asā (n)	12.4
sārvām̐ jam̐bhayāt	... 10.8	pāpmam̐ d̐hehi (n)	... 17.12

* Reference . fol. and lines.

vibhrājam dāṇḍām (n)	25 2	cāram jātūn (n)	41.2
añjanam dhātā (n)	28 1	āyam tāḥ (n)	53.1
āvavṛtram tējobbih (n)	28 11	sārvām jayema (n)	43 5
mām nāpagāḥ (t)	28 14	gopāyām kuksilāḥ (n)	51 6
jāram nāma (t)	35 13	rinamn napāḥ (n+a)	25.9
taṁ nāvagrhiyāt (t)	52 14, 53 12	yāsyāmn ānu -(n+a)	25.2
dāsyūm dādatt (n)	32 12	āyam nekāksaram	53.1
āsam dāṇḍārayoh (n)	37 5	ānājanamn ānavayāḥ	54.3
vadhām nāpa- (t)	39.2		

Passages registered under 140 have been omitted.

IV. Words like *bhavamti* (with anusvāra for *n*) number about 252.

V. *ñ*, *ñ*, *ṇ* and *m*, occurring in the interior of a word, are written with *ṁ*.

VI. *ñ* has been noted in *angeṣṭhāḥ* 24,10, while *aṁg*—occurs at 43.12.

Extension and abbreviation of letters have not been uniformly carried out, and the following cases have been counted in that connection.

Extension generally after *r* :—

varttate	2.3	pūrtāsaya	29.14, 49 1
bḥhartti	2.9, 3.14, 25.9	arocīṣi	30.11; 44.2
vyāvarttane	5 4	svarddhi	31.9
varṇa—	16 times.	bhārtitave	32.4, 33.3
pūrṇāḥ	3 10	caturdāhā	32.4
parṇā	5 times.	dharttā	32.12
sarpataḥ	4.16	karttam	34.3
ārppitāni	5 1, 26.5, 29 3	vārocaḥ	34.6
kārttum	7.8	antarddesāḥ	35.4
ārddha—	9 times	śavarttébhyaḥ	34.5
pipartti	8.9	varddhaya	36.4; 47.10; 53.
kkūrām	11.13 (wrongly)	vī var ddhātave	36.13
dīdyur nnāksatriye	13.14 (wrong).	sphūrjī-	39.14
ūrdhvām	14.11	ūrṇam—	39.14
asūrttam	15.11	gandharvvīḥ	40.14
pārasur nnaḥ	16.9	carḥkaritavat	41.11
urvārvvāḥ	19.9	abhivarttēna	45 2
urvī	21 2, 29.5	prativarttāḥ	45.3
mārtta	7 times	ārttēna	47.12
gōr ddhānāt	23 13 (exceptional).	arnnavām	47 12
svastir ddru—	24 13	āvarttīḥ	50 5
vyūrṇpotu	25 3; 50 2	ārttīḥ	49 13
kārṇṇāḥ	28.7	bhūrṇnayaḥ	50.13
sārṇṇa	29 1	arocanānāḥ	51 12

These are all exceptions; the MS. does not favour, in general, doubling.

Abbreviation :—

etāva(t)tvam	2 2, 4, 33.14	āsthā(d) dyaūḥ	9 12
eta(n) nyāyāt	2 9	yā(c) chīraḥ	12.2
tānūnapā(d) dyāvā-	3.4	vīśvaji(t) trāyamāṇāyai	13.4
asmi(n) nyāya—	7 5	vīśvaji(d) dvipāt	13.4, 5
nyāyā(c) chabdhā—	2.9, 14	ajaya(d) dāsyūnām	14.8
etṣ(c) chabdhā—	2.10	ēkapā(d) dvipadaḥ	14.11
akurva(n)n iti	8.11	dvipā(t) trīpādam	14.12
ta(c) chārītram	9.5	vi(d) dhy upa—	17.15

āst(c) chvān—	17.15
dhā(j) tvāse	17.1
abhava(n)n āvātirat	27.10
āvade(n)n rtāni	27.11
atārī(d) duritāni	28.3
āvā(d) dhavyāni	28.4
i(t) tvām	33.2
asmī(n)n antaḥ	34.12
kr(o)chram	35.2
pratyā(n)n enām	36.4
ya(d) dviḥ	37.8
prā mini(j) jānitrim	38.8
akārāntā(n) nv iti	40.8

ārā(t) tvāt	40.12
dārā(t) tva—	40.12
ta(c) chāstram	48.5
āprati(t) tam	50.8
u(d) dhriyāmāṇā	50.8
ū(d) dhrtā	50.8
ū(d) dhṛte	50.8
nāgnakā(c) chakāt	53.3
vi(t) tvā	53.6
kānikrada(c) chāśadānaḥ	53.8
grhniyā(c) chākalyasya	53.12
bu(d) dhyā	54.9

These are exceptions. The practice is not favoured, on the whole, by the MS. Full forms are common.

Confusion of letters.

Confusion of sibilants is rare. The following are typical :—

āmśa ādhāya (s)	30.2
visyānām (—ś)	37.3
siṣṭaḥ (ś)	48.3
āsāktiḥ (s)	49.13
s = kh. :—	
ṣilyē (kh)	16.7
ukhāsam (s)	46.13; so Vn
ukhāsah (on 95b.6)	50.11
jñ = ṇ. :—	
samarāpy edhi	21.13, so Vn
kṣ = kṣy. :—	
sākānksyam	7.3
prākṣyate = pra. √ kṣ.—	18.14
ākṣyitāḥ	21.12
ākṣyāt	22.6
hīranyavakṣyā (ḥ)	23.12
akṣyēṣu	24.9
kṣ = kṣv. :—	
rkṣvākam (kṣā)	39.2
r = ri. :—	
kriṣyāḥ (kr)	23.13
ristibhiḥ	42.13
riṣiṣṭutām	44.14
ri = r. :—	
āmantṛta—	13.10
ābhrye	13.14
śrmāḥ	13.14, 49.11
śrṭā	17.1
trdhā	17.4
—śrtam	20.5
mryāte	23.13
rśādāḥ	25.4, 50.2.
kryāmāṇam	26.7
mātaḥbhvati	42.3

tīṣampdhiḥ	44.14
pryām pryāvate	46.2
tṛmśāt	42.2 (Vn srpśāt)
khanitīrmāḥ	54.6
kṛtīmaḥ	54.7
ra = r. :—	
srajaṭ	10.14
praḍākuā(ḥ)	19.9
ra = r. :—	
pr ca	8.3
—dramhāptam	43.14
śrthūya	46.13 (so Vn.)
t = tḥ. :—	
jyestām	2.5; 15.3
cyoṣṭāḥ	21.12
vyathuṣṭāḥ	24.5
satāpāṣṭām	36.3
atiṣṭipam	38.2
prṣṭē	38.3
śāvisṭā	38.13
bhāmpdiṣṭāḥ	42.4
kūṣṭikāḥ	49.10
th = t. :—	
neṣṭha	26.9
janīṣṭha	26.9
narīṣṭhā ?	44.12
viṣṭhāri	49.14
visthambhāḥ	49.14
th = dha. :—	
vyūthaḥ	4.14, 5.15
vyūthaḥ	19.8
avātḥ havyāni	28.4
y = j. :—	
jé abhiṣācaḥ	24.2

Confusions of *k* and *g*, *k* and *d* are very rare in the MS., and they go back to the Samhitā tradition, hence not noted here, but have been shown at places, where they occur.

APrM. uses *anunāsika* instead of *anusvāra*, before *y*, *r*, *l*, *v*, *ś*, *ṣ*, *s*, and *h*. The usage is sanctioned by CA. (1.67,69) but is not uniformly followed by the AV. mss. It obtains, however in TS, and the Prātisākhya of that Samhitā devotes 30 rules (XVI chapter) to its exposition.

APrM. and Vn. use *anunāsika* in the following:—

añśuḥ	..	4 1.	paśūnāñ bī	..	20 9
prathamāñ sām	..	4.10	tām sthānati	..	20.12
—bhītañ sāhaḥ	..	5 3	apāñ vrsabhāḥ	..	21.10
śnu sañvātām	..	5 5	vātarañbhāḥ	..	23 6
sāmśrutām	..	5 6	sām śrāḥ	..	23.11
sañvidūḥ	...	5 16 but samvidā- nañ.	tām vadhañ	..	24.14
sām sām śravantu	..	6 4; 37.7	enañ vidhyāmi	..	26 2
sām rabhadhvam	..	6 8	agamañ sahā	..	27.10
sām śrja	...	6 13	sañśresipé	..	27.13
sām viśadhvam	..	6.14 but sām vāna- yantu 46.10.	aḍṛñhat	..	28.2
sām svajasva	...	6.14	avadhiṣañ haviḥ	..	28 6
sām sṃśantām	...	6.14	ahāñ sahā	..	28 8
pośāpañ sam	..	7.1	agamañ vrātya	..	28.12
ayāñ vāhāḥ	..	7.11	paramāñ vyōma	..	28.14, 29.1
kūlmalañ straiṣṇyam	...	8.6	ayāñ vācāḥ	..	28 14 but ayām vā- cāḥ 15.14.
sām sōmena	..	8.12	pibatañ rocané	..	29.4
jighāñsati	..	9 4	idāñ viśvañ skambhā	...	30.2
ḍṛñha	..	9.15	idāñ sārvañ	...	30.2
vayāñ rocasa	...	10.2	idāñ samiriré	...	30.8
tvāñ varuna	...	11.3 but —tām varu- ṇa 46.9	praviśivāñsam	...	30.9
anyéśāñ vimdate	...	11 12	sāñhitāni	...	30.14, 31.2 but sām- hita m 35.12
vadhāñ varuṇa	...	12.1	esāñ virāṇām	...	33.11 but virāp va- casyām 19.5
téśāñ hī	..	12.4	yāñ vā te	...	38.11
jīvanañ vṇaktu	..	12.5, but antárikṣam vyāpithā 16.10	vrksāñ vānāni	...	38 12
sarāthañ hī	..	12.5 but —v i d a m havāmahe 20 8	viśyāñ vadhāḥ (= viś-) ..	...	39.3
sañśite	..	12.12	sañśitam	..	39.4
sūsañśāsaḥ	..	13.3	sām svajasva	..	39 6
—ṣiktañ sabbhyo	...	14.1	śñhasaḥ	..	44.1
móghañ vā	..	14.3	—pośāñ subhage	..	45 7
vāñ vārdhāya	..	14.7	yāñś ca	..	45 12
daivañ samaha	..	14 10	cyāvāyañ ca	..	46 8
ayūtañ śikyāni	..	15 9	madhyamāñ śrathāya	..	46.13
sām stantu	..	15 13	bahulañ brasvaḥ	..	46.14
arvācināñ vasu-	...	16.14	—prātikañ śrudhī	...	47.8
yuvāñ sañhitām	...	17.1	bāvañ śrudhī	...	47 8
sañśravyēṇa	...	18.2	nārāśāñsaḥ	..	49.7
prapharvyāñ viśva-	...	18.6	śāñśapēna	...	51 4
tvāñ vyāsarpapāḥ	...	19 4	vāñśagaḥ	...	51.13
			kābapāhañ vi-	...	51.14
			udāttañ vā	...	52.14

Çp. also SPP's B, C, and D mss.

Both APrM. and Vn. shorten the vowel preceding anunāsika in *rāthan̄ va*, *vaiīahavyān̄ dvāīrat*, and the whole list under 196, where the first 13 examples alone have been corrected from short into long.

Irregular lengthening of the vowel, preceding anusvāra, has been noted in :—

hīms̄te	.. 2.10, 14.1	hīms̄tī	.. 37.13
hīms̄tīāya corrected into		hīms̄tīāyā	.. 49.8
him-	27.11	pāms̄tī	.. 51.1
hīms̄tīavyāh (corrected		aps̄v āntā	29.4
into him-)	18.9	hrt̄sv āntā	.. 35.3

The usage is common in both APrM. and Vn.; perhaps the practice was favoured by the followers of the Śākha.

Irregular lengthening of vowel (without anusvāra) has been noted in :—

vidd̄hī śakra (corrected		īt tād	.. 12.6
from short into long)	.. 11.4	agrīyāh	.. 16.7
vik̄sv īchata (corrected		vīśve devāh	.. 17.8
from short into long)	.. 11.5	kṣ̄tyatī	.. 48.1, 2

The utility of this type of analysis can be illustrated by one example. Under rule 49 the APrM. reads :—

ākhyātam vidhy upasargasya līngam ।

Now, the only right analysis of *vidhy up-* is *vidhi+up-*, and I followed this, but without getting any sense. It was after this type of comparative study of the whole work that I came to analyse the above into *vidd̄hi+up-* (= know), with an irregular abbreviation of *d*.

Accentuation.

The MS. is accented throughout. Red round dots, instead of lines have been used for accentuation. A dot below the line is anudātta sign; the sign of the enclitic svarita is a dot, not above, but within the akṣara, the independent svarita is marked by a red line drawn transversely upward to the right through the syllable.

The use of round dots instead of lines as accent-marks is a method seen only in the Atharvan school, and here too it is not universal. The accent-marks will be clear from the following :—

- I. ओता आप० कर्म० हन० शरणि० धृत० पुनंतु नैर्वाच्येन हविषा० मुचंतु० मा राध० ३ दधो०
वरुण० दृत पचत० अ० आ० आ० नै० नै० देव० ते ओ० अ०
(Cp. under rule 55.)

- II. वि० नो विश्वतोमुखा वि० द्विष० इति० यावद्वा० । पति० सुवि० याय० सं पि० तरावृत्ति० ये स० जेथा० मोष० वा
दे० वान्यो मा मोष० । पृष० वी० । पृष० द्ये० तु पाथ० । कृष्णा० इषिरा० । इद्रे० श० स० ख्या० तमज० स्त्रो० ज० स्त्रं घ० मं
दिवा० वा शुभं० यती०
(Cp. under 29.)

The following points emerge from no. 2 :—

1. In the contiguity of the Vedic text *-iti yāvadvā* etc. have been accented.
2. The accent marks for svarita are turned into anudātta before the following udātta. Cp. *śrīyāya* (यु instead of य) in the text; *śrjethām*; (याम्) of Samhitā turned into याम् before the following udātta, and so on, throughout the text. This shows that the scribe was well conversant with the laws of accentuation,

and that he has not simply copied the accent marks of the *Samhitā*. Here accentuation conforms to the examples; the series of examples being treated as a sort of *Samhitā*.

3. At places the scribe has erred in his marks. Compare *sākhya* which is an example of *ādyudatta* but shows an *anudatta* dot below it. See also *dvārvā śubham*, where the *anudatta* dot below the first *vā* is wrong; *ā* of *ārvā* being *udatta*, it has no right to stand there.

III. APr. 37, ex. 37-46 :—

अंतरिक्षं व्यपिथ सलिलेन वाचः विशङ्गरूपो नभसो नभसो ज्योतिषीमान्...

But cp. under 158 :—

अपवान् ज्योतिषीमान्

Three points emanate from the above :—

- (1) Rule 37 enjoins *vyāpīthā* as *antodatta*, but the scribe makes it toneless, because it is so read by all the mss. He forgets the important fact that he is to deal here with *the APr.* meant for *the AV.*, and that he should, accordingly, follow the *Prātisākhya* authority in this work and not reading of the mss., which, originally belonged to more than one *Śākhā*, but now have got mixed up and confused. Cp. section IV.
- (2) APr. requires *nabhasó* in *nabhasó jyótiṣimān* (18.4.14.), but the scribe, following the prevailing authority of mss. accents *nābhaso* on the first, as is done by Whitney and SPP.
- (3) In *jyótiṣimān* the conflict is clear. Both at 37 and 158, the scribe gives double accent to the word; once putting *anudatta* dot under *ṣi*, another time under *ti*, while the accentuation intended by the APr. seems to be *jyó-* like *āpavān*; (cp. 158, which explains anomalous *i*).

Division :—

The work is divided into three *Prapāthakas*, which are subdivided as :—

I 22;

II. 22;

III. 25 (+ 1 = 6).

Both APrM. and Vn. repeat 25 in the third *Prapāthaka*.

The subdivisions are not named in any of the three mss.; (cp. below); the designation *Kaṇḍikā* is only a suggestion, based on the *Sanḍikāś*, found in N. and occurring in works like *Kauśikasūtra* and others.

Repeated scrutiny of the work has failed to yield any working principle, underlying these subdivisions. That they are based neither on the subject matter, nor on its extent, will be clear from the following :—

Prapāthaka I							
Subdivision.	Lines.	Sūtras.	Examples.	Subdivision.	Lines.	Sūtras.	Examples
1	11	3	1	4	21	4	78
2	11		12	5	13	1	54
3	10	2	15	6	10	3	15

7	14	..	57	18	18	3	69
8	19	2	51	19	10	1	15
9	9	..	32	20	14	..	64
01	9	2	28	21	11	8	42
11	13	3	47	22	14	5	53
12	11	2	39				
13	15	6	58		239	83	941
14	8	.	25				
15	20	..	67		Prapāṭhaka III		
16	25	4	129	1	6	3	16
17	15	4	64	2	10	3	34
18	13	8	66	3	3	1	23
19	12	7	33	4	7	.	44
20	9	4	51	5	15		60
21	10	...	53	6	14	15	54
22	7	2	35	7	7	7	24
				8	8	10	27
	285	57	1009	9	7	16	22
				10	19	1	76
	Prapāṭhaka II			11	20	10	118
1	14	2	58	12	11	3	65
2	10	7	40	13	7	2	38
3	11	4	43	14	6	1	28
4	8	2	28	15	7	3	24
5	4	6	...	16	omitted in both AprM. and Vn.		
6	15	...	68	17	12	1	37
7	6	1	33	18	12	...	35
8	9	3	48	19	3	1	23
9	9	4	39	20	11	....	107
10	7	9	28	21	10	...	92
11	11	1	43	22	13	..	104
12	5	4	3	23	10	....	110
13	13	...	71	24	10	.	15
14	7	2	23	25	9	...	46
15	14	9	63	25	16	5	64
16	9	2	41				
17	20	10	79		777	222	3236

No working principle underlying subdivisions is obtained from this analysis ; and it would appear that the delimitation of *Kaṇḍikās* is arbitrary ; yet such an inference may be wrong ; because in this want of system may be discovered one proof of the disjointed and incomplete nature of the savailable Apr., a fact so very patent in the third section (cp.117 ; 147) and so frequently alluded to in the notes.

B. 'AprM : Vn. = *Vandyopanāmaka Nārāyanaji* ; BORI. No. 7 of 1884-86 ;
Samvat 1908 ; script Nāgarī.

Pages 84 ; 10 lines a page ; 33 letters a line ; neat hand.
No title.

The first page does not contain Apr. It reads :—

om* śivāyan maḥ | om tin vā etit sampātāḥ viśvāmītraprathamam apaśyad ve tvām indravajrinm na
yan na indro yujuse yac ca vṛstikathām aham avrdhat kasya hotur iti tān viśvāmītro ga drstvān vāmadevo
asṛjata sa he rakṣamcakre viśvāmītro yānvāham sampātān adarśāms tān vāmadevo asṛjata kām tvam hi
sūktāni sampātāms tathy atimān sṛjeyam iti sa etāni sūktāni sampātāms tathyatimān asṛjata sadyo ha jāto
vṛṣabhah kaṇina ud u brahmāny airata śravasyāni taśeva didhayaḥ manisām iti viśvāmītra indraḥ pūbhimedā-
tīrad vā sam arkar ya eka id dhavyaś carsanīmān yas tigmaśrṅgo vṛsabho na bhīma iti vasiṣṭha imam
u su prabhṛtim sātāe ichamti tvā somyāśaḥ sakhāyaḥ śśasād vān hi dūdhihi tu na pūtyapagād iti bharadvāja
etair vai sampātair eta rsaya imām lokām samapatams tad yat samapatams tasmāt sampātās tat sampātānām
sampātātvaṁ tato vā etāms trin sampātān maitrāvaruna viparyāsam ekaukam aharahāḥ śapsaty evā tvām
indravajrinm natreti prathamahani yan na indro yujuse yac ca vṛstīti dvitīye kathāmahām avrdhat kasya
hotur iti tṛtiye

Here ends the first page. On the second begins the Apr., without, however, any
title or mention of it :—

—taś cāvayatu pra vidvān atra ca *prā vidvān* viṅrhyate, and so on, up to the close of
the Prātisākhya, where occurs :—

trītiyaḥ prapāthakaḥ samāptaḥ | iti prātisākhyaḥ mūtretyūtraḥ samāptaḥ | samvat 1908 mti āśāḍha 2 |
śrī | śrī | śrī | śrī | Vaidyananāka Nārāyaṇaḥ Vijedurgakara Hāli muklaka Mumbai idam likhitam ||

This shows that Vn. is a recent copy of a ms. of the Apr.

That the copyist was ignorant of the AV. tradition, both with regard to its text as
well as script, is proved by the following typical blunders committed by him :—

1. He leaves out the mātrās of *e* and *o* altogether,
2. uses the mātrās of *e* and *o* in lieu of those of *ai* and *au*.
3. writes :—

ca for tva ; i = d ; na = ta, yya = sa, sya = na, sta = stha, stha = ktha ; ta=la, va=ba ; va=ca,
du = tā ; sva = stva, da = dr, kṣa = tka, i = 3.

ganam astam = gopā me stam.

śakha = śego

prakhāca = prā vocam

vṛpyam = vṛṣam

aghāpyaḥ = aghoṣa

śārajyata = śō'rajyata

tryapsvānta = apsv ānta

ślokard = ślokaḥkrd

vyāniṣṭo = jyōtiso

taṭānmātra = tato'nyatra

pra dirdhaḥ = pro dirghaḥ

mechatra = maitv ātra

māpatīsrouma = maitv tiṣṭhatu

khyāma = vyōma

aśvānta = apsv āntā

dgakha = hrasva

śśāḥ = aśu

sahruh = sādruh

*Read the above according to —

om tān vā etān sampātān viśvāmītraḥ prathamam apaśyad 'evā tvām indra vajrinm ātra' (RV IV. 19.1) 'yān na indro
yujuse yāo ca vāstu' (RV IV. 22.1), 'kathā mahām avrdhat kasya hōtuh' (RV IV. 23.1) iti tān viśvāmītrēna drstvān vāmadevo
asṛjata sa he rakṣamcakre viśvāmītro yān vā aham sampātān adarśāms tān vāmadevo'asṛjata kām tv aham hi sūktāni sampātāms tāms
tatpratimān sṛjeyam iti sa etāni sūktāni sampātāms tatpratimān asṛjata 'sadyo ha jāto vṛṣabhah kaṇinaḥ' (RV. III. 48.1) 'ūd u
brahmāny airata śravasyā' (RV. VII. 23.1, AV XX. 12.1, SV I. 830), 'abhi tāsteva didhayaḥ manisām' (RV. III. 88.1) iti
viśvāmītra indraḥ pūrbhidātīrad (-dā+ati-?) dāsam arkar 'yā eka id dhavyaś carsanīmān' (RV VI. 22.1, AV XX. 36.1), 'yā
tigmaśrṅgo vṛsabho nā bhīmāḥ' (RV. VII. 19.1, AV XX. 37.1), iti vasiṣṭha 'imām u sū prabhṛtim sātāye dhāḥ' (RV III. 36.1),
'ichānti tvā somyāśaḥ sakhāyaḥ' (RV III. 80.1, VS XXXIV. 18.) 'śśasād vānhr dūhitr naṭyām gāt' (RV III. 31.1), iti bharad-
vāja etaiv vai sampātair eta rsaya imām lokām samapatams tad yat sam apatams tasmāt sampātās tat sampātānām sampātātvaṁ tato
vā etāms trin sampātān maitrāvaruna viparyāsam ekaukam aharahāḥ śapsaty evā tvām indra vajrinm ātra' (RV IV. 19.1) iti
prathamahani 'yān na indro yujuse yāo ca vāstu' (RV IV. 22.1) iti dvitīye 'kathā mahām avrdhat kasya hōtuh' (RV IV. 23.1) iti
tṛtiye

We have studied the archaic palæography of the main MS. The ms., from which Vn. descends, must have been still more archaic in this respect ; because the scribe of Vn. has hopelessly blundered in its reading, and committed error upon error in copying it.

But if we make allowance for these typical errors, Vn. agrees, in toto, with the main MS. A passage will illustrate the point :—

Vn.	APrM
avarṇamadhya ākāra ekadāśaḥ viśayyaḥ ! svarakṣatānupalakṣyaḥ svarair vijñānasyātulyatvāt !	ekādśeśo viśeṣaḥ ; svarakṛto—
bhaganāham saḥagamam	bhāgen—
lavipāhārṣam iti dva śjāmi	dve
tājanyā viṣam hy asyārdiḥ	tvāj—, hy asyāḍ—
pūranyā mamthena māgad	pūrṇṇo, māgamad
tān nā gāpāyātāmākam	tān no gopā—
tryavarayāntāo ca ākāraḥ paraḥ	avarṇpāntāc—
padam yavyate	pathyate

If we study the Vn. in the light of the foregoing palæographic table, and restore the mātṛās of *e*, *o*, *ai*, and *au* to their respective places, we get in this exactly what we have in the main MS. ; and Vn., thus, being a copy of a ms., which used *prsthāmātṛās* to the entire exclusion of those otherwise, and employed letters more archaic than those of the APrM., and, therefore, probably older than the latter, assumes considerable historical importance, carrying, as it does, the age of the amplified version farther back than one should infer from the main MS.

Leaving aside mātṛās and typical errors mentioned above, the two mss. entirely agree with each other ; so much so that, on a comparative perusal of the two, one is quite likely to infer that Vn. is a copy of the APrM., and, therefore, of little critical value.

And yet such an inference may be wrong. The one fact, that out of 2,852 mātṛās of *e*, *o*, *ai*, and *au*, occurring in the APrM., only 18 are *prsthā* is alone sufficient to negative this. Besides, a scribe of Vn's calibre can hardly introduce into his copy new facts ; and were his a mere counterpart of the APrM., it should have been no more or less than that ; but such is not the case. We find in it typical variations from the main MS. :—

Vn.	APrM.
3g vyajñānāntāt tat tathā	omits tat
24.1 viḍhi	-ḍhi
55.88 -tandriyaḥ	-dryāḥ
58.46 After 46 nṛpati iva	omitted
97 bhūte'ngasya	illegible
106.5 nṛpati iva	-tīva
217.6 dṛśaḥ parimāpe ca	dṛśaś caiva pari—
217.117 śyusmanta savta	sapta omitted, āyu— occurs only in seven forms in the AV. ; and <i>sapta</i> refers to that. Erring copyists can never produce literature that is intrinsically better than the ms. from which they copy.
217.205 After this nṛtyaḥ	omitted.
217.223 papṛasyam = papri — payasam (pāpṛim 12.9.47).	Papeyasyam ?

320.21 Between the two medi = medi or meḍi. omitted.

402.3 maryādāyādeḥ -dāpādaḥ

The list is not exhaustive. But the variant *nṛpātī iva* (APrM. —*iva*), and its inclusion among the praghyā words under 58 are enough to establish that Vn. is not a copy of the APrM. Besides, on the margin of the main MS. we find two things:—

(1) Words or letters belonging to the Prātisākhya text proper, but left while copying.

(2) Comment.

In Vn. the former alone is found in the text, not a word of the second. Were it a mere copy of the APrM., it would have reproduced both indiscriminately.

Vn. is not accented.

C. Ben.: written at, and secured from Benares; Punjab University Library; Acc. No. 2501; undated; script Nāgarī; fol. 53; 7 lines a page; 34 letters a line; material rough paper, coloured in yellow.

Title: atharvapratīśākhya prā°, sūtra prapāṭhaka 3.

Col. . atharvapratīśākhyai tṛtīyaḥ prapāṭhakah samāptah |

iti prātīśākhyah samāptah | rāma | rāma |

rāma | iti | śrīḥ | śrīḥ | om | om | om |

likhitam Mālavīyena paropakārena kāmīyāḥ |

yadi śudhdam (५२) aśudhdam vā yo pathitah sa vicārayet ||

likhitam Kāśyāṁ bhṛgau dvitīyāyām nabhe'stite || iti ||

Ben. seems to be a recent copy of the APrM., with which it entirely agrees, with one addition, that the comment, which is found in the APrM. on the margin, has been taken into the text proper by the latter, and at places inserted in wrong settings.

That this is so, is proved by one fact. At 97 (*bhūte'ngasya*), the scribe could not make out the dubious letter *niga*; he has, therefore, taken a sort of photo of the same, with the result that his copy, at this place, is as illegible to us as his original, while the rest of the copy is entirely modern in script. Omissions of letters, repetitions thereof, insertion of foreign matter and lacunae etc. do not occur, but blunders like *stutya* for *skṛtya* are met with; of course, not to that extent to which they occur in Vn.

A comparison will illustrate the point:—

APrM.	Vn.	Ben.
—stvā	—ścā	Exact copy
nigadatvāt	—cāt	"
chabda	chasta	"
kṛṣṇasābda—	"	"
āptāmnāyo (<i>piā</i> scored, but not clearly)	āptāmnāyo	counterpart.
upadhā (dhā archaic)	upadhā (<i>dā</i> mistaken for <i>dhmā</i>)	"
yāvaddhā	yāvaddhā (<i>dā</i> mistaken for <i>dādhā</i>)	"
svarakṛto	—ksāto (<i>kr</i> — <i>kṣa</i>)	"
tvā	cā ;	exact copy
arvān	n	"
ṣṭhā	ṣṭhā	"
prācīm	prā	archaic <i>prā</i> photographed
jja *	jja	exact copy
tvā	ivā	

Particulars can be multiplied ; but the one fact, that the scribe counterfeits APrM.-letters, without understanding them in the least, alone proves that he has taken due scruple about the execution of his task, and has given us an extremely faithful copy of the original, if not in its contents, at least in its script, which he could very well reproduce.

Nevertheless, our scribe Mālavīya, who pretends to be a *paropākārin*, is none but a professional manuscript dealer ; because, while the entire Ben. is a sort of photographic reproduction of the APrM., there occur, in its first two folios and colophon, variants of entirely novel type, variants in which words have been deliberately omitted or correct readings wilfully tampered with. To illustrate :—

APrM.	Ben.
yathā taṃtūnām vāso yathā dāru- śīlāmydām prāsādas tathā ca samdhīśāstrāni padasampdhā- nārtham proktāni ||	taṃtūnām .....tathā omitted.
rṣiproktamamtrādisābda—	—mamtrāḥ ādisābda—
pārṣadam vartayisyāmaḥ	pārṣadam vadam v—
yatraitāni	yatraitad etāni
kim	ki
adān iti	adān iti
vidvān iti	—iti

Such a travesty occurs only in the first two folios ; about the colophon we may be sure that the original has been wilfully replaced by the new (without any date), because up to *lakṣaṇam iti* both APrM. and Ben. read exactly alike ; and it is only in the colophon that they diverge.

And the suspicion that Mālavīya is a professional ms. dealer is strengthened into belief, when we remember that both mss. were acquired from Benares in the same instalment from one and the same dealer ; and no wonder that the seller, who is rarely paid according to the worth of his mss., but nearly always according to their number, thought of duplicating his original and thus obtain the double of what he would have otherwise received.

That no useful purpose could be served by collating such a forged ms. is plain, and although both Vn. and Ben. are, thus, unimportant for the direct textual criticism of the APr. they possess a peculiar importance of their own, inasmuch as in them we see a practical metamorphosis of the APr.; in them we shall realize the great role marginal notes have played in the history of Vedic literature, a process that has made it difficult for us to dogmatise about the original form of these works, and practically impossible in case of some, such as the Śikṣās and Prātiśākhya.

And here I append a list of about 100 passages, which are wanting in Vn. (the oldest representative of the work), are set first on the margin in the APrM., and have been finally introduced in the text by the Ben. :—

Sūtra	Passage	Vn.	APrM.	Ben.
4	a dvir udāttaṃ bṛhaspātyādinām b ajuṣiparāv iti....antodāttaḥ c prātyāñcam upottamau...bhavataḥ	Not found	Margin	Text
6	sa ca....bhavati	"	"	"

Sutra	Passage	Vn.	APrM.	Ben.
7	avarantāc ca bhavati	Not found	Margin	Text
8	avarantād pare	"	"	"
9	avarantād pare	"	"	"
11	gatipūrve dhātav pare	"	"	"
12b	dvy upasargapūrvam mihanyate	"	"	"
13	tu	"	"	"
18	arthapādādisu bhavati	"	"	"
19	pāśādau pambhayaśveṣi	"	"	"
20	yō māyātum āha	text example ¹	"	"
23	adyudattāt param	not found	"	"
24	lupta . . mihanyante	"	"	"
24	nā ptryāpau	text (ex. 23)	"	"
25	anyayoge mihanyate	not found	"	"
26	yoge na ālmi	"	"	"
27	a yāt it mihanyate	"	"	"
	b na mihanyante	"	"	"
28	yatra jneyah	"	"	"
29	adyudattam svat	"	"	"
30	adyudattam svat	"	"	"
31	asamavibhoge 'ya'	"	"	"
32	tasyedam syāt	"	"	"
33	varimānam nemi ex 1	"	"	omitted
34	pratigedhat bhavati	"	"	text
35	brāhmanā	"	"	"
36	brāhmeti āvats	"	"	"
38	manuyāvam āgrasithe samyāha	"	"	omitted
39	ataddhātāntam bhavati	"	"	text
40	āha āsya	"	"	"
41	etad bhavati	"	"	omitted
43	māhataḥ	"	"	text
44	opastam	"	"	"
46	anudattam bhavanti	"	"	"
49	" "	"	"	"
51	pādadi apavādena	"	"	"
55	uttame bhavati	"	"	"
56	asamāne	"	"	"
57	pañcapadyau bhavanti	"	"	"
59	ekaro udattaḥ	"	"	"
61	bhavatiti neyah	"	"	"
63	praghyasamjñau veditavyau	"	"	" at a wrong place. text
64	pārvam bhavati	"	"	text
65	sūra jneyam	"	"	"
66	jneyah	"	on top of the line. margin	"
68	jneyam at neyah	"	"	"
69	bhavatiti neyah	"	"	"
70	jneyanti neyah	"	"	"
71	ākāraṇteṣu jneyam	"	"	"
72	jneyanti? neyah	"	"	"
73	"	"	"	"

Sūtra	Passage	Vn.	APrM.	Ben.
75	jñeyā iti śesaḥ	Not found	Margin	Text
76	example 39.	text	"	"
80	sakāre .jñeyāni	not found	"	"
81	ūsmāntāni "	"	"	"
82	jñeyāḥ	"	"	"
84	jñeyam śesaḥ	"	"	"
85	jñeyāni . "	"	"	"
86	svarāntāni jñeyāni	"	"	"
87	jñeye. śesaḥ	"	"	"
88	pumsī jñeyāni	"	"	"
89	jñeyāni	"	"	"
90	"	"	"	"
91	"	"	"	"
105	bhavatīti śesaḥ	"	"	on margin.
106	ucyanta iti śesaḥ	"	"	udāttam ityarthaḥ
110	jñeyānīti śesaḥ	"	"	text
112	jñeyāni	"	"	"
115	" ityarthaḥ	"	"	"
116	" "	"	"	"
117	bhavatīti śesaḥ	"	"	"
118	udatto...udāttaḥ	"	"	"
119	padāni jñeyāni	"	"	"
120	jñeyaḥ	"	"	"
121	jñeyāni	"	"	"
122	avagraho jñeyaḥ	"	"	"
123	" "	"	"	"
124	rūpāni...śesaḥ	"	"	"
132	rūpam...śesaḥ	"	"	"
138	nakārāntāni...bhavanti	"	"	"
139	padāni jñeyāni	"	"	"
140	bhavanti	"	"	omitted
143	anārse...bhavati	"	"	text
145	ucyate ityarthaḥ	"	"	"
146	ucyate iti śesaḥ	"	"	"
147f.	ucyate śesaḥ	"	"	"
149	bhavati	"	"	"
160	"	"	"	"
161	nū iti bhavati	"	"	"
162	" " "	"	"	"
163	ucyate	"	"	"
164	α iti divacanāni	"	"	"
196	bhavati	"	"	omitted
197	"	"	"	text
203	"	"	"	"
207	uttaro. .bhavati	"	"	"
209	bhavatīti śesaḥ	"	"	"
211	dirgho bhavati	"	"	"
212	"	"	"	"

That these supplementary remarks are not indispensable to the vital APr. is evident, and they are actually wanting in the Vn. prototype. They were first put on the margin for the sake of clarity and ready reference; in the Ben., the scribe, mistaking them for a

part of the work, has introduced into the actual text.

That the process of interpolation, so strikingly illustrated above, may have equally effected the predecessors of the three, should be easily conceded, and if this is admitted, we should betoken the following passages as intrusion from the margin :—

Sūtra.	Passage
6	vaseṣaḥ svarakṣo'nupalakṣyaḥ sarvair vijñānasyatulyatvat ।
7	avarantāne ca akāraḥ paraḥ padam pathyate । kiṃ karaṇam । hrasvasya dirghadṛṣyatvat ।
8	avarasamdhitulyatvat । avarasamdhitulyatvat ।
9	akāradau ca avarantat paraḥ । avarasamdhitulyatvat ।
11	ekena karaṇena dvayakhyate na nibhanyete । asty asmin nyāyamukhe sambhava iti ।
11b	divinatike va caparo va ।
14c	iti avasamdhau । yojed va ।
15	b, c, and d
16	paraḥ karaṇe sati p o v am akhyatam na nibhanyete ।
27b	id ity asmat.
27c	anīḥy asmat.
47	tridhānudattam । avyayam । sarvanamna । sukhanamna ca ।
48	caturodhanudattam । avyayam ।
54	anudattat paraṃ svaritatḥ bhavati ।
57	tasyodāharanam ।
98	tasyodāharanam ।
101	tasyodāharanam ।
114	na vabhyasāḥ । " chandaa va " vacanet ।
127a	arthapadadau antodattam bhavanti । arthadau ca padadau ca । tadvivhaktiparapurvam ca । samā-nādhikarane samānartho . bhavati । samānādhikarane samānartho , repeated.
129	tasyodāharanam ।
141	repha iti ।
143	praghyatām prakṛtibhāvavacypadaḥ ।
147i	paripūrvaḥ ca gaṇaḥ । anantavyatimukhyadarśi śācya annāyananusāriṇa bhagavatya vāco gatiṃ darśayati । anyatarasya prayogaḥ ।
166	ikaro vāpi matv arthe, ratūr abhām mudgalāni yatheti ।
215b	tasyodāharanam ।
215c	tasyodāharanam ।
217a	..
219	..
220	..

The list is exhaustive. If we admit that these remarks are intrusion from the margin, there remain, literally speaking, only sūtras and examples, and not a word beside; this is significant as will be shown presently.

II.

Abr. compared with AprM.

The point has been illustrated at 34, 73 and 196 and noted under typical rules; nevertheless a brief review of the matter may prove useful.

Everybody knows the syntactic function of *iti*, but none can propound it in :—

Ab. 69 *iti* *et* *iti* *anyatra* ।

Ab. 125 *iti* *śāradhātuke* ।

Abr. mss. are unanimous on both ; and yet the thing referred to by *iti* is missing, and a construction like this is simply inconceivable. This begets suspicion about the genuineness of the Abr. recension, which demands elucidation. A comparison with the amplified recension may prove helpful :—

Abr.

68. astēḥ praisanyā madhyamasyaikavacanam |

69 ity eter ihity anyatra |

APrM.

astēḥ ..vacanam śivā na ihaidhi sahure hūṭā
edhi sahā medy ēdhihaidhi purusehaivaiddhi māpa
cyosthāḥ samudrā ivaidhy āksitō'jasra edhi.
ihaidhi vīryāvattara iti ||
eter ihity anyatra |

The above juxtaposition clears the point at once. Rule 68 registers occurrences of *edhi* (√ as), while 69 means that *ihī* (√ i) occurs in other passages, so that the likelihood of confusion between the two is removed. 68 and 69 make a perfectly good reading in the amplified recension, and sound as good rules as those of the RPr, TPr., and VPr. This the abbreviator could not stand. To him both rules seemed too long to fit in the sūtra style. He, accordingly, abbreviated them, but with what skill and result needs no comment.

Abr.

124 dadāteḥ

125 iti sārvaḥhātuke

126 rayip dā iti bhūte

APrM

dadāteḥ |

vāso dadāti bhārtava iti sārvaḥhātuke |

—bhūte'dyatanyā iti sarvatra |

The abbreviator has forgotten to remove *iti* from 125. The addition of *adyatanyā iti sarvatra* is an example of later amplification ; the remark is not indispensable.

104. te pragriyamadhye

rōdasi varuṇānī pibatam rocanē . . bhavataḥ |
te prag—

The abbreviator has forgotten all about the pronoun *te*, and ignorant of elementary principles of syntax as he is, he has shoved away its antecedents.

201 yathāparū samāse sakārah |

kapayor anantah |

yathāparū can mean nothing here and the rule :—

samāse sakārah kapayor anantah-sadyah-śreyaś-chandasām

is found in CA. 2.62. A comparison with APrM. again, clears the puzzle :—

200. saptaḥhātu visarjanīyasya lopaḥ |

sapta lopaḥ | dīrghāyutvāya sahasracakso tvām
barhisādaḥ āpṣasu āhābhīr dasasyet tīrō'ti
rocanā mādhumatī stha vedarājyam aroibhīr
yathāparū ||

201. yathāparū samāse sakārah kapayor anantah |

samāse sakārah kapayor anantah, tasyāpavādaḥ ||

The point is clear. The abbreviator mistakes *yathāparū*, the last word of 200, as a part of 201, and accordingly, joins it with the latter. The rule is significant. It shows that the abbreviator is working on the available APrM. It demonstrates the foolish and mechanical nature of the Abr. It suggests that the APrM. is not free from interpolation. *anantah* is a clear abbreviation of the CA. *anantah-sadyah-śreyaś-chandasām*; *tasyāpavādaḥ* is evidently a later addition from the margin. In brief, both APrM. and Abr. are farther removed from the original.

70. parāstāt purāstād anyāni |

atisārpāt parāstāt yād antarā rōdasi yāt parāstāt
pūsā parāstāt .. arvān parāstāt purastād anyāni |

The purport of the rule is apparent. It registers occurrences of *parāstāt* in order to avoid its confusion with *purāstāt*, occurring 27 times. The abbreviator, ignorant of the

nomenclatory nature of the Prātiśākhya as he is, he has shoved away all passages containing *paristūṭ*, retaining, however, *purastād anyāṃ* which, in itself, is impertinent to the point.

60. *sacatir anyatra*

sajeh , patsaṅginir ā sajantu dvisatē tvā sajāmasi 'ā
sajantv amitrān asmin tām sthānāv ādhy ā sajāmi ,
sacatir anyatrā !

The original rule registers occurrences of $\sqrt{\text{sa}}$ in order to avoid confusion with $\sqrt{\text{sac}}$, occurring 36 times. The abbreviator omits the main rule. The same may be noted in :—

159. *vidhemety anyatra*

sapsrāvvyēna havisā juhomi samānēna vo havisā
juhomiti , *vidhemety anyatra* ||

132. *pātayater dirghopadhasya*

pātayater dirghopadhasya ! ni stūvānāsya pātaya
viśūcr indra pātaya .

133. *pādayatir anyatra*

pādayatir anyatra.

134. *padyatir anyatra*

āptām āptyānām pātyamāne idām ā papatyād yaū
pātyeta iti *padyatir anyatra* ||

Passages have been eliminated in :—

81. *viśā visarjanīyantaḥ*

sāmās tvāgne yā mahaty āsyendra kumārāsya
..... dāpām hāstād iti *viśā visarjanīyantaḥ* !

107. *dvijakāre*

majjā rājpur iti *dv-*

108. *dvilakāram*

kgullakā *sveta dv-*

109. *dvipakārāpi*

pippalāḥ pippalam pippalyā *ity evam ādīm dvip-*

110. *dvitakārāpi*

pittām vittām ūtmattam *ity evam ādīm dvit-*

111. *dvīnakārāpi*

ānnam chinnām vācam āviśavinnām *ity evam ādīm dvī-*

114. *abhyāsasya*

viśvam anyām abhivāra jāgāra pravivāmsam *ity
abhyāsasyāpavādaḥ*

The solitary word *abhyāsasya* means nothing, the devices of anuvṛtti etc. are of no avail here.

138. *nakārāntāni-* -makārābādhe

avapāśyam jānānām trnābām jānam prāśyam
jānam vivāhām jātān nirāham jīvātave te sphūr-
jāyam jātavedaḥ śrapāyam jātavedaḥ pāśyam
jātavedaḥ pāśyam jānmāni gamāyam jātavedaḥ
iti nakārāntāni makārābādhe ||

139. *makārāntāni.....nakārābādhe*

niḥśālām dhṛṣṇūm āsam nīrtyā īrām jāghābhīḥ
prāyām nān ānāsē

140. *nakārāntāni-* makārābādhe

. *iti makārāntāni na-*
sasāp nū dārsam nū prācyām nīyase'dīstām
ni samayad yānān mādhvā sama nījann īreva
dhānvan ni jajāsa gavyām dumdubbhēśyam nyānyā
arkām *iti nakārāntāni makārābādhe* ||

167. *ākārādny eter hyastanyām*

sā praty ūd ait salilād ūd aitām yātāmāne yād aitam
ānv aitaḥ vratēnety *ākārādny eter hyastanyām* ||

168. *ākhyātena vighraha upasargena ca*

prētam pādau prētā jāyatā tāt pāretāpasarasaḥ
kravyūdā prēta dakṣiṇēty *ākhy-*

169. *avyayena ca*

prētō yantu prētō muñcāmīty upasargena vighraho'
vyayena ca ||

170. *rephamadhye takāraḥ*

vārtram veśantya īvānv avindāma kārtram kṛtyākṛtā
kṛtām pūnaḥ kartṛā *iti rephamadhye takāraḥ* ||

171. *rephamadhye sakāraḥ*

prasāsrānam *iti rephamadhye sakāraḥ* ||

174. *yakārāntaḥ samyogaḥ*

ānvāntryam mitratūryāya viśvāgotryaḥ sambā-
dhatandryā... . . sphryāv āpsāv *iti yakā-*
galhē vilhāū *hakārāntaḥ samyogaḥ* !

175. *hakārāntaḥ samyogaḥ*

176.	tamau	tmānā tmānyeti tamau
177	gamau	agmē agmātam(?) <i>iti gamau</i>
178	kanau	kāniknatam <i>iti kanau</i>
179	panau	pānipnatam <i>iti panau</i>
180	kakārādi(h)samyogaḥ	pārivrktājyenātisaktēti k-
181.	rephādi(h)samyogaḥ	anavadharṣyām <i>iti r-</i>
191.	satte dvitakāram	rājasy ā nisattā <i>iti s-</i>
198.	hrasvopadhasya tavarge prakṛtyā	takmañs tāvān asi udyāñs tejāñsi... <i>ity ato'</i> <i>nyatra h-</i>
199.	dirghopadhasḥ	tāvīyān tāpasā cikivān tvām . . . <i>vivāsvān na</i> <i>iti d-</i>

In 5,10-13, 23, 58, 96-101, 219 and 220 kārṇās have been abbreviated into unintelligible bits.

The table is enough to illustrate the point. The whole body of the work has suffered the nefarious hand of the abbreviator. The principle, on which he has worked, is not difficult to seek. Vedic passages, forming the body of the rules, as they still do in RPr., TPr., and VPr., have been mistaken for examples, and put away from them as comment. And although this caricature of an ancient Vedic text is worthless in itself, yet it possesses a historical importance of its own, because herein we see the *sūtra in the making*, herein we realize how word-lists, once forming vital constituents of the sūtras have been detached from them, or allowed, if at all, to be understood there, only through the initial words of the respective lists, a favourite device of *gana*-formation, already begun in the VPr, and carried to its logical stretch in CA., RT., and Pāṇini.

But the abbreviator has allowed stray word lists to survive, e.g. in 87, 89, 90, 92, 93, 94, and 95; presumably, because these did not seem to him to be too long for the *sūtra* style. The determination of the extent and size of these lists should have, of course, depended mainly on the whim of the abbreviator; whim or fancy, because there can be no other ground for detaching one passage (i.e. *vāso dadāti bhārtave*) from 125 and yet keeping 4 in 94, and 5 in 95; because if Pāṇini, the arch-model, could recite 13 words in 2.1.65; 14 in 5.3.22; 17 at 8.4.17; 18 at 7.4.65; 25 at 5.4.77 and 27 at 3.2.142, without feeling the necessity of forming respective *ganās* what conceivable reason there could have been for him to form *ganās* for 5 words at 4.1.58; 4.2.61; 5.2.117; for 7 at 4.3.92; 6.2.118; for 8 at 2.2.67; 4.3.167; and for 9 at 3.3.3 and what whim of Kātyāyana it must have been that led him to do the same for 2 (twice) and 3 words at P. 4.4.1; the list being by no means exhaustive?

The above principle extends to the APrM. as well.

We have seen, thus, APr. 201 establishing two facts —

- (1) The abridged recension is based on the available APrM.
- (2) The latter is not free from interpolation.

We have also seen (towards the close of the last section) that, at a stage just previous to the present APrM., the Prātiśākhya consisted of nothing but rules and examples. And the admission that the available APrM. has suffered interpolations, makes it plausible, that it has suffered other vagaries as well, which are usual in the process of various redactions. That it has actually done so will be demonstrated by the following.

We began our last enquiry with :—

Abr.	APrM.
125. iti sāravadhātuke	vāso dadāti bhārtava iti sār-
126. rayīm dā iti bhūte	rayīm dā iti bhūte-

and saw that Abr. has dropped the passage into comment. Rule 124 reads :—

Abr	APrM.
dadāteh	dadāteh+68 passages.

We have argued at length that Abr. ignores the nomenclatory nature of the APr., and that in detaching passages from these nomenclatory rules it strikes at the very root of this Prātisākhya. At 124, the same mistake has been committed by APrM. What Abr. does in case of one passage (i.e. vāso dadāti bhārtave) has been done by APrM. in case of 68 passages. The principle is the same ; only its extent and application have differed.

APrM. extends this principle to 6-10, 13-18, 20-28, 31, 33, 35, 38-43, 45-57, 61-63, 65-67, 71, 73, 80, 83, 97, 98, 100, 101, 105, 106, 112, 113, 115, 117-123, 127, 129-131, 141-143, 145-154, 160-163, 165, 166, 196, 197, 200-221.

In all these sūtras the redactors have simply detached the predicate from its subject, treating the former as rule and latter as examples, i.e. the comment. Now, if we just transpose the two, we arrive at some such form :—

124 dadāteh = *tām u te pārī dadāmasi itī dadāteh* ||

and so on, which is nearest to the *mūla* Prātisākhya ; and this is exactly what is implied by the remark *mūlaprātisākhyasūtra*, occurring in the colophons of APrM., Vn., and Ben. ; although the scribe or the reader has marked only the abridged sūtra portions with the orange colour.

This is supported by the subdivisions.

And here it may be worth while to visualise what we noted about the peculiarity of the subdivisions followed by the APrM. ; and although it is yet impossible to enunciate any sure principle underlying those subdivisions, we can, however, perceive that the authors of those do not make any distinction between sūtras and examples, but place both in one and the same category. They collect AV. passages and arrange them in a particular method in order to illustrate the dissolution of particular samdhis. Now, if in the middle of their enumeration of a certain set of passages, a single passage of striking character happens to come, they formulate a special rule operating on that passage ; and the rule is not supposed to interfere with the series of passages coming in the purview of the rule, previous to the one, applicable to that single passage. The point may be illustrated by 73, which extends from ex. 1 to 116. Between 101-102 the word *enāh* occurs ; a rule operating on that sole word is formed and inserted in between 101-102 ; and the series of 73 still runs uninterrupted up to 116 See also 29, 30, and 55. This again strengthens the view that in the original APr., there was no such distinction as rules and examples ; the very basis of this type of Prātisākhya being nomenclatory instead of prescriptive.

That, this was so, will be clear from an enquiry into the origin and development of the Prātisākhya literature.

III

Twofold development of the Prātisākhya.

Yāska's deliberate use of the compound *padaprakṛti* (1.17) in his definition of Samhitā has been rightly interpreted by Durga as embodying in it the age-long controversy about the priority of Samhitā to the Pada and vice versa; but the suggestiveness of the compound *padaprakṛti* (1.17) in his definition of the *Pārśadas* has not been realized till now.

Prātisākhya A.

Oldenberg¹ agrees with Weber² in showing —and this is exactly what is held by the scholars³ — that the Pada is later than the Samhitā and that it forms, as it were, the first running comment on the Samhitā. Now, the Pada formation must have proceeded on certain principles, and those principles, together with the Pada sorted out accordingly, must have been codified in certain manuals. To illustrate —

Suppose in ten AV. passages Samhitā *ā* represents Pada *ai*, or Samhitā *a* stands for Pada *e*. Now, the first step towards grammatical analysis would be to pick out these ten passages and state that in these passages and these alone, Samhitā *ā* is equal to Pada *ai* or Samhitā *a* represents Pada *e*. The same principle can be extended to the analysis of *avagraha*⁴ and accentuation. These statements, will, of course, be nomenclatory and will vary with the different Śākhās of a Samhitā; because with the variation in Vedic interpretation variation in the Pada arose⁵.

This is one stage of the Prātisākhya, and naturally, earlier too, because it directly follows the Pada formation⁶. It is represented by the APr.

Yāska's *padaprakṛtiḥ* (= padarūpaṃ) refers to this stage.

Prātisākhya B.

The *padas* being thus codified in Prātisākhya A, the second step, naturally was, to devise rules in order to turn these *padas* into the Samhitā, and the manuals embodying such rules are represented by the available Prātisākhyas.⁷ And the process of the formation of Prātisākhya B was not at all complicated. The material in the form of nomenclatory statements was already there; what the followers of each Śākhā of a Samhitā had to do, was, simply to revert the nature of the statements, i.e. to turn that from nomenclatory into the prescriptive. For example, a nomenclatory rule existed in the RV. tradition to the

1 Hymnen des Rgveda 380 ff "der Samhitāpātha das unbedingt ältere, der Padapātha das unbedingt jüngere ist"

2 Ind. Stud 13 2 ff

3 Cp note to 148, Pat. MBh II 85 5; III 117 18—19, 398 9-10 (avagrahe'pī na laksanena padakārāṇāṃ anuvartyāḥ pada-kārāṇāṃ nāma laksanam anuvartyam / yathālakṣaṇam padam kartavyam), Lüders, Vyāsaś. p 25. n 1.

4 The Pada formation vitally rests on avagraha and the analysis of accent, and the study of those must have preceded the available RPr, TPr, VPr, CA, and RT

5 Cp tām naḥ (AV 12 8 12), which is analysed by the APr (140) as tām naḥ, but by the Śaunakas as tát naḥ, cp APr 3

6 Pada-formation went practically hand in hand with the Samhitā Weber, Ind. Stud. 13 p 2

7 Grammar in its earlier stage seems to have been nomenclatory, cp Pat MBh I 5—6.—

"athaitasmīn śabdopadeśe sati kim śabdānāṃ pratipattau pratipadapāthāḥ kartavyaḥ / gaur sēvaḥ puruṣo hasti śakunir mrgo brāhmaṇa ity evam ādayaḥ śabdāḥ pathitavyāḥ / nety āha / anabhyupāya esa śabdānāṃ pratipattau pratipadapāthāḥ / evam hi rūṣate / Bhṛhaspatir Indrāya divyam varasahasraṃ pratipadoktānāṃ śabdānāṃ śabdapārīkṣaṇam provāca nāntam jagāma" etc

Bhṛhaspati's grammar was nomenclatory and was, later on, replaced by descriptive (lakṣaṇa). Cp. also. "na hi Pāṇinīnaś abdhāḥ proktāḥ / kim tarhi sūtram" MBh I. p. 12.

effect that such and such words, which show *s* in the Samhitā, have *s* in the Pada; it was just reversed to the form, that such and such words, which have *s* in the Pada, should exhibit *ṣ* in the Samhitā. All rules of the genuine *B* should have been of this type, and so they are found to a great extent in RPr. and TPr., and to some in VPr. The process of abbreviation was yet to come.

Prātisākhya A was superseded by Prātisākhya B.

But two things are bound to happen at this stage; first: the evolution of *B* would throw into abeyance *A*; and this has actually happened in case of RV., TS., and VS.; although traces of *A* are still found in them and in the subsidiary treatises called *Taṇḍara*, *Nāṇḍara* etc. belonging to them. Second: *B* being *lakṣaṇa* (descriptive) would be easily reduced to the abstract sūtra style; and this is exactly what we find in some rules of the RPr. and TPr., and in a good many of the VPr., CA., and RT.

Yaska's *padaprakṛti* = *padāni prakṛtir mūlam* (Samhitāyāḥ) *yeṣu* refers to the second stage.

Mixture of A and B.

Traces of *A* are found in *B*; and once it is admitted that *B* is meant for turning Pada into Samhitā – and such is the unanimous verdict of all authorities, ancient and modern – we can confidently pick out all those rules, which deal with the Pada, as relics of *A* lurking in *B*. And our search for this is not long before we meet in the RPr. 155-157:—

prakṛtyetikarapādau pragrhyāḥ |

a rule, which prescribes negation of samdhi before *iti* in the Pada and is read by all the Prātisākhyas alike. In fact, the very term *prakṛtibhāva* is based on *prakṛti* = *pada*.¹ And although such rules are not many in the RPr., they occur in a pretty large number in the VPr. and CA. For instance, what office can those rules discharge in the VPr., which analyse *avagraha* in the Pada, while that treatise declares:—

svarasapśkārayoś chandasi nīyamaḥ | (1.1)

to be its object; or with what pertinence the entire fourth chapter of the CA. could stand there, when that treatise is meant for the Samhitā formation, although in the introductory remark it sets out to analyse both Samhitā and Pada,² a statement clearly reflecting the compromise effected between the two types?

That, *avagraha* portions of VPr. and CA. are an aftergrowth, is proved by one single fact, that, in case of RT., we have its *avagraha* portion still separate, called its *Parīṣiṣṭa*.³

Not that *B* alone was borrower. *A* has undergone greater change. This is illustrated by the available Apr.⁴, which declares, in its opening remark, that it will teach the Pada of the AV.; and to this it generally sticks, laying down nomenclatory rules from start to finish. But there occur certain rules in it, rules in which the Prātisākhya exceeds its own limit and lays down prescriptions operating only on the Samhitā. Take for instance 148, 155; the latter prescribes that in *gāviṣṭau* and *gavēṣaṇaḥ* the *v* is not elided. Now, this can apply only to the Samhitā and the rule is actually found, exactly in the same form, in CA., where it properly fits in. All such cases, and happily they are a few, may be confi-

1 TPr. 5. 2 with Whitney.

2 1. 1.

3 Op. my edition of the Sāmāpāṇīya.

4 Rīktrāntasamgraha, based on RT., is nomenclatory. See my edition of the same. It had a larger RT. before it.

dently put down as borrowings from *B* or general grammar, lurking in text, through marginal notes.

Not only this. We have seen, while discussing *A*, that the rules of that type could only be nomenclatory, in fact no more than passage-lists, with the bare addition of predicate, such as *ekārvāntāni, ūṣmāntāni*; rules which are, properly speaking, no *lakṣaṇas*, but termed so only for the sake of convenience. That such nomenclatory word-lists have been given the form of the extant APr. sūtras, is entirely due to the influence of the sūtra style set up in vogue by *B* and general grammar.

When was the APr. reduced to the sūtra form ?

And it was thus, and somewhere in that period, stretching from RPr. to the late philosophical sūtras¹, that our APr. received its present sūtra form, a period incapable of being reduced to definite centuries, but well-defined by the sūtra style with an admixture of the *kārikās*,² by the established usage of *atha* and *athātaḥ* as the auspicious beginning of literary undertakings, particularly *bhāṣyas*, and a period in which Buddhist taste had a considerable influence both on thought and speech, as is indicated by the use of neuter *śabdāni*,³ *catureṣu* for *caturṣu*⁴ and irregular *saṃdhis*.⁵

APr. as a test for the lot

And the fact, that, in its available form, the APr. is wrongly modelled on *B* and is, therefore, later than that, invests it with a peculiar importance of its own; because being at once the oldest and the youngest of the lot, it can be used as the surest test for the whole; and this leads me to venture a suggestion, which, although at first may sound no more than a paradox, is yet based on certain grounds.

Learned editors⁶ have discussed interpolations in RPr, TPr, VPr., and CA., but they have taken it for granted that phonetics forms an essential part of the Prātisākhya literature, and, therefore, it is an original constituent of it, although not a single rule dealing with this science is found in APr. and not a single authoritative ancient⁷ statement has been produced by any to this effect, while all authorities, ancient and modern are unanimous in declaring, that phonetics is the proper subject of Śikṣās; and these, so far as their kernel is concerned, being prior⁸ to the Prātisākhyas, could have very well supplied the latter with terms like *ghoṣa* and *aghosa*, for which alone the introduction of phonetics in them could be argued. And if once we admit Śikṣās to be meant for instruction in *varnaccāraṇa*, we should be justified in demarking their *saṃdhi* portions as

1 Jacobi, The Dates of the Philosophic Sūtras JAOS 31, 1-8, Mīmāṃsā and Vaiśeṣika Indian Studies in honor of Lanman 145-165 ("das M S zwischen 880 und 200 v Chr entstanden sei, das VD in das erste Jahrhundert vor oder nach Anfang unseer Zeitrechnung" p 164), Liech identifies Pat, the author of MBh with Yogasāstrakāra Zur Einführung I 7ff

2 For Kāt cp Pat, MBh I 8 1 with Nāgeśa, Goldstucker, Pāṇini p 79 Such as those of Vyāṣi, Kātyāyana, and Pat. Vyāḍikāṇḍas on Jātā will be shortly available He also composed a Saṃgraha of 100,000 śloka Pat, MBh I 6. 12 with Kaiyata and Nāgeśa

3 Four times in APr

4 Cp under rule 14

5 Cp. 72, 217 3

6 Weber, VPr, Ind. Stud. 4, pp 70, 75, 321., 324, on TPr Luters, Vyāsāś (17ff) with references to Whitney by him, on RPr op M D Śāstrī (Intr. 22-33), who gives a summary of Regnier and others

7 Vaidikābharana on TPr 1 21, and Uvata on VPr 1 169 refer to the available Prātisākhyas, which do contain Śikṣā and Vyākaraṇa The comment on RPr 1 1 describes Prāt as merely a Śikṣāśāstra in opposition to Uvata, who includes in it all the three Śikṣā, Chandas, and Vyākaraṇa

8 Haug, Essay 68 ff (criticised by Luters, Vyāsāś. p. 4); Burnell, Aindra School p. 47, (criticised by Kielhorn, Ind. Ant 1876, 141ff.), Varma, Critical Studies 14-21.

later additions and should be, accordingly, entitled to delete a good many portions of the Vyāsaśikṣā and others, collected by Triṣṭhī in the Benares Collection.

Interpolation in the grammatical literature is general.

Such is, then, the state of flux in which the entire ancient grammar comes before us, including, of course, Nirukta¹, Dhātupāṭha², and Aṣṭādhyāyī³, in which contradictions and anomalies have been discovered by Whitney⁴, Skold⁵, and Faddegon⁶. And the close scrutiny of this single APrM., revealing, as it does, at every step, the great role additions and abbreviations have played in the development of Sanskrit literature, has made me sceptic about Kielhorn's⁷ well-argued plea for the genuineness of MBh. text, and I feel to-day more inclined towards the opposite held by Weber⁸, although not in that form, to that extent and on that much discussed data⁹ on which he based his conclusions.

True, undue restiveness is an impediment in the way of progress; and, on that account, a controversy about the priority of the Prātsākhya to P. and vice versa, has been carried on since Roth¹⁰ first stated his views in favour of the Prātsākhya. He was supported by Weber¹¹ and Muller¹², but was opposed by Goldstücker¹³, Haug¹⁴, and Burnell¹⁵ with a weighty support from Wackernagel¹⁶ followed by Macdonell¹⁷. In 1919 Liebhich¹⁸ supported Weber; he is followed by Breloer¹⁹ but opposed by Thieme²⁰. In the course of the controversy Whitney's²¹ attitude remained noncommittal, while Keith²² went to rather extremes in support of Weber.

And here a few straight remarks may be ventured on this problem.—

Weber²³ based his conclusions on the principle:—

“je älter ein sūtram desto verständlicher ist es, je räthselhafter desto jüngern Ursprung bekundend”

1 Skold, Nir pp. 115, 169-170

2 Meanings have been added probably by Bhīmasena after Pat · Liebhich, Zur Einführung II 49 ff Kṣīrataranginī 242, 266 ff, Lnders, Kātantra und Kaumārālāta SBAW 1980, 482 ff, Thieme, OIZ 85, 298-240

3 Kielhorn discusses interpolations Ind Ant. 1887, 178-184, MBh. I Pref p 9, Böhtlingk's view (p. xix) has been refuted by Skold in Papers on Pāṇini p 29 Cp. also Liebhich, Concordanz P Candia 1-8, Thieme, OIZ 82, p 204

4 The Veda in Pāṇini Giornale della Società Asiatica Italiana VII, 249-254

5 Papers on Pāṇini 22-24, his main thesis on Prātsākhya and Śrīvasūtras (op cit 1-22) has been admirably answered by Breloer, ZII 1982-86, pp 183-191

6 Acta Orientalia VII, pp 48-65, answered by Breloer, also by Thieme, OIZ 83, 550-551 Fourth book of Kātantra later addition Lnders, Kātantra u Kaumārālāta p 14 ff.

7 Ind Ant 1876, 241-250, where he discusses Weber, Burnell, and others

8 Ind Stud 5, p 159, 18, 298 ff, Ind Ant 1878, 209, 1877, 304, Skold, Papers on Pāṇini (22 ff), criticised by Thieme in OIZ. 83, 551 See also Liebhich, Kṣīrataranginī p 247

9 Rājataranginī 4, 487, Vākya-pāṇini 4, 484-489, rejected by Bhandarkar, Ind Ant 1878, 60, 240, the śloka has been, again, appealed to by Skold in Papers p 30

10 Zur Literature und Geschichte des Veda 56 ff, Nir xlii-xliii

11 Ind. Stud 4, 103 ff He has left VPr anomalies unnoted cp my note to APr 106, 143

12 RPr Intr p 4—17, Hist of Anc. Skt Lit. 150-151

13 Pāṇini, 188 ff

14 Über das Wesen des Vedischen Accent 65 ff

15 RT p lvi

16 Altind. Gr. I. lxvii

17 Sanskrit Lit p. 266

18 Zur Einführung II. 30 ff

19 Studie zu Pāṇini ZII, 1929-31, 114-185, also elsewhere.

20 Pāṇini and the Veda 81-98, also in a communication to me from Breslau, dated 2 X 1936

21 OA. p 249, also Kielhorn (indirect), Remarks on the Śikṣā p 18, quoted by Liebhich in Pāṇini p. 19.

22 Veda of Black Yajus p XL.

23 Ind. Stud. IV, p. 90.

The principle does not work. Cp. the samdhi of *ik* in different treatises:—

I. a RPr. 2.21.125	samānaksaram antasthām , svām akanthyam svarodayam !
VPr 4 45	svare bhāvya antasthām !
CA. 3 41	svare nāmno'ntasthāḥ !
TPr. 10 16	ivarṇokātau yavakārau !

The samdhi is restricted to *i*, *ī*, and *u* in TPr ; a restriction which might, with the same propriety have been made by all, since final *ū* is always *pragrhya* and final *r* occurs nowhere in the Veda. TPr. is thus an improvement on others, but it is admittedly older to all but RPr.

RT. 107,109	ram rstham asve ; antasthām !
P. 6.1.77	iko yan aei !

The principle has failed. TPr. is simplest, yet it is an improvement on the RPr. Cp. however, Kātantra .—

1.2.8	ivarno yam asavarne na ca paro lopyah !
1.2.9	vam uvamah !
1.2.10	ram rvarnah !
1.2.11	lam lvarnah !

Kātantra is simplest, yet it is the latest.

b Samdhi of *ec* —

RPr. 2.25 . 129	uttamau ca dvau svarau !
„ 2.27 135	hrasvapūrvas tu so'kāram !
„ 2.28 . 136	pūrvau copottamāt svarau !
VPr 4 48	samdhyaaksaram ayavāyāvam !
CA. 3 40	samdhyaḥsarānām ayavāyāvaḥ !
RT. 111	samdhyaam ayavāyāvam !
P. 6.1.78	eco'yavāyāvaḥ !

CA. and RT. are admitted as later to P.; but cp. the use of *samdhyaam* in them against *ec* of P.

TPr.	Kātantra.
9 11 ekāro'yam !	1.2.12 e ay !
9 12 okāro'vam !	1.2.14 o av !
9 13 aukāra āyam !	1.2.13 au āy !
9.15 aukāra āvam !	1.2.15 au āv !

Kātantra simplest, yet decidedly it is the latest

c Samdhi of *visarjanīya* in Kātantra .—

1.5.1	visarjanīyaś ce che vā śam !
1.5.2	ṭe the vā śam !
1.5.3	te the vā śam !
1.5.4	kakhayor jhivāmūliyaṇ na vā !
1.5.5	paphayor upadhmanīyaṇ na vā !
1.5.6	śe ṣe se vā parārūpam !

A comparison with the table under APr. 80 will show that Kātantra is the simplest and yet it is the latest.

II. Weber¹ places CA. later than VPr. The statement has been accepted.² But cp VPr. 4.119:—

asasthāne mudi dvitīyam Śaunakasya !

¹ Ind. Stud. 4, 90-92.

² Liebh, Zur Einführung II. p. 47; Thieme, Pāṇini and the Veda pp. 3, 85, 94-95 with undue dogmatism on a wrong data.

The ascription to Śaunaka occurs in CA. 2.6.—

dvitīyāḥ śasasesu ।

Reference to CA. is patent. But I have shown, under Apr. 59, that the kernel of the VPr. is older than is yet supposed to be. Such references can only show the various recasts each work of this class has undergone.

III. The principle followed by Muller¹ does not work. Compare² :—

Pāṇini	Śākatāyana
5.4.154 śesād vibhāsā ।	2 1 229 śesāt Siddhanandināḥ ।
7 2.10 jarāyā jaras anyatarasyām ।	1 2 37 jarāyā nas Indrasyāci ।

Śākatāyana's appeal to Siddhanandin and Indra does not show his reference to their grammar. The names only mean option.

Pāṇini	Devanandin
2.3.5 vibhāsā guṇe'stūyām ।	the same ascribed to Śrīdatta
3 1.11.120 mr̥jor vibhāsā : vibhāsā kr̥v̥soḥ ।	" " " " Yasobhadra
5 1 86 dv̥gor vā ।	" " " " Bhūtibali
6.3 72 rāt̥reḥ krti vibhāsā ।	" " " " Prabhācandra
7 1-7 vetter vibhāsā ।	" " " " Siddhasena
8.4.62 jhayo ho'nyatarasyām ।	" " " " Samantabhadra.

An appeal to these names does not show that Devanandin knew their grammars or that such grammars did ever exist.

IV. *Terminology no sure test for the age.*

Undue reliance has been placed on terminology³ in discussing the age of the Prātiśākyas and Pāṇini. One of these terms is *pratyaya*⁴, which denotes *para* in the RPr., but *suffix* in Pāṇini.

But a much later use of this word in the sense of *para* has been shown by Luders⁵ in Central Asian texts.

Terminology⁶ chiefly depends on the nature of the source from which one draws.

The Apr., in its saṃdhis, follows the order of the RPr. against that of CA.⁷ At places its wording is diffuse⁸ and construction archaic⁹. Its use of *velā*¹⁰, *prasārama*, and its formation of dhātus¹¹ both with *i* and *ti* may be noted.

Yet, in its available form, it is unmistakably posterior to CA and Pāṇini.

Unity in the sphere of Saṃhitās.

And, thus, visualizing the imperfect and unstable nature of our data, and also realizing that a competent discussion of the matter is impossible in the absence of a concordance of grammatical literature, together with a complete translation of the MBh., I

1 The very basis of Muller's arguments was faulty Skold, Papers 27-33, 42-46

2 List from Kielhorn "Scheinbare citate von Autoritäten im grammatischen Werken Festgrus an Bohtlingk 52-53

3 Liebhich, Zur Einführung II, with special reference to this discussion, disputed by Thieme in Pāṇini and the Veda 85-96

4 Keith, Veda of Black Yajus p xl

5 Kātanta und Kaumārālāta pp 14, 21

6 Whitney, CA p 249, also Luders, in a different context, Kātanta und Kaumārālāta p 55

7 Cp 100.

8 80

9 Cp. quotation under 147 i.

10 Cp section 8

11 178, 191

have purposely refrained from entering into this controversy, and have tried, instead, to outline the provisional chronology of the RPr., Nir., and other Prātisākhyas on the basis of *toē*¹, besides emphasizing, with a leaning on Wackernagel, that the Prātisākhyas in their extant form are no Prātisākhyas, but more or less Prātisamhitās, treating, as they do, not a śākhā of a particular Samhitā, but a Samhitā in general; or to be more precise, that śākhā of a Samhitā, which emerged victorious from the conflict of the warring śākhās, attended, of course, with an admixture of the variants from others, and was ultimately adopted by all, both for ritualistic as well as theoretic purposes; a stage, when *a R̥gveda* became *the R̥gveda* and so on; a process that in all probability took place after Pāṇini's time.

Unity in the sphere of Prātisākhyas

With the supersedence of different śākhās by one, i.e. *the RV.*, a consequent unity in the sphere of Prātisākhyas was natural, moulding all into one, i.e. the extant RPr., and setting this the one norm for the Śākalas as well as the Vāṣkalas and the rest. The same process took place in case of other Samhitās and Prātisākhyas², and herein lies the true explanation of the many conflicting views found in them, particularly in the TPr. and VPr.; views that are nothing but relics of the older Prātisākhyas, differing from one another only on minor points, views that have been set down by Keith³ as *corruptions, confusions of memory and oversights* on the part of the TPr. makers.

The RV became norm for the followers of different śākhās.

And the whole matter of *the RV.* for *an RV.* has become now so well established that if, by chance, the Vāṣkala RV, together with its hypothetical RPr., ever came to light, nobody would care to alter the present RV according to the new finds; what, at the most, may be done in that case, is this, that the Vāṣkala variants, if there be any, and they need not be fundamental, or even great, will be pointed out on the margin or notes of the adopted text, without, however, in any way, interfering with the contents of the established writ.

And if, perchance, out of 100 śākhās of the Yajus, a minor śākhā, differing from the normal VS, only on say 50 places, ever came to light with its attendant Prātisākhya, there will be no reason to alter the present writ according to the new finds; the proper procedure in such a situation will be this, that the variants of the new śākhā, however small and insignificant they may be, will be bracketed out, together with the sanction of its Prātisākhya, on the margin of the printed VS.

Fundamental wrong done to the AV.

What is justified in case of the RV., VS, and TS. should equally hold good in case of the AV. If there ever came in the history of Vedic literature a period of conciliation and synthesis for the RV., VS., and TS., there also came a period, when *an AV.* was changed into *the AV.*, and a particular śākhā of the Samhitā dominated over the rest. And if such a thing is conceded – and there is no reason to deny it – it follows automatically that this Atharvaveda should conform to, and be edited according to *the APr.*, and not *an APr.*; and it is exactly at this point that a fundamental wrong was done to *the AV* by those very giants who served it most.

¹ Cp. note to APr. 69.

² Gelpcke, *Anantashāṣṭa's Padārthaprakāśa*: ein Kāva Kommentar zum VPr 19 ff., also Faddegon, *OIZ* 34, 578-74

³ *Veda of Black Yajus* p. xxxiv.

It was all very well for those who edited the RV., VS., and TS. Each Samhitā happened to preserve its own *the Prātisākhya*; and this should have facilitated the task of the editors of the respective Samhitās, the mss. of the Samhitās could be checked in the light of the Prātisākhyas and vice versa.

Handicaps in the case of AV. editors.

But this was not the case with *the AV.*; and it is an irony of fate that the AV., although it was the very backbone of the popular religion against hieratic, remained ever unpopular¹ in the land, so much so, that, in its lot nothing is sure and fixed, not even the names of its śākhās², not even their number³, not even the divisions⁴ of its Samhitā, needless to refer to the bewildering variety and perplexity of its text, itself extremely remote and obscure, thrown into greater chaos by one unfortunate handicap in the case of its editors.

Whitney turns an APr. into the APr.

Sure, the mss. of the AV. reached Europe pretty early and were utilized by Roth and Whitney, and the product was their first edition of the AV. in 1856. But it was sheer bad luck that no ms. of *the APr.* could reach Europe along with those of *the AV.*, while a single corrupt ms. of *an APr.* was already in Berlin, and was copied by Whitney in 1852-53, while residing in Tübingen, with the result that, in 1862, an edition of that *an APr.* was published under the title *the APr.*, the real name *Caturadhyāyikā* being shown within brackets.

This was a blunder; the reason and process are clear. In 1848, Roth, while discussing the outlines of the Vedic literature in the introduction to his Nirukta, suggested a connection between AV. and CA., that of Samhitā and Prātisākhya;⁵ this idea was all along working in his mind, when he, in collaboration with Whitney was editing the AV. text. On the conclusion of their joint labour the preconceived connection between the two became firmly fixed. Nevertheless, when in 1862, Whitney was to publish his edition of the supposed *the APr.*, he realized that the title of his work was *Śaunakiya Caturadhyāyikā*, repeated in each signature, the name of the comment *Caturadhyāyibhāṣyam*, and the work was nowhere mentioned as *the Prātisākhya*, except in an ambiguous passage of the AV. Parīṣṭa⁶ xlix, till then probably unknown to the editor. Whitney weighed all this but, considering the extreme improbability that any other like treatise, belonging to any other school of the Veda, would ever be brought to light, he, on his own responsibility, bestowed on *an APr.* the title of *the APr.*

1 No Atharvan influence on the Nirukta. Skold, Nir p. 49, not recognised as a fourth Veda in the time of Buddha: op. cit p 183

2 Bloomfield, The Atharvaveda (The names of the schools of the AV) 7-12, Kauś xxxi-xxxiii, on p. xxxii he gives the full list of scholars who have discussed this matter

3 "navadhātharvano vedah" Pat., MBh I, p 9, Caturavyūha (Ind Stud 3, p 277); AV Parīṣṭas xlix, 4, but op. Ahrubudhnyasamhitā 12, 8-9 —

elavimsatīśākhān Rgvedaḥ parigiyate /

śītam caikā ca śākhāḥ syur Yajusām ekavartmanām /

Śāmnām śākhāḥ sahasram syuḥ pañca śākhā Atharvanām // For the rest op. Bloomfield, op. cit

4 Op SPP, AV. I. 16-23, Lanman, AV cxxvii-cxi

5 P xlvii

6 "Iksanagrathā bhavanti / Caturadhyāyikā prātisākhyaḥ Pañcapaśaikā Dantyoṣṭhyasvīdhr Bṛhatṣarvānukramaj ceti/" (Caturadhyāyikā prā- can be construed both as Karmadhāraya and Dvandva), op. Parīṣṭas of the AV., p. 387.

Thus, *an APr.* i.e. the CA., once turned into *the APr.*, important conclusions were drawn from it. Because the work was called *Śaunakiya* in the ms., the equation, deduced from it was —

CA = the APr. + Śaunakiya ;

and because a connection, that of Saṃhitā and Prātiśākhya, between the CA. and the AV. Saṃhitā, was already presupposed to exist, the equation became :—

CA. = the APr. = Śaunakiya APr. + AV. = Śaunakiyaśākhā of the AV. = Vulgate.

And this is exactly the line of reasoning, followed by RW.,¹ and repeatedly asserted by scholars like Lanman² and Bloomfield³, not to refer to the compilers of the various Vedic histories.

That, this circle of *anyonyāśraya* is weak, requires certain details.

IV

The Vulgate is not Śaunakiya.

Now, all the twelve mss., on which I have based my thesis, unequivocally call themselves *Atharva Prātiśākhya*, no more or less ; while the two⁴ mss., on which Whitney bases his edition of the CA., unmistakably call themselves *Śaunakiya Caturadhyāyikā*. This alone should prove that *the APr.* belongs to *the AV.*, and that CA. belongs to the *Śaunakiya* school of this Saṃhitā, and not to *the AV.* in general.

The APr. cites 3,236 AV. passages, and the number of citations is probably larger than that contained in any other Prātiśākhya. Out of this large number, there are hardly ten passages, where the Vulgate mss. do not follow the sanction, explicit or implicit, of the APr., while there occur hundreds of passages in the CA., where not a single Vulgate ms. follows the sanction of this treatise, besides those typical cases, where CA. specifically prescribes a certain saṃdhi for a chosen passage, but that saṃdhi is not carried out in that passage even by a single Vulgate ms.; and this is significant. What RW. have done in such cases is this, that, either they have ignored the CA. authority, adopting the unanimous reading of the Vulgate mss., or they have flouted the Vulgate mss., and followed the former.

That, this procedure is unscientific needs no emphasis ; but before putting the matter into facts and figures, I should dispose of the one possible misgiving lurking in the mind of the reader that the APr. may possibly belong to the *Paṭṭalāda* school of the AV. ; and, thus, the very basis of our discussion may be wrong.

¹ CA., introductory remarks.

² AV. lxx-lxxd, cxciii-cxcvi ; the whole introduction is based on this hypothesis ; cp also Barret, who uses Ś " to refer to the AV. of the Śaunakiya school " : JAOS. 26, pp. 198, 203 ff.

³ " That the Vulgate, together with Kauś., Vait., and GB. belongs to the school of Śaunaka may be regarded as certain. The AV. Prātiś. bears the title Śaunakiya Caturadhyāyikā - it is the phonetic manual of the Vulgate, and no other text. The AV. Prātiś., at Kauś. 1.6, designates Vaitāna as the Śaunakiyaśāstra ; the dependence of Vait upon Kauś. is certain : the Kauś. is, therefore, also a śāstra of the Śaunakin " etc. The Atharvaveda pp. 13-14 in particular, and the whole thesis in general. " The surmise, that the Vulgate belongs to the school of the Śaunakin can now be regarded as even more certain " etc. Kauś. p. xxxvii.

⁴ JAOS. 10, 156-158.

The following table will clear this doubt :—

APrŚ.		Paippalāda.
6.	8. pūrṇo	trpto
7.	12. dhāsyūr yōnim prathamā ā	yaś ca yonim prathamā
26.	sunótā ca	śrnotanā tu
30.	vacasā veśayāmahe	dhīrānā utas tvama.
41.	roha	kramasva
8.	2. giro me jūsavēndra	kiro juṣasya indra
5.	vāya udakēna	—yavu—
9.	1. ihaītu sārvo	asya vardhayato
10.	5. subhūtyā	sapustyā
10	vīntād abhi	—adhi
11.	tāntum abhi	—saha
15.	nīr upānasāt	yonim nīrpāsana
16.	prajāpatir budhyate	prajā budhyante
27.	pāry ābhrtam sāhaḥ	pari sambhrtam
29.	pathām ānu vyāvārtane	patho vyavyā—
39.	prthivyā ādhy ūdbhrtam	—vyābhy ud bhrtam
42	sasthāt	gasthaḥ
47.	pūrusō'dhi	—sās ca
49.	ūchisṭhē'dhi	—steti
11.	2. tātaḥ pāri	tataḥp—
12b.	1. asmānē yōnāv ādhy aīrayanta	—dhāmann adhira—
13.	9. ūpa sām	abhi
	svadhā abhi	svadhayāti
13.	yantu	—yanti
14	pārājītāso āpa nī layantām	tā yantu paramām parāvatam
18.	ūpa	abhi
13.	27. trītye nāke ādhi vī śrayasva	jyotismantan abhi lokam jāyasmai
30.	kūsindhe ādhy ā dadhau	kvasindhād adhād adhi.
36.	asmāmī āpi sām srja	yad bhaume adhi—
37	bhūme	bhaume
41.	sprśantām	srjantām
14.	2. yāthāyām arapā āsat	yathā tvam arapāso
10	yās cakāra nā śasāka kārtum	yām cakāra na śasāka śasire
12.	sācetasau drūhvaṇo yaḍ nudēthe	satyojasau drūhyāni yo nirete
14.	manyō	sadyo
17	vipāśyati	nipa—
22	yā enam	yenedam
26.	yāthā	yatrā
28.	yē amnō	ye'sto
30	būbhūstī	hrdaye
32.	śāle	pūrvaḥ
35	uparīsānti	upadi
39.	yāthā sūryo mucyāte tāmases pāri	—sūryas tamaso mucyate pari
53	mām ahām	aham mām
15.	5. straiśūyam	traiśūyam
11.	iyām evēdam bhaviśyātīti	yam evēdam bhaviśyati na vayam iti
16.	3. grāhīr jagrāha yādi	grāhyā grhito yady eṣa
18-19.	5. duhé sāyam duhé prātēr duhé madhyām— dinam pāri	duhe vānaḍvān sāyam duhe prāta duhe divā
11.	no āmhasah	pātv am—
14.	vāñcha me tanvām pādaū vāñchākṣyaū	vāñcha me pādaū tanvām vāñcha akṣyau

APrS		Pauppalāda.
20	hā patānga hā jābhyā hā upakvasa	tāda hem patānga hem jābhyā upakvasaḥ ana-
24	svādhehī sūnta ehi	dantaḥ
23 12	no	svadhehī sūntelū
27	mpuyavāte	omitted
23 3.	jāgrā	nu-
6	dēva tvastar varūhaya sarvātātaye	jāgrata
24 15	ajāram kṛnōmi	devo'suvarṇa dadhite śarma yacha naḥ
25 1	viśvān anyān abhivāra	amrtam duhānā
23 1	as	-nyābhi vavāra
5	nō ehitruḥ prāsam jayāti	-sa
8	kṣiyema	yaś śatrūn sam jayāt
15	kānāḥ sām atitṛpas tām	adima
23	dattam na etāt	kāmānt samitau purastāt
23 12	uttānaparne rūbhage dēvayūte sāhasvati	dattar vas tat
15.	hiranyavarne	uttānaparnām subhagām sahamānām sahasvatīm
16	rūbhage	-bāhū
18	ūpatṛya bābhra	yuvate
25	ūgranṛpaśye rāṣṭrabhṛt	-tarni bābhru
42	viśvajit trāyamānāyāi mā	-paśyedrā
23 4.	ābhivṛti kāyasya cit	trāyamāne sarvavide mām
31 3	gharmadūghe iva	vihvṛti ka-
38 25	āvayām ailabā ailait	-dugheva
26	somo ulr apait	avā imailavailai
61 1.	asvāśāśthāya jajūṣe	somo anṛnaiḥ
2.	evāsmākedāp dhānyān	hṛdi kāmāya randhaya
62 2.	anamivā upētana	eva me astu-
66 4	mārto	svāveśāsa-
2	vrsabhaḥ	-tyo
10	vrsabhāh	carṣaṇiḥ
12	vrsabhāsyā	rṣa-
14	yō rūhito	rṣa-
69 4	ihaldhi puruṣa	ayam ro-
7.	āyasa edhi	ehi ehi punar ehi
13	āpatighnihaldhi	-sredhi
70 9.	arvān	pātir aghny edhi
71 2.	nirṛtyā akaḥ	arvāk
3.	mahyā ariṣṭā-	nirṛtaye karāt
11	yēnā samgāchā ūpa mā sā śikṣāt	-hyāri-
13.	jūhvāyā āsyāya	yena vadām ūpa mā sa tiṣṭhāt
71 16.	upastāre	-yāsyāya
72 7.	bānan	-stire
8.	batam	batām
73 1.	vāśā hi	"
6.	āyā yamāsyā sādānam	viśāya
7.	vṛhāmi te	yamasya gacha sā-
14.	efūjayā vaitahavyāḥ	vṛhāmasi
16.	māryā(h)	brahmīm asambhavyam
17	praiśā yajā	nābhā
20.	namasānā(h)	-nividā
24.	vātāparjanyaśyoh	haviṣainam
30.	dhanāni	viśvedevāḥ
		dhanānām

APrŚ.

Paippalāda.

31.	tanāyā(h)	-ya
35.	pātnyā naddhāni	patni te
39.	vahanti	vrajanti
51.	krṣyā gōr dhānāt	krṣṭim gām dhanam
52.	striyā yān	yat striyām
53.	dhanakāmyāt	-myāḥ
58.	vilptyā(h)	vilaptyā
69.	āmukthāḥ	amoci
70.	hy ājñāsthā vārunaiḥ	hi vajñiyās tvā
84.	vythisthā(h)	carantām
96.	rtasthā(h)	ṛcsthā
103.	tapojā(h)	samotā
104.	nroākṣā ava	-ksāva
105.	śumbhante	śundhanti
73. 112.	vādā(h)	vadasī
115.	madhyamesthā rājñām	-stheham asyā
80. 1.	nī stuvānāsyā	nyastu-
2.	-bhrajā stanāyan	-jasta-
83. 2.	mitrā enam vāruno vā rīśādā	mitrās ca tvā varuṇās ca rīśādau
10.	talāsā vrkṣānām iva	yavā tvamai vr-
21.	prathamā dvāḥ	-mobhā
89. 3.	devāgopā	nevajustā
92. 3.	abhipatō vrṣṭyā	abhiptam rayyā
95. 2	tvām tā	tvam aṅga
95b. 6.	ā'yavan	-yuvam
17.	prā no vocaḥ	-nityasya rāyah
96 30.	karah	karat
35.	ā dhāt	dhātā
100. 26	akarma	krṇomi
52	ēkapādo	-dyo
54.	-dadāt	-dadhāt
66.	manyō	sadyo
101. 3.	āhārsam	aharsam
7.	mā	tvā
15	ādisi	ā dadhe
17.	viśvā āsthāt	viśvāsthāt
103. 1.	enā ebāḥ pāri	enābhyāsp-
104. 11.	pṛtanājīm	-nājam.
16.	pīpāna indraḥ	-nā indriyam
18.	utpīpanam	utā pīśnam
21.	prātā rātri	prātar astu
112 4	samudrā āsām	-drāsam
6.	ūjjesa ā rabbhāmahe	nijeśā grñmahe
11. 1.	vāroasa ā	-sā
12.	āmsa ādhāya	ahim mādḥ-
14	skambhā idām	bhaidam
17.	yātra	vayam
115. 2.	hara	bhaja
5.	mādaya	sū-
118. 1.	ājdhīthām	ājdhīyatām
2.	viśve śumbhantu	viśvān muñcantu
8.	mānu tiṣṭhatu	mām abhi raksatu

APrŚ.

Pauppālāda.

14.	āhar mā	-no
17	mēndro	me indro
120.	1. ubhā hi vṛtrahāntamā	ugrāya vṛtrahantamām
121.	6. vātamāyāḥ	vātarambhāya
122	2. svaradhī	śraddhī
123c	3. āparaḥ pātih	-raṣp
127.	2. asyā	asmin
	5. kāmāya	vas kāmā
	19. āyūsyam asmai agnīḥ	āyur asmai somo
127.	22. kartam asmai	santu tasmai
	24. asmai	asmahe
	25. kāmāyāsmāi	kāme asmin
	26. me asmai	me'sya
	23. asmā āvase huve	ihāyantv oṣadhīḥ
	29. śrēyastm dṛehy asmai	śrayam śrayasi dadhat
	30. satbhagam astv asyai	bhavati subhageyam
	31. asyā lohann agrūvai	-syāgruvai
	32. asyai	asme
	43. kō asyā (h)	no'syāḥ
	43. āpasyāḥ	-syāt
	49. ānṛgād aṅgād vayām asyāḥ	yo'yam asyām
	69. yō amītro	yo'mi
	71. asyā	asme
129.	8. āsanvāt	-su-
	17. śavartebhyaḥ	śivastrebhyaḥ
	19. gabhiśāk	-sat
130.	1. brāhmabhiḥ	brahmanā
132.	5. ūt pātayātha	-yantu
133	2. pātyamāne	-nāḥ
137	3. me'him arandhayat	me'hin ajambhayat
139.	4. prayām	prayām
	7. maṣmaṣākaram	viśvārātayo
	11. enām	enam
	13. ni-	nu-
	14. "	"
143.	3. bābhra ā me	-vā me
	5. vāya iha	vāyav iha
144.	2. mō apānō	mop-
	5. dṛṣṭvā	datṣvā
145b.	2. padayati pāsyati	-si -si
	3. grṇata	grṇitam
146.	3. ha	hi
147a.	20. sthāman yāsvān atisthipam	ime sthāmann āsvāramsati
147c.	8. āyuh prā tira	-yus pra tara
	40. skanda	kranda
	41. -ekandam	-krandam
	54. prāptnāḥ	samaktāḥ
	59. nabhatām	sadasyate
147f.	2. pārvasya grābhīta	parasya grbhīti
	17. sū ca tvāntv hvayāmasi	tasmai tvā ni-
	18. śāviṣṭha	śacibhiḥ
	20. dūksa	.

APrŚ.

Paippalāda.

31.	mānuṣtsu dīksū	-ṣesu riprā
38.	viśyānām	viśvānām
54.	avādiran	-ciram
148. 2.	knotu	dadātu
150. 1.	-hārsanīm	-ṣi-
153. 2.	nairbādhyēna	nir-
156b. 1.	yāsya jāyām upāmi	yam yajamānāv abhyemahe
163. 1.	maghavan	vājinām
165. 3	tva rṣabhó	ād vaṣabho
168. 4.	prēta	-pyetu
169. 2.	muñcāmī	muñca mām
174. 4.	-tandryāḥ	tandriyaḥ
177. 1.	jagma ābhīḥ	-gmābhīḥ
178. 1	kāniknatam	karikradam
182. 1.	kṛttir dūrīsāni	kṛtyai dūrīsāni
186. 1.	tāmradhūmrāḥ	tivrārūnāḥ
190. 2.	kūlmalam	gulmalūm
194. 1.	-vārtmānam sām ībhvānam	-varpasam rbhvam
196. 7.	khālvāñ	-n
8.	ādityāñ	devān
11.	vṛksāñ abhī sisyade	parnam abhi śusyataḥ
15.	śvātirat	ivācarat
20.	ayaksamāñ utā pūrusān	-mām -sām
22.	āti	anu
34.	śalyāñ	-yam
53.	mrdhī dūrām	mrdḍhvayetām
56.	ténāsmāñ āpi	yad bhaume abhi
60.	jyótismāñ	medhasvān
197. 4.	rtūñr ajanayam	-n srje
200. 6.	tisrō'ti	catvā tu
202b. 5.	pāry ābhrtam	parisamb-
204. 8.	te astu	te'stu
205. 2.	bhuvanesthāḥ	bhūminastau
205. 7.	rayisthām	-histhyā
206b. 1.	sādhaya	-da-
208. 5.	sahasrāpośasya	-srapōśise
16	pavīnasāt	-vai-
209. 2.	-vāvrdhó	-dhṛṣṇuvam
8.	vāvṛta ékam	vivrtekam
11.	tātrpuḥ	tṛpyanti
15.	sāsahānā iva	-hānaiva
210. 23.	vṛanyāvan	-vantam
212. 7.	pūrusaḥ	pau
25.	bhūme	bhaume
214. 2.	amitrasāhāḥ	-khādaḥ
214b. 2.	vi	ni
3.	jānimā supranīte	janmā śrad dadhanī te
215c. 4	śrudhī	śruti
215d. 1.	kalpayā	dhīyatām
216. 5.	-ante	-akte
6.	pūrū réto	puro vācā
13.	na(ḥ)	vayam

APr. does not belong to the Paippalāda.

The above table makes it clear that the APr. does not operate on the *Paippalāda*, which never came to be regarded as the norm of the AV., although it seems to have been preferred by Pāṇini and Patañjali, presumably because of its currency in the North, the home of the great grammarian, a place where the Kāṭhas once flourished, wielding, in all probability, a considerable influence on the former, a fact indicated by the excess and variety of the variants found in this particular school of the AV. Sāphitā.

And having thus set aside the possibility of the APr's connection with the *Paippalāda*, let us now revert to the main enquiry.

CA. is not followed by the Vulgate mss.

And here a list of those passages, where the sanction of the CA. is ignored by the Vulgate mss. should prove decisive:—

- a CA. 2.73. *pitūḥ pitāri* : prescribes the change of visarjanīya into *ṣ* at :—
yē naḥ pitūḥ pitārah 18.2.49, 3.46, 59.

“Here *pitūḥ* stands before *pitārah*, and, by the unanimous authority of the mss., maintains its visarjanīya. We must suppose that either the *Prātisākhya* and its commentator overlooked these passages, or that they did not stand in the text contemplated by them, or that they stood there with the reading *pitūḥ p-*”. W.

The edition retains visarjanīya.

- b 2.74 *dyaṁś ca* : requires the same change at :—
dyaṁś pitar yāvaya 6.4.3.

“All mss., but one, retain visarjanīya”. At 3.9.1, where the two words occur again in connection, all mss., except I and H, give *dyaṁś*, and so is the edition. At 3.23.6, and 8.7.2, practically all mss. retain visarjanīya, and so does the edition, although Whitney would have *ṣ*.

- c 2.75 *āyuh prathamé* : requires the same change at :—
āyuh prathamām 4.39. 2, 4, 6, 8.

“The passage is cited by the commentator as *āyus pra-*, but, in every case of its occurrence, the mss. read, without dissent, *āyuh*. The edition, however, has, in this instance, followed the authority of the *Prātisākhya*”. W.

This decision is arbitrary.

- d 2.76 *pre musijivapare* : prescribes the same change at :—
āyuh prá moṣṭh 8.2.17
āyuh prá jivase 18.2.3.

“In both passages, however, all the mss. read *āyuh*, as does our commentary in citing them, and the printed text does the same”. W.

- e 2.63. *nīdūrāvirhaviḥ asamāśe'pi* : requires the change of visarjanīya into *ṣ* at :—
nīḥ kravyādam 12.2.16, 42.
nīḥ prthivyaḥ 16.7.6.

All the mss. retain visarjanīya in both passages, and so does the edition.

- f 2.107. *abhi syāma prtanyatāḥ* : negatives the change of *s* into *ṣ* at :—
abhi syāma prtanyatāḥ 7.93.1.

All the mss. except W. read *syāma*, which was, accordingly, taken into the edition.

Lindenau, reversing the process, accepts *syāma*.

- g 3.79. upasargād dhātor nānāpade'pi requires cerebralisation at :—
 prā nabhasva 7 18 1,2
 pāri nrtyati 4.38.3.
 prañtyantaḥ 8.6.11.

All mss. retain *n* in all these passages.

It is obvious that the CA. is prescribing saṁdhis, which must have been current in the *Śaunaka* school; these are not observed by the Vulgate mss.; hence *Vulgate is not Śaunakīya*.

This is confirmed by :—

- a 2.40. visarjanīyasya parasasthāno'ghose : the rule prescribes that visarjanīya, before a surd consonant becomes of like position with the following sound.

The prescription is unmistakable, and must have been carried out by the *Śaunakīyas*. This is not followed by the Vulgate mss., which, instead, drop the visarjanīya altogether before a sibilant followed by a surd or sonant mute, a usage sanctioned by the APr. 80. Compare Vyāsaśikṣā 156 for this against TPr. 9.1., which is ignored by the TS. mss.; thus indicating a hopeless mixture of śākhā variations.

- b 2.86. śrītasvasvapīsu : prescribes the change of visarjanīya into *s* before *strīta*, *sua*, and *svap* at :—
 āniṣṭrītaḥ 7.82.3
 nī sva, dūṣvāpnyam 6.121 1; 7.83 4.
 daṣvāpnyam 4 17.5.

Whitney preserves visarjanīya in *nī sva*, but drops it in *daṣvāpnyam*. CA. enjoins double ṣṣ in all these, which no ms. does. They, instead, drop it according to the APr. 80.

Now, a careful study of the Vedic Concordance together with BLE's admirable Vedic Variants, shows that the omission of visarjanīya in such situations, or its change into the sibilant, is not a mere whim of the scribe, but reflects in it genuine śākhā variations.¹

Not only this. There are cases, where CA. mentions or implies certain words, which are not found in the Vulgate :—

- | | |
|---|---|
| a 1.77. asmé vṛsmé tvé mé iti codāttāḥ . | <i>vṛsmé</i> and <i>mé</i> do not occur in the Vulgate. |
| b 1.86. hanigamyoḥ sanī . | the desiderative of √ gam does not occur |
| c 1.87. śānāmānām | the desideratives of √ śān, and √ dān do not occur. |
| d 2 14. catavargayoś ca | the part of the rule, relating to the cerebral mute, has no relation to the Vulgate. |
| e 2.51 na vibhaktirūparātrirathamtareṣu | the combination of <i>dhas</i> with <i>rūpā</i> and <i>rathamtarā</i> does not occur. |
| f 3.2. aṣṭa padayogapakṣaparnadamaṣṭracakresu | compounds of <i>aṣṭā</i> with <i>parā</i> and <i>damaṣṭra</i> do not occur. |
| g 3.94. ksuhnnādnām | negatives <i>natva</i> , the Vulgate contains no derivative of √ kṣubh. |
| h 4.28 jātyādisu ca . | the Vulgate exhibits no compound with <i>jātya</i> |
| i 4 62. udo hantiharatisthāstambhisu | no combination of <i>ud</i> + <i>han</i> is found in the Vulgate. |

No scrupulous researcher would concede that all these are *slips of memory* on the part of the CA.-writer, especially, when they can be better explained otherwise.

1 Editors of the Vedic texts have not been uniform in the treatment of this saṁdhi : BLE. II, pp. 454-455.

CCA. cites the following passages ; these do not occur in the Vulgate :—

1 14-16	prāmū ca roha.
1.28 ; 2.19	punā raktaṃ vāsaḥ.
3 20.	
1 68	rtūār rtubhiḥ.
1 78.	ami śśāśre.
2 2	tad abhūtam.
2.47.	dhātār dehi savitar dehi punar dehi.
2 50.	samaho vartate.
2.51.	yad aho rūpāni dṛśyante.
2 51.	yad aho rathantaram sāma gāyati.
2 52.	bhuvo viśveṣu bhuvaneṣu yañniyaḥ (RV. 10.50 4).
2.63.	āviṣkrute rūpāni.
3 32	vāṛṣyodakena yajeta.
3.54.	sahasrarcam iḍe atra.
3.78	svargaṇa lokena.
4.67.	jamaḍagnyātharvana
4.85.	vāvṛdhāna iva.

At 4.26, Whitney expresses his inability to trace *mahi tvām*, although the commentator discusses these words, expressly stating that these are two words and not one. *mahi tvām* does occur in 12.1.55, and is so noted by APr. at 58, where Whitney reads *mahi tvām* as one.

Now, to call these cases mere *slips of memory* will not do, especially when we find Whitney unable to trace *mahi tvām* in the AV., which he himself edited, and for which he had himself prepared an elaborate word-index.

Moreover :—

a CA. 2.6. dvitīyāḥ śaṣaseṣu—

prescribes aspirated surds for unaspirated ones before *ś*, *ṣ*, and *s*. Vulgate mss. invariably read unaspirated surds before the sibilants.

VPr. 4.119 :—

asasthāne mudi dvitīyaṃ Śaunakasya—

ascribes the same view to Śaunaka.

b 2.9. ānananebhyāḥ kaṭataiḥ śaṣaseṣu—

prescribes the insertion after *n*, *ṇ*, and *n* of *k*, *t*, and *t*, before *ś*, *ṣ*, *s*. The rule is not followed by the Vulgate mss.

The above tables establish :—

- (1) that CA. records samdhis for the *Śaunaka* AV ;
- (2) that these are not observed by the Vulgate mss. ;
- (3) that the Vulgate does not represent the *Śaunaka* śākhā, but some other.

This is emphasised by the following :—

a. APr. 202 + 206b :—

pañcamyāḥ pūrau parataḥ sakāraḥ |
tasyāpavidah | pūmān pumsāḥ pāri -
jātaḥ pūpām āṅgebhyaḥ paryā -
cārantam uśkrāmāḥ pāri |

CA. 2.67 .—

pañcamyās cāṅgebhyaḥ
pary ādivarjam ||

In all the cases of *gaṇa* formation, where APr. and CA. agree, CA. forms *gaṇas* on the initial words of passage-lists. This is the only case, where the *gaṇa* begins with a word, second on the list. Either CA. has omitted *pāmān puṃsadh*, or APr. has added it afterwards. In any case the result is unmistakable. While the APr. negatives *satva* in the passage, CA. seems to imply it, thus showing that the two schools are different. SPP. and Whitney do not offer any variant; this may be by an oversight. The evidence, however, is indirect.

b Direct evidence is found at :—

CA 2 65. kuru-karam-karat-knotu-kṛti-kṛdhiṣv akarmayoḥ—

which prescribes the change of visarjaniya into ṣ, except that of *kārmayoḥ* before *kuru*, *karam*, *karat*, *kṛnotu*, *kṛti*, and *krdhu*.

Under *knotu* CCA. remarks :—

kṛnotv ity atra tridhātṛ iti vaktavyam ।

Under *kṛnotu* it should have been said that the change occurs only in three cases, viz. :—

dirghām āyus kṛnotu 6 78.3, ed. -yuh
agnis kṛnotu bhesajām 6 106.3; ed. -nih
manis kṛnotu devajāḥ 10.6.31, ed. -nih

“In all these passages, however, the manuscripts read, without dissent, visarjaniya before *k*, and the edition has followed their authority, except in 10.106.3., where, by some oversight, ṣ has been introduced”. W.

Now, can there be a prescription more specific than this, supported by the explicit statement of the commentator, who never speaks, unless it is extremely essential; and can there ever be a more flagrant infringement of a prescription than the one committed by the Vulgate mss, if the Vulgate is conceded to belong to the *Śaunaka* school?

Now read APr. 148 :—

kṛnotv ity atra tridhātu satvam na,—
dirghām āyuh kṛnotu me 7.32.1; 33.1; 6.78.3.
agnih kṛnotu bhesajām 6.106.3.
manih kṛnotu devajāḥ 10.6.31.

The import of the rule is patent. *Satva* is negated in the same three passages, in which it is enjoined by the CA.; *satva* is not carried out by the Vulgate mss. The inference is—

- a That the APr. belongs to the Vulgate;
- b that CA. goes with the *Śaunaka* school;
- c that the two are not one.

Paippalāda, a source of misconception about the nature of the AV. śākhās.

Not only this. There was yet another handicap in the lot of the AV. scholars. In 1876, the famous birch-bark¹, containing the *Paippalāda* reached Tübingen, and was utilized by Roth, and through him by W.² *Paippalāda* differs from the AV. not only on minor

1 Edited with notes by Le Roy Carr Barret in instalments in JAOS. since 1905. Since 1906 in the Pref of the Kash. AV. is misleading. Books 16-17 published separately, in 1936, by American or. Soc. The plan, suggested by Lanman (AV. lxxxvi-viii) has not been followed, and the edition, as constituted at present, seems of little use to the average student.

2 Lanman, AV p lxxxv.

points, but also in important variants. While the birch-bark, in itself of unique importance, contributed comparatively little to the elucidation of the AV. riddles, it, incidentally, proved to be a source of fundamental misconception about the nature of the AV. śākhās. It was implicitly argued, that, because this particular śākhā of the AV., differs from the established writ rather materially, the rest eight śākhās too, should have differed from this, and one from another, in a like manner, and to a like degree, and that Sāyana's version, although it differs from the established AV., at least, in three hundred¹ passages in the first four books alone, cannot be considered as a correct version at all, least as a version of the *Śaunaka*, to which it professedly² belongs. That, this assumption, in itself is weak, need not be too much emphasized; that variations of *svara* and *varṇa*, if they were genuine variants and not stray slips of scribes and reciters, coupled with minor additions and variations in the arrangement, were deemed of force enough to constitute śākhā variations, should be clear from Oldenberg's³ review of the RV. śākhās; and if such a thing is conceded in case of the RV., there seems no reason to deny the same to the AV., and if this is once admitted, it is easy to infer that the consequent variations in the respective Prātiśākhyas will be still more insignificant, a thing fully borne out by a comparative study of the APr. with CA., although the two represent two different types of the Prātiśākhya literature.

The point will be clear from the following :—

APr 140. c :—

† tān nā kuru, tān nī dadhmaṣ, tān nō bhūme, *tān nas tāpah*, tān nīr dahata, tān nō gopāyatā-
sukākam iti śān makārantāni nakārābhāde //

The listed words end in *m* in the Pada, and not in *n* (or *n = t*).

The import is clear; *tān nas tāpah* should be analysed as *tām naḥ* in the AV., and not as *tāt nah*. All authorities of SPP. read *tām naḥ* in the Pada. Now read APr. 3g :—
śākhāntarepi † *tān nas tāpah* † akārantam pumsī vacanam † napumsakam takārantam *Śaunake* //

"Also in another śākhā (of the AV.); *tān nas tāpah* (12.3.12); *tāt*, masc., nom. sing. ends in *a* (= *suh*); the same in neut. ends in *t*; (this is so found) in the school of *Śaunaka*".

The wording is explicit. *Śaunakas* read in the Pada *tāt nah*, against *tām naḥ* of the APrŚ.

APr. 140c and 3g taken together give :—

1. *tām naḥ*; APrŚ.; so SPP. with all his authorities.
2. *tāt nah*; Śaunakas; so Whitney with all his mss.

B. AV 6.24.3'

TS. 3.1.11.7, 8.—

†jāti glāhā kanyēva tunnā = krōśāti gārdā kanyēva tunnā (gārdā = galdā = galgā ApŚ. 8.7.10).

Sāyana reads *galhā* (SPP's *gāhlā* wrong), deriving the word from √ galh *chide*, and so do four mss. of W., and SPP.; and the reading is ensured by APr. 175 :—

galhe vilhan hakārantāḥ samyogaḥ //

1 Whitney. Postgrace an Itōh p 90.

2 Śākhāyāḥ Śaunakīyāḥ pūrvekteṣv eva karmasu /
vinyogakārahānena Śaunakīyāḥ prakāryate //

Introduction to AV. Bhāṣya.

3 Hymnen des Rigveda 464 ff.

* Details galhā = glāhā; *lāh* and *lāḥ*, being graphically similar, *lāḥ* is a corruption of *lāḥ*: Liders, Acta Orientalia XIII, pp. 87-93

Thus, we get AV. *gālhā* = TS. *gārdā* = *gāldā* (= *gālgā* ApŚS. wrong); *glāhā* may have been the reading of the *Śaunakas*; W. and SPP. wrongly adopt *glāhā* for the AV., throwing *gālhā*, the correct reading, in the foot-notes.

C. APr. 13; examples 34-36 = 9.8.14,15,16 —

uṇariṣṇti (= *rṣṇti*; *r* = *r*: BLE. II, pp. 308-310); SPP. and W. record *uṇariṣṇti* as a variant in four mss., but adopt *uṇariṣṇti* in the text.

AV. *uṇariṣṇti* = CA. (+ *Śaunakīyas*) *uṇariṣ-* are thus ensured. A, B, and C taken together establish:—

1. That *the APrŚ.* and the *Śaunaka śākhā* are two different schools;
2. that *the APr.* belongs to *the AV.*, and that the latter should be edited in the light of the former;
3. that CA. belongs to *the Śaunakas*, their *śākhā* should be reconstituted according to that Prātiśākhya;
4. that there are only minor differences between the two schools; the mss. of both have been mixed and confused;
5. that the whole lot of *the AV.* mss. should be, again, examined with extreme care, and a new *reprint* of *the AV.* prepared, with genuine variations, together with the CA. sanction, reported on the margin.

V

Editions of the AV.

At the close of the above problem the main enquiry starts. The deciding factor in the foregoing discussion was the analysis of *tāṇi* (written *tān naḥ*) into *tām* and *tāt*. Now, it is hard to believe that, on this particular point alone, all the authorities of SPP. should read *tām*, while all those of Whitney *tāt*. Moreover, APr. 203 expressly requires *asitās** *pāri* in 6.137.2,3, while CA. 2.80 implies it. Both SPP. and Whitney read *asitāḥ* *p-*, without recording any variant. This begets suspicion about the accuracy of their editions and demands certain details.

Three editions of the AV. are current:—

1. 1855-56: *Roth and Whitney*; at places, mss. have been misread; confusion (and not *drückfehler* as Lindenau knows them) of *v-c*, *lgā-lā*, *p-y*, *y-p*, and *śr-śn*, studied under APrM., Vn., and Ben., are met with:—

c for v.	cittāni for vit-	1.9.4.
	aertan for av-	3.13.1.
lā for lga.	alāndūn for algā-	2.31.2,3; <i>drückfehler</i> are not repeated.
p for y.	śāpayā for sāy-	4.18.4.
y for p.	syandanā- spa-	8.6.17.
śr for śn.	śrūṣṭiḥ for śn-	3.17.2.
" "	śrūṣṭim for śn-	8.2.1.
bru for bra:	bruvan for bra-	4.8.2; <i>kravan</i> under CA. 3.53-55.

* Lindenau *asitāḥ pāri* in 6.137.2, but *asitāḥ pāri* in 6.137.3 without reason.

Instance can be multiplied. One point illustrates undue hurry :—

1	asur kâsthâm	1856 ed.
2	asûh ka-	1924 ed
3.	asûh gâ-	1895, SPP with all his authorities, now upheld by the APr.

The process is clear. No. 3 was the established reading of the mss.; RW. adopted *asûr*, emending *gâ-* into *kâ-*. Both forgot to change *r* into visarjanīya. The mistake was corrected by Whitney in Notes and carried out by Lindenau in 1924 edition. Thus, gradually *asûr gâsthâm* has been corrected into *asûh kâ-*, but if *gr̥sthinâm* for *kr-*, can be tolerated in 2.12.3, *gâsthâm* may as well stand for *kâ-*, the more so, when it is read by all the authorities.

The list of errors, corrected by Whitney in Notes, runs into hundreds.

It is hard to believe that proper attention was paid by RW. to such niceties as the analysis of *tāṇa* into *tām* or *tāt*.

2. 1895: SPP.: based on about 15 authorities, both manuscripts and the Vaidikas. Two points will illustrate the defective nature of this edition :—

a 683.1 sūryaḥ kṛnōtu bhōṣajām candrām v'pochatu ||

The accent of *kṛnōtu* is due to the antithesis between *kṛnōtu* and *d'pochatu*, and the case is so noted under APr. 15. This seems anomalous to SPP. and he remarks :—

"Such is the accent of all our authorities! Was the original accent corrected into corruption by some one who thought the *yaḥ* in *sūryaḥ* to be a relative pronoun?"

An ingenious guess, indeed. *yaḥ* of *sūryaḥ* mistaken for the pronoun *yāḥ*!

b AV. 8.10.13 :—

br̥h̥m̐ ca rathantārāṃ ca dvāḥ stānāv āstām yajñāyajūḥyāṃ ca vāmadevyāṃ ca dvāḥ ||

Antithetical accent of *āstām* ensured by APr. 15. SPP., however, suggests :—

"Here too we have to understand a *yāt* before *āstām*", as if *yāt* alone is the deciding factor in accent. To expect that SPP. would care to record such niceties as the dissolution of anusvāra into *m* or *n* (= *t*) is remote.

3. 1905: an indirect edition of the AV., based on Whitney's Notes and Translation, edited by Lanman. It was, indeed, a great calamity that Whitney, who devoted practically the whole of his life to the exposition of the AV., was not granted to complete his book in his life-time and had to quit his precious material, partly in rough sketches, at places, dimmed by use and age, as is clear from its review by Lanman. But the misfortune was allayed by one factor, that this material came to be entrusted to no less scrupulous a scholar than Lanman, who published his admirable results in two neat volumes in 1905. And commendable though the execution of this complicated task has been from start to finish, there is, nevertheless little guarantee that Whitney agreed, or would have agreed, in toto, to what has been given us in his name; or that his conclusions, on a personal revision of the whole matter—so very essential in a task of this nature—would have been, in toto, these and not otherwise. Considerable variations from 1856 have been carried out; in cases, substantial departures proposed; accents corrected against the unanimous authority of mss., now upheld by the APr., on one ground, that the established accentual laws should have a certain verbal or vocative in such wise and not otherwise.

A brilliant analysis of such anomalies, found in the RV., was made by Mādhava¹ in his *R̥gvedānukramaṇī* with good results, and it is surely too sceptic to imply that a similar fruitful attempt is impossible in the case of the AV.

4. 1924: the results of Whitney and Lanman were incorporated by Lindenau in the 1924 edition. In the preface to the book he gives a list of 550 passages, where his edition is, or is intended to be, an improvement on the 1856; and he, very kindly writes² to me to say that he is preparing a still longer list of the AV. emendations, probably to be gradually incorporated into the text.

Now, it is hardly necessary for me to argue against such a procedure being adopted in case of an ancient Vedic text. I should, however add, that, out of his 550 emendations, at least 50 go against all authorities, while at several places, shown in Notes, he has failed to incorporate the sane, grammatical as well as accentual, suggestions of the deceased editor.

And here a list of those passages, where 1924 edition goes against mss. and the Apr., may prove useful:—

Prapāṭhaka I.

Sūtra	Ex.	AprŚ.	1924 Edition.
	5	... pratyāñcām	pratyāñcām
	7	14 indrā rabhāmahe	—drāra—
		44 brahmā	brāhmā
13	28	namanta	navanta
	52	préśyantam	préśyatam
14	7	dābhāyat	—ya
	14	púṣyati	pu—; W. in Trans. pú—
	21	ási (garbhó'si)	a—; —garbhò'si
	26	amftah	anf—; a misprint?
	41	rṣabho'hvayat (= bháh + á-)	bhò'h—; = bháh + ah—
15	1	bhāvatha	bha—; W. in Tran. bhá—
	3	prṇákṣi	—pa—; so W. in trans.
	32	éti	e—
18	9	svadáyā	—da—
	17	apód ita	apódita; = úd ita, while Apr. —ita
	43	bhūsāti	—sa—
20	3	svargó'si	svargò'si
	4	ágne	a—
	11	mahaté	sah—
21	12	sárvam	sa—; a misprint?
	17	rákṣatām	ra—

¹ Edited by Kunhan Rājā, Madras University Skt. Series, No. 2.

² Königsberg, dated 25. 10. 1926 (Herzog Albrecht Alle 59).

Sūtra.	Ex.	AFrŚ.	1924 ed.
	27	brāhmaṇaiś ca	—nās—, a misprint ?
	33	gácha ; in c.	ga—
	34	diviśán	—ṣa—
24	4	juhutá	—tā
	10	sam indhé	sám indhe
24	11	muriya	—rī—
	22	jānāti	—nā— ; W. in Trans. —ná
	23	"	"
	21	hanyánte	—ya— ; W. in Trans. —yá—
	24	vahāntu	—ha—
	26	gácha ; in c	ga—
25	11	éti	e—
28	5	jayāti	—yā—
	10	guh	gúh
	13	páry epān	—nā—
	20	askabhāyat ; (So W. before.)	ásk— ; in b.
	22	satsi	sá—
28b	38	pítarah	pit—
	43	sárvam	sar— ; a misprint ?
28c	3	pūtána	—nà, $\frac{1}{2}$; a misprint ?
28d	17	satsi	sá—
	19	svápan	svapán
29	17	vithurah	vithuráh
...	25	párah	paráh
30	3	ásitā álikāh	ásitā al—
	6.137.2	asitāh ; implied ; so all the mss.	ás—
30	6 ; 3.3.4	havyám	hávyam ; so W. in Trans.
	12.3.32	daivīh	daivīh
...	8	śocayaḥ, (MS. śocá—)	śocáyaḥ
32	1	áśravan	ásr— ; a misprint ?
....	12.4.20	brāhmaṇám	brāhmaṇam
33	7	aráruḥ	ára—
37	12	āśám	—śyám ; 1856 —śám
...	25	upahavyám	—hávyam
	32	—vardhamānā	—várdhamānā
...	37	vyāpithá	vyāpitha
....	40	nabhasó	nábhaso
43	3	maháh ; gen. ; so C.	(Nom. sing.)
44	2	dyāvāprthivī ; implied	dyāvāprthivī
....	7	sapthitám (So all the mss.)	"incorrect" W.
48	1	puṣkarám (So C.)	muṣ— ; so W. in Trans. and SPP.
50	2	barhiḥ	barhiḥ
....	....	vrijyase	—yate
51	1	vyāghra	vyā—
....	4	pāpman	pāp—

Sūtra.	Ex.	APrŚ.	1924 ed.
..	5	apāmārga	ápā—
..	6	yāhi	—hí
...	7	āpah	ā—
...	8	yama rájasu	—mārā—
54	66	talīḍyām	—īdy—
....	126	vadhvāḥ	bad—

Prapāṭhaka II.

58	14	mahī tvām	mahitvām
....	25	ailait	—layīt
....	26	—apait	—ṇayīt
....	53	āpa bādhamānah (accent ?)	apabā—
59	2	pāśyanti tvé	—tve
? 69	11	pūruṣugandhiḥ (accent ?)	—ṣag—
73	43	abhibhā(h) śvānah	—bhāḥ—
....	68	abhiśācaḥ (so all the mss.)	—śā— ; so C.
.	72	kāsām	—sa—
80	3	nī śvā- (so all the mss.)	nīh śvā—
...	10	sākhyu(h) stāmānam	—uh stā—
....	13	a vedā(h) svastīr	vedāḥ—
		b drughanā(h) sva—	—pāh—
...	16	surabhī(h) syonā	—bhīh s—
83	18	devātā	—tā(h) ; so C.
...	31	dēvā(h) (So C.)	devā(h)
...	33	iṣītā (MS. —tó) ha—	—tó ha—
95	5	navanta	—ma—
....	9	na ā gamat	nā āg— = ā + aga—
....	9	gamat	aga—
....	13	āpo datta (nom.)	āpo ; voc.
...	16	dīpsat (So all the mss.)	—sā—
	21	gan	agan ; in Tr.
100	60	āyāta (ā + a—)	ā yāta ; in Tr.
101	3	āhāriṣam	—rṣam
104	15	pīpāna śloka—	—naḥ śl—
106	4	udāyyām	—āpyām
112	18	rāyā (= rāyē)	= rāyāḥ ; so C.
114b	11	vedarājyam	—da rā—
117	2	svāpan	svapān
127	24	asmaī (So mss.)	—mé
....	25	asmaī	—mai
....	40	vrjyase	—yate
....	68	asyām	—yā—

Sūtra	Ex.	APrŚ.	1924 ed.
138	3	praśyaṃ (= yan)	préṣ—
140	3	prācyāṃ (—ān)	—yām; = yām
	7	gavyāṃ	gavyān
140c	4	tāṃ naḥ (= tám)	tān naḥ; = tát

Prapāthaka III.

143	2	īlītā (So C.)	īḍ—
144	5	dr̥ṣṭvā	vr̥ṣ—
147	65	trināman	—ṇā—
I47i	10	hina	hī ná
...	37	paryaṭi	—éti
.	59	rohainām	rohayai—
170	2	avindāma	—avid—
174	8	mārtvyāḥ	—tyavāḥ
175	....	gálhā	gláhā
178	1	kániknatam	kanáknakam
184b	1	vṛknám	—ṇá—
189	1	āpa rudhmaḥ	—rundh—
192	1	samanté (?)	—ańté
196	8	aḥamuttaratvé	áhámú—
..	12	yé'smāñ	yé'smán
197	1	ṛtūñr út—	ṛtūr út—
..	2	pañññr	—ñññr; so in all the ten examples.
200	8	vedarājyam	—da rá—
203	5	asitās pári	ásitāḥ p—; in 6.137.3 asitāḥ correct.
..	12	svādúṣ kílayám	—dúḥ k—
204	6	manyús te	—ús te
210	25	knadvataḥ	kla—
213	4	subhāgaṃkáraṇi	subha—
216	18.3.17	ádha	ádha
217	105	pulkáyāḥ	pur—
....	353	kasannñlam	—sarññl—
....	358	karaúkaram	karúk—
....	359	paṭūraú (So C.)	—ṭau—
....	371	śilāñjālā	si—
....	416	apsadrñm	—dhrñ—
...	453	asvakáta	—vagá—

Sūtra.	Ex.	APrŚ.	W's proposed emendations.
7	36	jihvā barhṣ	—vābarhaḥ
10	4	—durarmānyāh	—admānyāh
21	13	piprāyasva	—prāy—
25	4	anyāh sāmanam āyati	either anyā for —yāh or āyan for āyati
28d	2	rúṣati	rúṣyati or —ṣati
...	3	rúṣantaḥ	rúṣ-; so C.
33	21	janāye	jānaye
51	11	asau	āsau
54	41	tiryām	—lyām
..	47	suprāvyā	—vyē
...	115	—durarmānyāh	—admānyāh
71	16	upastāre	—stī—
73	8	suśádā(h)	—dām
...	58	viliptyā(h)	—ptī yā
...	60	—naghnyā(h)	—gn—
80	2	vātabhrajā(h)	—tav—, or —bhrajāh
...	10	stāmānam	sthā—
83	1	sūṣā	pūṣā
...	15	suhāvā	—vām
95	41	mā dhāt	mā dh— = mā + ā + a—
134	1	āptām	—tyām
145	4	susrāsah susrásah	<i>susrastarāḥ</i> for the second
194	2	mātaribhvari	—śvari

Corruptions are part of the AV. tradition ; hence they should be preserved.

Such is, then, in brief, the history of the AV. text, which is still in a state of flux. True, in most of the cases cited above, the traditional readings are anomalous, probably nothing but errors; nevertheless, they are bits of an ancient tradition, a tradition on which the life of a nation has been lived till late, and it is no business of an editor to meddle with them, least to replace them; the more so, when our emendations change from day to day, and we shift ground in each edition we venture to bring out. Granted, the AV. tradition is corrupt alike in its text, metre and accent; but what Sanskrit work, in that way, is free from anomalies and errors! Not even the RV., where Weber¹ and others have detected errors in scores. Nevertheless Müller² and Aufrecht³ did not emend the traditional readings; they, instead, scrupulously followed the ms-authority in their respective editions; and there the editorial function ended. What is true in case of the RV. should equally hold good for the AV., with certain provisions.

Here the duty of an editor is to present the AV. text strictly on the basis of the mss.,³ together with a rigorous and exhaustive record of variants, not in the foot-notes, as

1 Ind. Stud. XIII, 59 Brunnhofer, Emendationen zum RV. KZ. XXVI, 81-82; Bloomfield, Seven emendations of the RV. text JAOs 1906, 72-78, and scattered through the works of Grassmann, Ludwig, Oldenberg and others. Instructive also are from this point Roth, Über Gewisse Kurzungen des Wortendes im Veda, Geldner, Die Worthapologie im RV., Festgabe Jaeger 102-106, Delbrück, Conjecturen zur Mañtrāyaṇī Samhitā. Festgruss an Böhltingk 23-25 etc.

2 Liders detects conflict between the two: Antidoron p. 299.

3 Whitney himself agrees to such a plan in case of Vedic works: JAOs. (Proc.) 1884, p. CLXXXIV.

usually done, but on the wide margin, in front of the respective passages, clearly distinguishing the AV. from the *Śaunakiya* in the light of the two Prātisākhyas, and then, if desirable, recording, in a separate column, sensible emendations till now proposed. He will not add even an anusvāra to *samūde*¹ if it is not found in the mss., will not change² one *ḍ* into *ḍh* if it is not sanctioned by ms-authority. Such a procedure may be profitably extended to TS., KS., MS. and ŚB., each criticised at hundreds of places³ and imperfect in more than one respect.

VI

Sāyana's alleged bhāṣya on the AV.

Closely connected with the AV. text is the question *how far and in what manner Sāyana's AV. comment can help us in our task?*

His merits and demerits, in the field of RV., had been fully discussed by Vedists, before a mean was evolved by Pischel and Geldner in their *Vedische Studien*.⁴ Geldner followed Sāyana, provisionally, in his RV. translation, rejecting him towards the close of his career⁵. His RV. *Vedārtha* thus disposed of, his alleged⁶ comment on AV. remained. Its first four Kāṇḍas were analysed by Whitney⁷; and here too with the same unfortunate result

But all this while the question was discussed, mainly, in the light of comparative philology, since no explicit opposition to him could be found in any reliable native comment. But, now, that a work of rare authority is available in the APr., we should check his comment in the light of the same and close the issue one way or the other.

Three passages should decide the point:—

I. AV. 1.32.4:—

vīśvam anyām abhivāra tād anyasyām ādhi śrītam ||

"One hath covered all, this rests upon the other" W; Sāyana reads *abhivārah*, offering three explanations:—

- (1) abhito varāṇaṃ chādanam | vyatyayena ghañ |
- (2) abhivārah abhivṛtam | karmapi ghañ |
- (3) abhivārah abhitaḥ sambhajanayuktam | bhāve ghañ |

Three explanations, all equally futile and foolish, with a deliberate change of —*vāra* into —*vārah*, just to fit in the *ghañ*; —*vāra* is ensured by CCA. 3.12, and APr. 114:—

vīśvam anyām abhivāra, jāgarat (?), praviśivāmsam ity abhyāsaśyāpavādah ||

Thus *abhivāra* = —*vavāra* ensured; Paipp. —*vavāra*; and so Whitney; correct.

¹ Proposed by Wachsmang: "AV. 8.1.15 *samūde* ist drückfehler für *sam-m-*" Altind. Gr. II. I. § 80, p. 74 note, which it is not; cp. APr. 121.

² Proposed by Lindeman at 4.31.4. By introducing a single *ḍ* into the AV, the editor spoils a brilliant historical theory of Leders: cp. *Zur Geschichte des ḍ in altindischen*: Antidoron 294-308, particularly 299-300.

³ Oertel, *GGA*. 196, pp. 185-198 is an admirable review of the matter.

⁴ *Einleitung* 38.

⁵ *So Leders unendlich*.

⁶ *Leaves*: AV. p. LXXVII. The identity of Sāyana on the RV., with the commentator on AV., is doubtful.

⁷ The *introductory* commentary to the AV.: *Festschrift an Roth* 89-96.

II. AV. 18.4.24 :—

apūpāvan āpavāms carūr śhā sīdatu ||

“ Rich in cakes, rich in waters, let the dish take seat here ”. W.

Instead of *āpa*—, Sāyaṇa has, second time, *apūpa*—, explaining it *a cake of different material*.

But cp. APr. 158 —

āpavān jyōtisīmān ity akārekārāv āgaman pūvasya ||

Thus *āpavān* = *ap* + *vat* = rich in water; so Whitney; correct.

III. AV. 18.3.40 :—

cātuspadīm ānv aitatā vratēna ||

“ It went (?) after the four-footed one with its course ”. W.

Sāyaṇa reads *etad*, making it qualify *vratēna*. But cp. APr. 167 :—

sā pratyūdait salilād ūdaitām yātamāne yād aitam—
—ānv aitaḍ vratēnety ākārādīny eter hyastanyām ||

Thus *aitat* = *at*; √1, aorist; so Whitney; right; remove query mark after *went*.

The conclusion is patent. The commentator has no knowledge of the APr., no regard for grammar, and no unbroken AV. tradition behind him. He makes licentious use of P. 7.1.39, in not a single fix is he a sure guide; in no case of anomalous accent does he speak, while on trivial points he waxes eloquent.

With these preliminary remarks, I subjoin a list of the variants offered by him :—

Prapāṭhaka I.

Sūtra.	Ex.	APrS	Sāyaṇa.
6	4	ādīsa	adīsa
7	1	vahatām	-tam
..	9	mahāt tād	-has t-
..	35	saṇāmasi	-cā-
10	10	abhi prasārpataḥ	abhipra - (one)
..	26	pāri prājātena	paripra - (one)
..	29	ānu vyāvārtane	anuvyā- "
..	32	ānu pravṛyyām	anupra- "
..	38	sāmśrutam	-śri- "
12b	3	āsataḥ pāri	-tas p-
13	2	sām sām	sām-sam, no accent on the second
	5	mṛpāta	-taḥ
	22	abhi sām dhamāmi	abhisamdh- (one)
	51	etā ūdāruhan	-tad udā-
14	24	praśrnātī	-sr-
16	1	pāruṣparuḥ	-ruḥ p-
18	16	ūpakvasa	apakvasaḥ
21	4	vākṣathaḥ	vak- (enclitic)
	13	pīprāyasva	-pi-a-
	15	cānati	-m-
23	3	rākṣata	ra- (enclitic)

Sūtra.	Ex.	APrŚ.	Sāyaṇa.
24	1	viddhi	vr—
25	1	abbhivāra	-raḥ
	4	sāmanam	śa-
28	6	ādān	adāt
28b	24	tārdāpate	-da-
	30	sāvitaḥ	sa- (nihanyate)
28c	4	ābbihrutī	-hvr-
28d	2	rūsati	ruśāti
	3	rūsantaḥ	-sa-
	13	śva nēlḥ	-vanī- (one)
	25	śāraḥ	śi-
33	4	ānavaglāyatā	-valgūy-
37	12	ārśām	-sa-
40	1	dhāvāmi	-ni
54	20	sarpdeśyēbbhyaḥ	-śe-
	30	mathavyān	madh-
	47	suprāvyā	-vye
	53	ūtāḥ	ūt-
	62	asvām	asvām
	95	matyām	mar-
	124	lakṣmyām	-smam
	128	lalāmyām (-mī)	(from -lāma + yam)

Prapāṭhaka II.

58	15	īyotāya	dy-
	16	īyotaya-	"
	26	badhyāmānam ānu-	vadh-
	33	ādhyaśāḥ	anudī- (one)
	38	cittām ānu cittēbbhiḥ	-anucit- (one)
	60	ādhi śrīkām	adhiśī-
	62	sajānasi	"
	63	upēśantam	-cā-
	3	suśēvam	-pai-
	4	urvī (loc.)	-se-
	64	mahī	(urvyau, nom. dual)
	66	pūrvyāśya	(amāh sthāne suḥ)
	70	mārtān	-vasya
	1	parāstāt	-tyā-
	2	"	pur-
	5	"	"
	72	"	"
	2	amūm	-ūh
	9	vānayanantu	van-
	10	amūm	-ūh
	73	nā te tanūm	-te nūnam
	1	vāśa(h)	-śā (= vāśāni)
	2	pūmarbhāvā(h)	-vā (instr)
	19	vīśā(h)	-vā (= āni)
	30	prathamā(h)	-mā (= āni)
	42	ādrogāvitā(h)	-tā (rakṣitā)

Sūtra.	Ex.	APrŚ.	Sāyapa.
	44	matyām	marty-
	68	abhiśācah	-sāc-
	82	ādhatthā(h)	-ttāh
.	91	hetyā(h)	-yā (instr.)
80	2	vātabhrajā(h)	-tavr-
	4	āni(h)stṛtah	-nist-
.	6	āsurebhya(h) stāitave	-yas tar-
	7	yā(h) stāyān	yas tā-
.	14	na(h) stāyāt	nas tā-
81	1	vyathī(h)	-thi (without s)
82	3	viśvā(h)	-vā (= āni)
83	2	riśādā	-dā(h)
.	10	talāśā	-palāśah
.	13	visthā (instr.)	-āh (nom.)
.	15	suhāvā	-vām
.	18	devātā	-tā(h)
.	25	naristā	nuristā(h)
85	3	nisvarām	nihś-
95b	6	ā yavan	-vam
	13	āpo datta (āpah nom.)	āpo da- (āpah voc)
..	16	dīpsat	-sāt
	23	duh	ad-
.	36	vāyo dhāt	-yodhāh
100	7	avrtan	-tam
.	8	ascan	asrj-
	29	samśresinē	-sane
101	4	ābhārisam	-rṣam
	8	pūnarnavāḥ	-rna-
103	2	āpagā	-āh
104	7	ūd āśāvah	udāśa-, (one word)
.	8	āsūn	amś-
.	10	gāsthām	glā-
	11	pṛtanājīm	-jam
.	29	abhiśrāvé (loc.)	(nom. dual)
114	1	abhivāra	-iah
114b	3	īayisthānah	-isth-
.	8	indrasamdhāyā	indra sam (two)
.	12	yathāparú(s)	-ru (parusābdaḥ parvavāci)
118	13	syonā māpah	-ām māp-
119	3	hinkārāḥ	-mk- (him itī śabdah)
121	3	samfāde	= sam + vrāde
.	4	samūde	samm-
123	6	svādhitum	-tam
127	54	asyā	as- (anudātta)
128	10	sānidāh	-nīlā-
	16	pumsūvanam	-sav-
133	3	papatyāt	-pady-
135	3	tyé te	te te
138	5	-ūhan	auham
139	5	vatsām	-ān
•.	12	enām	-ān
140	1	sasān	-sam

Prapāṭhaka III.

Sūtra.	Ex.	APRŚ.	Sāyaṇa.
140b	2	mṛḍaśāt	-rla-
144	5	ḍrstvā	ḍhr-
..	8	apīdhānam	piḍh-
145	1	sām sām	sām-sam
...	3	ihéhá	ihéha
147	37	ānu sūtum	-sūtram
..	42	syāma	sy-
..	43	-spāsānam	-spāsīn-
147i	6	vā te	vāte (one)
..	7	yayūh	yuyuh
...	8	suprāvyyā	-vye
...	10	hina	hi na
...	11	tuviskamaḥ	-vitta-
...	12	vrksām vānāni	-kṣava-
..	13	achāvādāmasi	-chava-
..	22	devātā	-tā(h)
..	40	akārsam	-ris-
...	43	riṣan	arṣan
147j	1	-yāvanim	-yopan-
149	2	edhi	eva
150	1	śepahārṣanīm	śepoha-
...	2	vāndaneva (+naḥ +i—)	= —nā +i—
158	1	āpavān	apūpav-
162	4	nū	anu
163	3	uddhārṣigam (ud + h—)	ud + dh-
167	4	aitat (ā + √i)	et - (pron.)
171	1	vārtram	-tam
172b	1	asthnāḥ	asnah
174	1	ānvāntryam	anvāntryām (svaritatvam)
...	11	sphyaū	-phau
175	2	vi(hā)lho	vihamlah
181	1	anavadhārṣyām	-vadhṛṣ-
182	1	kṛtīḥ	kṛtyaiḥ
182	1	dūṣāni	dūsyā-
196	17	marūtaḥ	mar- (vacative)
..	25	vī naśya	viviksva
..	35	ārebbāpāñ	-nān
...	36	mārtān	-rtyān
197	6	piṭṛñ ūpa	piṭṛbhya u-
199	4	tāḍhi	tāḍiha
200	2	-caḥko	-kṣuh
...	6	rocanaḥ	-āh
...	8	vedarāṣyam	veda rā - (two)
...	10	yathāparū(ṣ)	(parūśabdhāḥ parvavāci)
201b	2	antaḥpātré	pātre antah
...	3	sadyaḥkṛiḥ	-yask-
202b	3	pāri prājātena	-ripṛa- (one)
203	2	pāruṣparuh	-paruhp-
...	4	iḍās padé	ilas-
...	5	asitās pāri	-tāḥ p-

Sūtra.	Ex.	APrŚ.	Sāyaṇa.
204	18	ḍidhiśóḥ	dadh-
206	2	goṣedhām	-se-
207b	3	vibarhēna	vivar-
...	17	nividaḥ	niv-
208	7	sahasrūpośām	-rap-
...	8	svāvasum	svav-
..	9	naghāriśām	nagharu-
209	1	ḍāḍbhṛsuḥ	ḍāḍrsuḥ
..	5	cākṛpat	-kṛp-
...	6	cākṛpo	-kṛpe-
...	8	vāvṛto	vav-
...	14	jihīda	jihṛa
210	3	prā tara yā	prataraṇa
...	22	satyāvānam	-tyav-
...	25	knadivataḥ	-div-
212	3	āsataḥ	as-
...	4	āsāt	as-
..	6	sāhyāma	sah-
..	22	yāvayat	yav-
..	26	vānayanṭu	van-
...	27	yāmaya	yam-
213	1	ḍidāyat	-day-
...	4	subhāgampkāraṇi	-bhag-
214b	4	jānimā	-ma
..	7	kṣāmā	-ma
216	4	suhiṭo	-hute
..	20	śaviṣṭha	śasamiṣṭhāḥ
217	42	prān	-āk
...	107	alīklavāḥ	-bāḥ
...	108	jāṣkamadūḥ	yāḥ klam-
...	117	kukūndhāḥ	kṛkan-
...	118	kukūrabhāḥ	-vāḥ
..	127	kartīrṇāḥ	khar-
...	128	śrīmāḥ	śru-
...	302	śitipgāḥ	śyat-
...	305	pāṇḍagāḥ	panna-
...	318	śrtsamānaḥ	echam-
...	320	śāpśapēna (correct T. mar.)	śapśaphena
...	336	pāṇḍjakam	-lca-
...	339	ūruṇḍāḥ	aru-
...	340	matmaṭāḥ	mupmutāḥ
...	371	śilāñjalā	śal-
..	381	mahṛtukā	-hi lokāḥ
...	389	ululāyaḥ	ullul-
...	414	otpūdrūḥ	-pa-
...	415	pūtūdrūḥ	pūtad-
...	416	arpsadrīm	-śadhr-
...	422	sāmanam	śam-
...	453	asvakātā	-gatā
...	570	ābayo ānābayo	āv-, anāv-
...	582	vyatbḥ	-thi

Needless to emphasize that the commentator has failed not only in correct or even serviceable interpretation of the AV., but also in correctly analysing *Samhitā* into the *Pada*, a point illustrated under 73, 89 and 95.

But all the same, there remains one question: *do these variants represent an AV. śākhā?*

Whitney has given an emphatic *no* to this, without, however, producing any cogent argument. And although Sāyaṇa's expedient —*vārah* for —*vāra* at 114, is likely to beget suspicion about the accuracy of his entire stock, yet his readings are so varied and so many — more than three hundred in the first four Kāṇḍas alone, at places agreeing with the RV against those of the printed AV, in some cases siding with the Paippalāda, in others supported by other texts — that it seems unreasonable not to concede to them the name of a śākhā; and if his mss. can be shown to conform to the sanctions of the CA., we should readily admit that he was a follower of the śākhā, which he himself declares as his, in the introductory remarks of the *Vedārtha*; and all this combined gives us three śākhās of the AV. —

1 *The AV. + APr.*

2 Śaunaka + Sāyaṇa + CA.

3 Paippalāda + Prātisākhya *missing*.

But this again depends on a rigorous examination of the AV. mss., together with those of Sāyaṇa, and unless that is done, we are not in a position to close this issue one way or the other.

VII.

The bearing of the APr. on the CA.

Having thus discussed the bearing of *the APr. on the AV.*, it is time for us to see its bearing on the CA., and the same will be attempted now.

While comparing APr. with APrM., we concluded that the AV. passages, shown in the available APr. as examples, were, in no remote a period, constituents of the sūtras, and these must be so construed, if the treatise is to fulfil the object, for which it was originally devised.

The principle followed in that enquiry, can be extended to CA. as well. A comparison of the two will illustrate the point —

APr.	CA.
a 207. idām ā śu tād ā śu pāry ā śu mahīm ā śu anyā ā śu stusā ā śu tyām ā śu parā ā ta śkam ||	34 uña idām ā sv ādisu |

CA forms *idām ā śu ādis* gaṇa on the initial passage of the list and omits the rest of the long list.

b 12b. tasyāpavādaḥ samānē y ó n ā v ā d h y atrayantādhī tasthūr yē'satah pāri jajñiré samudrād ādhī jajñisē pāri bhūmā jāyase	4-5. yónāv ādhy atrayantādisu
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List has been dispensed with : cp. also 12c. and 12d.

APr. —

- c 196. āpabaddhah itā vaha śasat itthā mahāñ
a a yā a anih adhidāsati.... iti makarasya
visarjanīyaḥ ||

CA. :—

- 2.27. ākāropadhasyōpabaddhādīnām svare ||

Long list has been omitted by forming *āpabaddhādi-gaṇa*.

- d 197. rtiñr ut srjato vaśi mō sū panñir abhi
d cymñr utā bodhy rtiñr apanayam ...
pññir āpa ita makarasya ropahāḥ ||

- 2.29. nāmy upadhasya ropā rtiñr ut srjato vaśity
evam ādīnām ||

List omitted by forming a *gaṇa*.

- e 200. dīrghayutvāya sahasraekṣo tvāp barhi-
śōl śp ... yadñpār itī suptadlūtu visar-
janīyasya loṇaḥ ||

- 2.59. dīrghīyutvāyādiṣu ea ||

- f 202. pañcamyaḥ pāraṇ paratāḥ sa karaḥ |
ta-yapavādāḥ | pūṇan putuḥ pūñjātāḥ
paññm āṇgebhyaḥ pāryacāramāp tātāḥ
pūñ pūñjema.... ||

- 2.67. pañcamyās cāṇgebhyaḥ pāry ādivarjam ||

The first passage on the list has been purposely omitted by CA., or it has been added to the list by the APr. afterwards. In any case, the *gaṇa* begins with the passage second on the list. It is clear that the APr. reads *pūñśiḥ p—*, while CA. seems to imply *pūñśās p—* thus indicating Śākṣā variation. SLP. and Whitney do not offer any variant.

- g 201. tāts tvāp putrāñ vindasya vādhis tvāp
pavāśtas tva dīdhiṣōs tāva — iti śatva-
syapavādāḥ ||

- 2.81. yuṣmad-ādeṣo tāts tvām ādivarjam ||

tāts tvām adi gaṇa may be noted.

- h 205. parameṣṭhī bhuvanēṣṭhā mathyameṣṭhā
aṇṣeṣṭhāḥ....iti anupasargāt sakaraḥ |

- 2.91. paramebhyo'nāpāko ||

The peculiar *paramebhyaḥ gaṇa* may be noted.

- i 206. triṇaptā goṇedhāp rag h u ṣ y ā d o
gaviṣṭhīraṇ....āgniṣvātā itī anupasargāt
sakaraḥ ||

- 2.98. try ādibhyaḥ ||

A great saving, indeed.

207. abhivartēna vīśvam anyām a b h i v ā r a
kaśyāpasya vībarbēna....iti upa-
sargasyottarapade dīrghaḥ ||

- 3.12. vartādiṣu ||

What an abbreviation !

- k 210. śalāśvāvaty āśvāvaty āśvāvalīp tvīṣimati
tvīṣimantam....iṣṭāvantaḥ— itī āśvā-
dīmāp matau dīrghaḥ ||

- 3.17. bahulam matau ||

APr. offers double abbreviation ; CA. adopts still easier method.

- l 212. nārakap śādanam āsata āsat sāhyāma...
...glāpayanta itī prathamasya dīrghaḥ ||

- 3.21. nārakādīnām prathamasya ||

nārakādi gaṇa may be noted.

- m 213. dīdāyad uṣāsa uṣāśānāktā subhāgam-
kārañ suḍhāgā uṣāśam śrathāya—iti
dvitīyasya dīrghaḥ ||

- 3.22. dīdāyādīnām dvitīyasya ||

didāyādī gaṇa may be noted.

APr. :—

- 214 sātrāsāhāsyāmitrasāhō viśāsahī a b h i-
mātsāhō yamasādanād ukthaśāsah —iti
sātrāsāhādīnām uttara p ā d ā d y a s y a
dirghah ||

CA :—

- 3.23 sātrāsāhādīnām uttarapādādyasya ||

APr. presents double abbreviation ; CA. forms *sātrāsāhādī gaṇa*.

- 217c. samudrō'bhīstaye kimīdī jarāyu bhāri-
draveṣu nīhah .. and a long
list of indivisible words

- 4.54 samudrādīṣu ca

A list of about 500 words has been dispensed with.

Compare also 12b, 12c and 13.

Here we see the *sūtra in the making* ; we see how *gaṇas* were formed and long lists of *examples* dispensed with. The process is patent in the available CA.

Whether these *gaṇas* were formed on the original APr. rules, or on those of the original CA., is a question difficult to attempt. The latter alternative seems more plausible.

A more important fact may be noted here :—

While the APr. recites these lists in full, the commentator on CA. gives only the initial two or three passages of each, omitting the rest :—

APr. :—

- a 12c. yāvat te'bhī vipāśyāmi
mānasābhi samvidūḥ
yāvat sābhi vijāngabe
yō viśvābhi vipāśyati
3 more.
- b 13. ihaivābhi vi tanūbhō
sāp sām sravantu sindhavaḥ
idām ū sū prā sādahaya
ūpa prāgād devāḥ
53 more.
- c 138. avapāśyam jānānām
tṛṇāhām jānam
praśyam jānam
vivābām jñātīm
6 more.
- d 143. vāya ūtāye
manya īdītā
bābhra ā me śṛnuta
3 more.
- e 196. ūpabaddhāni ihā vaha
śāsā itthā mahāni asi
yō asmāni abhidāśati
śārvān māc chapāthāni ādhi
72 more.

CCA. :—

- 4.4. Four : order the same.
- Omitted.
- 4.3. Four order the same.
- Omitted.
- 2.2. Four . in the same order.
- Omitted.
- 1.81. Three : in the same order.
- Omitted.
- 2.27. Four : in the same order.
- Omitted.

APr. :—	CCA. :—
f 197. ṛtūṁr ut sṛjate vaśī mō śū pañīṁr abhi hānāva dāsyūṁr utā 5 more.	2.29. Three . order the same. Omitted.
g 200. dirghāyutvāya sahasracakṣo tvām barhiśādaḥ 7 more.	2.59. Three . order the same. Omitted.
h 202. pūmān pumsāḥ pārijātaḥ prānām āṅgebhyaḥ pāryācārantam 9 more.	2.67. omitted , CA. pumsās p- cited. Omitted.
i 203. rāyās pōsam pārusparuḥ mā piśācām tirās karaḥ 9 more.	2.80. Three in the same order. Three omitted ; three included in other sūtras.
j 204. tals tvām putrām vindasva vādhris tvām pavāstais tvā 15 more.	2.84. Three : order the same. Omitted.
k 205. paramesthī bhuvanesthāḥ madhyamesthāḥ aṅgesthāḥ 5 more.	2.94. Four . order the same. Omitted.
l 206. trisaptāḥ gosedhām reghūsyādaḥ 13 more.	2.98 Three : order the same Omitted.
m 207b. abhivartēna abhivāra 19 more.	3 12. Two : order the same. Omitted.
n 210. āśvāvati āśvāvatiḥ āśvāvatiṁ 25 more.	3 17. Three : order the same. Omitted.
o 112. nārakam sādanam āsataḥ 25 more.	3 21. Three : order the same. Omitted.
p 213. didāyat uśāsaḥ uśāśanāktā 4 more.	3.22. Three : order the same. Omitted.

APr. :—
 q 214 sātrāsāhāsya
 amitrāsāhāḥ
 viśāsāhāḥ
 abhūmātiśāhāḥ
 Two more.

CCA. :—
 3 23 Four : order the same.

Omitted.

The conclusion is clear :—

a Original CCA. agreed with the original APr.

b In its available form, CCA. is an abbreviation.

The hypothesis that two Prātisākhyas, treating two different śākhās of a Saṃhitā, need not totally differ, is proved.

Absolute identity survives at :—

APr. :—
 a 62. śakalyeśi
 anamivā upētana
 ūpeṣatu
 upésantam udumbālam
 b 63 tanū dākṣam
 āṣṭrī padām
 dhārayanta urvī
 mahī no vātāḥ
 c 103. enā ebāḥ
 yāthā mán nāpagā āsāḥ
 prthivī utā dyauḥ
 d 163. ūd dharsantām
 ūd dharsaya
 uddharsinam
 e 201. adhaspadām
 pīhasphakām
 namaskārēna
 viśvātaspāniḥ
 viśvātaspṛthāḥ
 antaḥkośām
 antaḥpātrē
 sadyaḥkrīḥ
 śréyaḥketaḥ
 chāndaḥpakṣe
 parāḥparaḥ

CCA. :—
 3.52. Identical
 " "
 " "
 1.74 Identical
 " "
 " "
 3.34. Identical.
 " "
 " "
 2 7 Identical
 " "
 " "
 2.62 Identical.
 " "
 " "
 " "
 " "
 " "
 " "
 " "

—provided by a sort of *vārttika* by the commentator.

Not only this : *identity of corruption* is noted in :—

APr. :—
 f 57.b : urvārvā iva
 prdākvaḥ
 isvāśruraḥ
 śvaśrvāḥ
 té asyaḥ vadhvaḥ

CCA. :—
 3.60. Identical.
 " "
 Corrupt in the same form.
 Identical.

Whitney rightly suggests *śvaśroai* for *īśvaśrurah*; the original *śvaśroai* was corrected into corruption on the basis of Pāṇini's *śvaśuraḥ śvaśrō* (1.2.71) which has, however, little to do with the topic in hand, but has a mere similarity of form. Compare 217s:—

śāśadānaḥ śāśadyamānaḥ—

where *śāśadyamānaḥ* is an intrusion from Nir 6 16.

In a previous section we concluded that *two śākhās of a Saṃhitā, need not, as a rule, materially differ from each other, as the AV. and Śaunakiyā do not*. From the above we infer that *two Prātiśākhya, treating two śākhās of a Veda, need not, as a rule, fundamentally differ from each other, as the APr. and CA. do not*, although they represent the two different types of the Prātiśākhya literature.

We have also studied that CA. + CCA. is an abridgment of a fuller recension; it resembles in this the Naigamakāṇḍa¹, the RT. comment², Brhaddevatā³, Pāṇini⁴ *in a way*, Bārhaspatya-sūtra⁵, and Sāyaṇa's⁶ comment on the RV., to refer only to a few.

A deeper analysis of CCA. should suggest that the portion now styled as *comment*, is, in reality, nothing but relics of the *older CA.*, that the metrical portions betokened by Whitney as citations from some *ancient authority* are mutilated parts of the *older CA.*, and that longer metrical portions thrown into *Additional Notes* by the editor are definitely so. They are so, all the more, because in all the mss. of the CA., they are read as part of the sūtra-text; they must, accordingly, be reinstated to their proper position.

At present these are mere suggestions, but I am sure that an analytic study of that work backed by some new material, will, eventually, bear me out, and we shall get one day a fuller and more complete CA, a work more in keeping with the Prātiśākhya literature than the one available now, with a comment that scarcely ever adds more than *bhavati* by way of paraphrase, with hardly two or three examples.

VIII

And the above brings us to the following problems:—

(I) Which of the two Prātiśākhya is earlier ?

APr. 3d:—

etāvattvam apavāda śābdhās cārthasābdātāḥ |
sārpvedanam nyāyamukham pañcasv artheṣu vartate ||

clearly presupposes general grammar, and so does CA. 1.2:—

evam iheti ca vibhāṣāprāptam sāmānye ||

Both are based on general grammar; both are meant to restrict its operation to their respective śākhās of the AV.

1 Skold, Nir. p. 118, I should, now, explain the want of explanation in the *Nyghantavaḥ* through process of abbreviation.

2 Rt., author's Introduction p. 98.

3 Macdonell, p. xvii.

4 *Kātantra en verhandlunge* P. Leebich, Zur Einführung I, p. 6.

5 Thomas, Lahore ed. pp. 17-18.

6 Fitz Edward Hall's letter to Muller. Preface to the third Vol. of the first ed. p. xlviii.

But APR., in addition to general grammar, refers to CA. in the following :—

APr.	CA.
136 uttamā uttamesv <i>iti</i> ||	2.5. uttamā uttamesu ||
147. e	2 69, 70, 73, 75, 76.
147. g.	2 102.
147 h.	3. 86, 87, 88, 92
201 samāse sakāraḥ kapayor anantaḥ tasyāpavādah ||	2 62 samāse sakāraḥ kapayor anantaḥ-sadyah-śreyas- chandasām ||

In fact, the whole of the third Prapāṭhaka is, in a way, dependent on CA. General rules for *satva*, *ṣatva*, *ṇatva*, *lengthening*, *samāpatti* and *avagraha* have been taken for granted, and only exceptions to them are recorded.

Thus, in its available form, APR. is posterior to CA.

(II) *Apr. and Pāṇini.*

Reference to P. may be seen in :—

32. brāhmanam napuṃsakam | tasyedam iti vā | jātir antodāttam ||	tasyedam 4 3.120.
39. dakṣiṇā taddhitāntam ||	dakṣiṇā āc 5. 3.36.
34 akārāt pratisēdhāt param udāttam ajārādinām <i>iti</i> ||	nañō jaramaramitramtāḥ 6 2.116.
44. pūrvapadapraktisvarah ||	6 2 1 ff.
59 ekāro vibhaktiādeśas chandasīti ||	7.1.39.
75. anunaśikāntād dhātoh krtātvāt ||	6.4 67.
95b. bahulam ||	6.4.75
101. so'n mānyoge tu neṣyate ||	6.4 71
127a idamaḥ sarvalingesu tṛtiyādīsu yo vidhiḥ ||	2 4.32
128. luptaśeṣenāvagrahaḥ... ||	6.1.63.
130. nalope ca pādasya ||	8.2.7.
136. uttame parato dvidhā ||	8 4 45.
137. jakārādīau taj jarat ||	8.2 39
166. nyantād vā sur na lupyate kṛdantād vā ||	nāp 4.1 5 ff , su 4 1 2 , krt 3 1.93.
209. abhyāsasya dṛghas chandasi ||	6 1.7.
214b. nilope bahulam hrasvaḥ ||	nilopa 6.1.70.

In the above, reference to P. seems unmistakable. But what about APR. :—

3f. a dvitīyavelāyām iti prāpte ādir udātto bhavati ||
b antavelāyām iti prāpte ādir udātto bhavati ||
100 bahulam chandasīti uktam ||
17a chandasi ||
184 vikāre'vayave vā ||
214 nilope bahulam <i>iti</i> ||

CP. also note to APR. 3 and 14. These cannot be explained as references to P.; cp. also APR. 147i, ex. 56 :—

āmnātavayāmnāyadarśī ācārya āmnāyānusārīṇim bhagavatya vāco gatim darśayati | hakārādih samyoga vartasāho yakārādau na gurur bhavati iti |

The quotation is untraced. The style resembles that of Patañjali. By *ācārya*, Patañjali means P. or Kātyāyana¹. The quotation is from neither. And if it be argued that in these cases the APR. is referring to some other grammar, then it may be equally logical to trace all these references to that very source; and it is only this consideration

¹ Kielhorn, Ind. Ant. 1876, 248-250 (Weber, Ist. 13, 322 ff. wrong), Kātyāyana and Patañjali 24-26, Bhandarkar, Ind. Ant. 1873, 95; 1876, 345-347.

that makes me hesitate in seeing P's hand in the Prātisākhya¹; particularly so, when I weigh the opinion of professor Thomas², who holds that Āśvaghoṣa, in his works, draws on a grammar different from P's.

Anyway, both possibilities are equally plausible and there is nothing to dogmatise one way or the other.

(III) *The age of the APr.*

1. *Lower limit.*

Kāṇḍa XX is universally admitted as a late addition to the AV. Hesitancy has existed with regard to the spuriousness of XIX.

a Bloomfield³ has shown that, in the AV. Pariśiṣṭas, XIX is on a level with the preceding 18 books, and quotations from it are especially frequent. A considerable number of *mantras* from this Kāṇḍa are quoted in the Gaṇamālā, Pariśiṣṭa 34.

b The attitude of Kauśika, in the matter, has been that of hesitance. Some *mantras* are so familiar to its school fraternity as to need indication only by *pratikas*, others, it is still thought advisable to present in full.

c According to Thieme⁴, Patañjali knew book XIX. His *śatadhāro ayaṇ maṇiḥ* may stand for *śatavārō ayaṇ maṇiḥ* (AV. 19.36.5).

d No reference to this book is found in CA.⁵, excepting one at 2. 67.

APr. does not refer to this book at all. It may, therefore, be anterior to Kauśika and probably to Patañjali.

2 *Upper limit.*

a P uses *parasmaipada* and *ātmanepada* for active and middle voices; in Kātantra⁶ we meet with *parasmai* and *ātmane* as well.

Kātyāyana supplements P. 6.3.8 in order to make provision for *ātmanebhāṣa* and *parasmaibhāṣa*. The terms occur in Bhīmasena's Dhatupāṭha⁷. APr. *ātmanebhāṣa* (?) *parasmaibhāṣa* (223) may stand for —*bhāṣāḥ* (from —*ṣa*).

b Kātyāyana uses first *svastani*⁸ for *lut* and *adyatani*⁹ for *luṇ*. Kātantra¹⁰ uses both, with an addition of *hyastani* in the sense of *luṇ*. The two terms occur in the APr. APr. also uses *bhūtakara*¹¹ in the sense of *bhūtakarana*¹² found in Kātantra.

c P taught *sūtras*, while Kātyāyana¹³ wrote prose mixed with *kārikās*. Patañjali's style is a bit different, although Liebich¹⁴ would identify him with the author of the Yogasūtras. In the extant APr., *sūtras* have been *versified*.

1 Maintained now by Thieme in Pāṇini and the Veda 3, 86-93, ZDMG 1985, (Bericht über die Mitglieder-versammlung d DMG. zu Halle) pp 21-24.

2 Orally, so Johnston, orally.

3 Kauśikasūtra pp xl-xli; The Atharvaveda p. 35, the matter has been discussed by Lanman: AV. cxlvi, 395-399. Bloomfield gives reference to Pariśiṣṭas.

4 Pāṇini and the Veda pp 50, 51, 66, Pat. on Vārtt 2 to P. 6.1.115

5 Whitney on CA. 2. 67, also p 561

6 asbhuvau ca parasmai 3.2.23, nova parāṇy ātmane 3.1.2.

7 Cp. note to 223, Liebich, Zur Einführung II, p 50, "die Zeit Bhīmasena's ungefähr auf den Beginn unserer Ära festgelegt" Kśīrataraṅginī p. 243

8 parādevane svastani bhavyantiyartho on P. 3.8.15: MBh. II. 143.

9 On P. 2.4.8: MBh. I. 474, 3.2.102. MBh. II. 114; 6.4.114 MBh. III. 217.

10 adyatani 3.1.22, 28; 2.24, bhavyanti 3.1.15, 30, 32; hyastani 3.1.23. For comparison see Sieg, Sitzungsber. 1907. p. 20.

11 Cp. note to APr. 49

12 bhūtakaranaśatyas ca 3.1.14

13 Goldstücker, Pāṇini pp. 92-106

14 Zur Einführung I, pp. 7-9.

APr. may, therefore, stand between P. and Patañjali¹.

The conclusion based on terminology² is supported by other facts.

a According to Kielhorn³ P. bases his accent on word-analysis, while Śāntanava, the author of the *Phitsūtras* connects it with meaning⁴, and he is posterior to P. The department of accent is not touched by Śarvavarman⁵ and the later grammarians⁶.

APr., in this matter, follows the mean⁶ between P. and Śāntanava. It may, therefore, be anterior to Śāntanava, but posterior to P.

b Not only this. There occur in the APr. a large number of rules, that are concerned more with writing than with *saṃdhi* or word-formation, rules which are meant to elucidate dubious letters, such as *lh*⁷, *dhma*, *ti*, *rtira*, *rsra*, *svya*, *ndh*, *nt* and *bhv* and so on, perhaps with an implied reference to the phenomena of *doubling* and *Yama*. They point to a period, when Vedic literature was being fast committed to writing and the script being yet in a state of flux, palæographic errors were common.⁸ We also meet here rules, specifying distinction between *srjā*⁹ (= *srja*) imperative and *srjāt* subjunctive. Rules, such as 165, which propound analysis of *ūrāt tvād anyā* into *ūrāt tvād* instead of *ārā tvād*; (irregular abbreviation) can appeal only to those students, who loathe grammatical studies, yet want to learn their *Saṃhitās* with the help of patch-work and make-shifts, like the APr.

Reference may also be made to those APr. rules, which derive¹⁰ *ūptā* and *ūptyā* from √ pat and connect *saṃpātinau*¹¹ and *paṭāta* with the causative √ pat.

Such rules occur in the VPr. as well; and here, without entering into detail, I may refer the reader to VPr. 6. 27:—

na kṣavrciśvisatayebhyas traikam¹²

which lists words with a single *tra* (not *ttra*) and puts *kṣatrā* and *satrā* on a par with *citrā*, *yatrā* and *tātrā*; and although the correctness of Kālidāsa's¹³ analysis of *kṣatrā* (kṣattrā) may be questioned, there can be hardly any doubt that *satrā* is derived from √ sad, and that it should be written with two *t* letters. Now, the analysis of this word, implied by the VPr. (sa+trā) could have hardly preceded P., and must

1 Prof. H. Lüders, who, along with Prof. Thomas, examined the Thesis is inclined to place the APr. somewhere near the 3rd century A.D. on grounds mentioned here. But Patañjali's probable reference to AV. XIX, coupled with APr's non-reference to it goes against this; cf. also further arguments.

2 Terminology in itself is no sure guide in such a matter. "Die Verschiedenheit in der Terminologie der beiden Werke kann indessen die Frage der Priorität so wenig entscheiden wie die Verschiedenheit ihres Gesamtcharacters" Lüders, in a different context, but applicable to the problem in general: *Kātantra und Kaumārāla* p. 55

3 Śāntanava's *Phitsūtra* p. 1. ff.; Greek influence: p. 2, with Steinthal, *Geschichte der Sprachwissenschaft bei den Griechen und Römern* p. 462, quoted by him; age of *Phitsūtras*: Luebig, *Kaṭrataraṅgini* p. 215

4 So VPr. II. 3-6, 18, 36, 37-29, 31-36 connect accent with meaning

5 Kātantra, Cāndra, Jainendra, Śāntāyana and Hemacandra.

6 See 282-49.

7 See 168-196.

8 It was during this period of flux that a large number of Vedic variants arose; and it is for such reasons that a good many Vedic citations found in the MBh. occur in the available Vedic texts with a different reading. Cf. *śatadhārāḥ* (Pat. on *vṛtt.* to 6.1.115) and *śāśārdh* (AV. 19.36.5). It was this growing reliance on script that led ultimately to the formation of such grammatical terms as *bindu* (anusvara) and *bindū* (visarjanīya) found in the Central Asian texts

9 Cf. 165; 187-196; empirical rules of this type began as early as the RPr. (cp. 4.98: 317), culminating in the rise of works like *Bhāradvājajedīkṣā*, which contains nothing but empirical rules: cf. Kielhorn, *Ind. Ant.* 1876, 195

10 134a.

11 Examples 7-8 under 182.

12 Cf. VPr. 149-159.

13 *ṣaṭāt hila trāpate*: *Raghuvarṇā* II. 53; see also Up. 4.168; *kṣa-ira*. M. p. 124. (√ kṣi ?).

have prevailed in a period, when the correct formation of *satrd* was forgotten or disregarded, on account of the growing practice of irregular abbreviation.

Rules like *ūltambhauādi saṃśayāt* are enough to illustrate the grammatical acumen of the extant VPr.

And when we consider this lack of grammatical knowledge on the part of the extant Prātisākhya in the light of their highly artificial system of the *svārīta* varieties¹, together with an equally foolish mess of consonantal doublings², we are driven to the only logical conclusion that these patch-works³, whose *diffuseness* has been wrongly taken for *simplicity*⁴ were compiled, in their extant form, in a period, when the Aryans had lost their vigour and freshness and began to indulge in over-refinement in artificial details.

We know that the golden age of Indian grammar⁵ was followed by a period of reaction, a period in which the Brahmins showed aversion to Pāṇini's grammar and sought its substitute in works of *make-shift* type. The history of these two periods is beautifully told by Patañjali in the following dictum⁶ :—

puraskalpa etad asti | saṃskaroṭṭamakalup brāhmaṇā vyākaranam smādhīyate | tebhyas tatra sthāna-
karapamānanupradanajñebhyo vaidikaḥ śabda upadiśyante | tad adyatve na tathā | vedam adhītya tvartitā
vaktum bhavanti |

vedan no vaidikaḥ śabdaiḥ siddhā lokāe ca laukikāḥ | anarthakam vyākaranam iti | tebhyas evam
vipratpamābuddhibhyo acarya idam | Śaṣṭraṃ auvācste | imāni prayojanāny adhyeyam vyākaranam iti ||

Throughout the range of Patañjali's Great Comment, there breathes a sturdy reverence for the Aṣṭādhyāyī, while there occurs not a single line in praise of these treatises, although he refers twice to the *Nirukta*,⁷ and this may be significant.

c There is yet another consideration. There occur in the APr. three⁸ rules, which specify *kṣullakāḥ* with two *l* letters, *majjān* with two *jakūras* and *gālhā* with 1+h. Now, the first specification implies that *kṣullakāḥ*⁹ had become an established AV-reading before the APr. was composed; the citation of *gālhā*¹⁰ makes it the established

1 Whitney on CA. 3 55-58, Transactions of the APA. 1869-70. pp. 24, 31-32 ff.

2 Whitney on CA. pp. 258-260; TPr. 14. 1 13.

3 None of them is thorough, there is no unity of contents, their word-analysis defective, their style resembles more that of Kātantra and later grammarians, cp. Burnell, *Aindra School* p. 9.

4 This is the basis of Weber's arguments, adopted also by Liebh.

5 Audiswaj, Śākatayana, Gārgya, Yaska and P., and there the period ends. Cp my intr. to RT pp. 40-68. An unbroken tradition of grammar reaches culmination in Aṣṭādhyāyī, which, of all the available grammatical works, is the most difficult, but, at the same time, most accurate and exhaustive. With P., this peculiar grammatical tradition ends. Another tradition, based on the earlier Prātisākhya, which continued unceasing in P's time, reasserted itself after him, and because it was easier and more diffuse, it gained popularity with the lazy priestly class. All the extant Prātisākhya were compiled in this period on the basis of that tradition. Śarvavarman, the author of Kātantra, adopted the mean between these two. He modelled P's Aṣṭādhyāyī on the basis of the Prātisākhya (cp. table under III); hence a mixture of terminology in his work and diffuseness in his style. The later grammarians followed him. Thus, the history of the two parallel grammatical traditions becomes clear.

The suggestion that P. drew on the Prātisākhya is baseless. The difference between the two is too sharp to admit this. From the point of view of workmanship there is absolutely no comparison between the two. The inverse also is equally untenable. The two traditions, in the time of P., were independent of each other. The process of give and take might have taken place before him; and the issue must not be unduly forced on either side. The admission that P. had earlier Prātisākhya before him, must not imply that he drew from them; (cp. Wackernagel, I, LXVII) They, in their genuine form, discussed under III, could be entirely of no help to him.

6 MBh. I, p. 5

7 *nāma ca dhātūjam āha nirukta* II. p. 148, *niruktoṣe vyākhyāyate vyākaranam vyākhyāyate* II, p. 312

8 107, 108, 176

9 Older *kṣuḍrakāḥ*. Laiders, *Zu den Upaniṣads, Sitzungsber* 1916, 283-284.

10 For the correct TS. *gāldā* see Laiders, *Acta Orientalia* XIII, 87-88.

AV. reading of the Samhitā, while allusion to *majjān* may be meant to guard against its Prakrit¹ varieties.

These citations can obviously pertain to a period, when Middle Indian² was not only the vernacular of the day, but was also playing an important part in the growth of the Vedic texts, and consequently in their division into the various śākhās.

Such rules also occur in the VPr.³; it seems, therefore, practically certain that these two Prātisākhya belong to one and the same period.

d One point more It is noteworthy that, in the majority of those cases, where the traditional AV. readings are wrong, the APr. sides with them and upholds their error⁴. These errors must have been taken into the AV text as established readings, before the APr. was compiled.

Sköld⁵ has shown that in Yaska's time the AV. had not yet gained the authority of a fourth Veda. It seems not to have done so in the time of the Buddha, because the Buddha canonical literature speaks of the three Vedas. It is doubtful if P.⁶ knew the AV., although he refers to the anomalous⁷ *ailayit* found only in this Samhitā. But in the time of Patañjali it had.

A Prātisākhya will, of course, follow the course of its Samhitā. It is, therefore, practically certain that the APr., in its extant form, was composed later than P., but probably before Patañjali.

With the question of the age of the APr., the question of VPr's age is automatically solved. Liebhich⁸ himself puts TPr., CA. and RT. after P. There remains only one Prātisākhya, i.e. the RPr.; this also contains rules like 4.98·317, and is certainly not free from contradiction⁹ and diffuseness.

It seems, in these circumstances, more reasonable to place all the available Prātisākhya, as a class,¹⁰ after Pāṇini.

IX

The APr. is not comprehensive.

In the introduction to the RT.¹¹ I have shown that the RPr. is comprehensive, while the RT. is not. From that point a word about APr. seems desirable.

Enunciation of *saṃdhi* seems to be the aim of the Prātisākhya, and to this they devote their major portions. This is not, however, the case with the APr. It

1 Note to APr 107

2 Middle Indian in Yaska Sköld, Nir 132-134, in the Vedas Wackernagel, I XVII seq.

3 4. 158.

4 Cp. my discussion under *AV editions*, and Lanman's AV. xxi-xciii.

5 Nirukta pp. 45-51, 138

6 He did not: Goldstücker, Pāṇini 142-148; "knew the AV in a recension different from Śaunaka's" Thieme, Pāṇini and the Veda p. 66.

7 In 8.1.51, noted by Wackernagel, I p. LXIV note 9 Cp. note to APr. 58, ex 24.

8 Zur Einführung II, pp. 45-47; Keith would have TPr before P. Veda of Black Yajus p. xxxix-xli

9 Cp. under APr 80.

10 Wackernagel, I. p. lxvii; add "P. had earlier Prātisākhya before him, without, however, directly drawing on them".

11 Pp. 73-96.

concerns, instead, with *etācattva*,¹ *apavāda*, *ūbādha*, *sāṃvedana* and *nyāyanukha*. Of the five objects, the last is the least achieved, while the first four are only partially fulfilled.

This may be due partly to the incomplete nature of the extant APr., but mainly to the fact, that, for general *saṃdhu*, it relies on CA. or general grammar.

To achieve the first two objects, it devotes the entire first chapter to the analysis of *avagraha* between verb and prefix and accentuation. The treatment of both is exceedingly acute and accurate, and herein lies its peculiar contribution.

But, although its treatment of accent is scientific, and its analysis of anomalous accents admirable, it fails to achieve its object. It has left important anomalies unnoted; anomalies, where mss. read a verbal with accent, but the same cannot be rightly explained.

Some of these anomalies are: -

I. AV. 3.2.1. *agnir no dātāḥ praty etu vidvān* ||

MSS. read *praty etu*, but W. emends the passage on the authority of the first half of AV. 3.1.1. Perhaps the reading of the mss. is due to the fancied analogy of the last *pāda* of 3.1.2, where it is, in fact, the presence of *hi* that makes the verb orthotone.

Lindenau *praty etu* with W.

II. AV. 4. 1. 4. *mahān mahi askabhāyān vi jātāḥ* ||

It is hard to see why the verb should have, in this *pāda*, an accent, which it lacks in the preceding one, where the construction seems to be the same, and which has been noted by our treatise as enclitic under rule 28, but where Lindenau wrongly supplies an accent.

Lindenau *askabhāyat*.

III. AV. 4.19.2. *nā tātra bhayām āsti* |
yātṛa prāpnōgy oṣadhe ||

W. attributes the hardly otherwise explainable accent of *āsti* to an original error of transcription and emends *āsti* into *asti*

Lindenau *āsti*.

IV. AV. 4.31.2. *agnir iva manyo tvigītāḥ sahasva* |
senānir naḥ sahura hūtā edhi ||

All mss., save one, read *sahasva*, but W. removes the accent on the authority of the corresponding RV. 10.84.2, which makes the verb enclitic.

Yet the accent can be defended on the basis of an indistinct antithesis between *sahasva* and *edhi*.

Lindenau *sahasva* enclitic.

V. AV. 4.31.7. *pārājītāso āpa nī layantām* ||

MSS. accent *layantām*; W. emends it on the authority of the corresponding RV. 10.84.7; this emendation is tacitly confirmed by our treatise, which cites the passage under 13, among those in which the verb is left unaccented, and the preposition is separated by *vigraha*.

Lindenau *layantām*.

VI. AV. 6.21.3. *utā sthā keśādṛmhanir* |
ātho ha keśavārdhanī ||

Here too, it may be made a question, whether we are to find a sufficient antithesis to account for the accent of *sthā*, or whether we are to suppose that the accent-sign has slipped away from *stha* to the preceding syllable. APr. does not include the case in those of antithesis.

Lindenau *sthā*.

VII. AV. 6.78.2. rayyā sahāsravata-se—
mañ stām ānupakṣtau ||

There seems to be no discoverable reason for accenting *stām* here.

Lindenau *stām*.

VIII. AV. 6.128.1. idām iāstrām āsād iti ||

Perhaps an accent-sign has been omitted under the syllable *ma*, the restoration of which would leave the verb unaccented, or the accent may be due to *iti*.

Lindenau *āsūt*.

IX. AV. 6.131.2. ākute sām idām namaḥ ||

MSS. *nīmaḥ* and so SPP. According to W. the reading with accent is based on the mistake of *nāmaḥ*, the noun, occurring so frequently for *namaḥ* the verbal. Commentator takes the word as *noun*.

Lindenau *namaḥ*.

X. AV. 6.131.3. tātas tvām pūnar āyasi ||

Paḍa: ā—āyasi; expected ā—āyasi. Similar to this is *anyāḥ sāmānam āyati* (6.60.2) and the same has been noted by APr. with accent; APr's non-reference to 6.131.3 as such, may imply the negation of accent here.

Lindenau *āyasi*.

XI. AV. 8.7.21. ūj jilidhve stanāyati abhukrāṇḍaty oṣadhū ||

The accent of *stanāyati* unmotivated. Henry connects both *stanāyati* and *abhukrāṇḍati* with *yadā* in the second half; such construction is not favoured by the APr., which leaves the passage unnoted under 14.

Lindenau *stanāyati*.

XII. AV. 11.2.2. śūne kṛṣṭrē mā śārīrām kṛtām aliklavabhyaḥ ||

The accent of *kṛtām* may be due to the irregular application of the rule, allowing the verb to be treated, as if directly construed with the following object, instead of the preceding.

Lindenau *kṛtām*; read śārīrāpi for śār— in Lind.

XIII. AV. 14.1.16. tād addhātāyā id vīdūḥ ||

MSS. *vidūḥ*; W's emendation on the authority of the corresponding RV. 10.85.16.

Lindenau *vidūḥ*.

XIV. AV. 14.1.32. vīśve devāḥ kṛān ihā vo mānāmsi ||

No discoverable reason to accent *kṛān*, which is so found in all the mss.

Lindenau *kṛān*.

XV. AV. 14.2.42. yuvāṃ brahmāṇe'numānyamānau |
bḥaspate sākāmī ndrāś ca dattām ||

The structure of the sentence seems to be understood, as if the words between the vocative and the verb *dattām* were a kind of mere parenthesis, so that the latter is accented, as if it immediately followed the former; cp 1.20.1, 30. 1, 32. 1 under APr. 22.

Lindenau *dattām*.

XVI. AV. 18.2.36. śām tapa mā'ti tāpo
āgne mā tanvām tāpaḥ ||

Here, two mss. of W's and one of SPP. leave *tapah* last unaccented, and this is, no doubt, correct. The verbal was mistaken for the noun *tapāh*.

Lindenau *tapāh*.

XVII. AV. 18.4.54. ūrjō bhāgō yā imām jagānā-
śmā'nāmām ādhipatyam jagāma ||

Some mss. of W (O., R., K.) and three of SPP's read *jagāma*, enclitic; accent unmotivated and should be definitely rejected.

Lindenau *jagāma*.

XVIII. AV. 11.9. 9,11,25. amitroṣu sām iksāyan ||

General analogy would have *sām iksāyan*.

Lindenau *sām iksāyan*.

XIX AV. 6.133 4. svāsa fṣinām bhūtakṛtām *babhūva* ||
8 7 12 mādhuman mādhyam virūdhām *babhūva* ||
13.2.44. ūdabdhacaksuḥ pāri vīśvap *babhūva* ||

The accent of *babhūva* unmotivated, unless it be, that this form, in almost every case, in which it occurs in the AV., stands at the end of a *pāda*, and that, in numerous cases, it receives accent in that position, not without a distinct reason, in each case, such as is wanting in the three passages cited above, and the cases may be taken as those of accentual transference.

Lindenau *babhūva*.

The treatment of accentuation is the most acute and exhaustive in the APr. Even here it has failed to record important notables. Its imperfection and incompleteness with regard to *saṃdhi* have been shown in Notes in the third chapter.

X

ANALYSIS OF THE APr.

Prapāthaka I.

1	Introductory remarks	14-28	Verbal accentuation with special reference to anomalies
2	<i>Pada</i> as the basis of <i>Samhitā</i> .		
3	Importance of correlation in accent and <i>saṃdhi</i>	28b-c 28d-32	Vocative-accent. <i>ādyudātta</i> words
3b-i	Five objects.	33-34	<i>dvitryodattas</i>
4-5	Double-accented words, all-acute, those with accent on two syllables, last but one.	35-44	<i>antodattas</i> .
6-9	<i>ā</i> , separated by <i>vigraha</i> and acute.	45-51	<i>anudattas</i> .
10-13c	Combination or separation of verbs and prepositions.	52-56 57	<i>svartas</i> . <i>antodattas</i> .

Prapāṭhaka II		133b 134	Distinction between ordinary √ pat and √ pad
58	Treatment of <i>ṭṭ</i> in 53 passages	135	Occurrences of <i>ṭṭ</i> (= <i>ṭṭ</i>)
59	Notes on 53 passages about them.	136-137	Combination of final and initial consonant specially before nasals.
60	Occurrences of <i>ṭṭ</i>	138	Words ending in <i>n</i> in the <i>Pada</i>
61	Elision of <i>ṭṭ</i>	139	Words ending in <i>n</i> in the <i>Pada</i> .
62	Occurrences of <i>ṭṭ</i>	140	Words ending in <i>n</i> in the <i>Pada</i>
63	Occurrences of <i>ṭṭ</i>	140b	Words ending in <i>t</i> in the <i>Pada</i> .
64-65	Restoration of original form of <i>ṭṭ</i>	140c	Words ending in <i>m</i> in the <i>Pada</i>
67	Occurrences of <i>ṭṭ</i>		
68-69	Occurrences of <i>ṭṭ</i> and <i>ṭṭ</i>		
70	Occurrences of <i>ṭṭ</i> and <i>ṭṭ</i>		
71	Words ending in <i>at</i> in the <i>Pada</i>		
72	Distinction between <i>arām</i> and <i>arūm</i> .		
73-75	Words ending in <i>arām</i> in the <i>Pada</i> .		
78-95	Words ending in a vowel in the <i>Pada</i> .		
93b-102	Elision of <i>a</i> (augment) in the <i>Pada</i> with reference to different <i>varāṇas</i>		
103	Exemption from <i>varāṇas</i>		
104	Passages having a <i>pragṛhya</i> word in the <i>varāṇas</i>		
105	Accent of <i>varāṇas</i> etc.		
106	Words with two <i>y</i> letters.		
107	Words with two <i>j</i> letters.		
108	Words with two <i>l</i> letters.		
109	Words with two <i>p</i> letters.		
110	Words with two <i>t</i> letters.		
111-111b	Words with two <i>n</i> letters.		
111c	Exceptions to 111b		
112	Words ending in <i>e</i> in the <i>Pada</i>		
113	Two words seemingly single		
114	Exception to reduplication in three cases.		
114b	Single words looking like two		
115-116	Distinction between <i>syā</i> and <i>syāt</i> etc.		
117-118	<i>Syā</i> of acute, its treatment in <i>varāṇas</i>		
119	Words having <i>anagṛhya</i> with <i>n</i>		
120	Words having <i>anagṛhya</i> with <i>n</i>		
121	Words having <i>anagṛhya</i> with <i>m</i> .		
122	Words having <i>anagṛhya</i> with <i>sā</i> as preposition		
123	Words having <i>anagṛhya</i> with <i>seu</i>		
123b	Not clear to me.		
123c	Distinction between <i>te</i> and <i>tē</i>		
124-126	Occurrences of √ <i>ṣā</i> .		
127	Treatment of <i>ṣā</i> with reference to <i>antadātāṇa</i> .		
128-131	Restoration of the original form in the <i>Pada</i> negated.		
132-133	Causative √ <i>pat</i> and √ <i>pad</i> .		
		141-142	Words with original <i>r</i>
		143-143b	Vocative <i>o</i>
		144	√ <i>dhā</i> + <i>ap</i>
		145	Exceptions to iterative compound.
		146	Non-iteratives looking like iteratives
		147-147h	Exceptions to the restoration of <i>ṣ</i> , <i>n</i> , <i>s</i> and lengthening.
		147i	60 passages without any specification
		148	Negation of <i>satva</i> .
		149	Negation of lengthening
		150	Elision of <i>visarjanīya</i> .
		151	Final <i>udatta</i> in <i>sūryāmāśyoh</i>
		152	Shortening before the following word
		153	Elongation of the initial vowel
		153a	<i>Prasāraṇa</i> .
		154	Lengthening and its exceptions
		155	Elision of <i>v</i> negated
		156	<i>vy</i> preceded by <i>e</i>
		156b	Occurrences of √ <i>i</i> + <i>ā</i> .
		157	Words having <i>saṃdhi</i> of <i>ā</i> + <i>ā</i> .
		158	<i>āpān</i> and <i>jyōtiṣmān</i> ; <i>āgama</i> of <i>a</i> and <i>i</i>
		159	Occurrences of <i>juhom</i> after <i>haviṣā</i>
		160-162	Occurrences of <i>nū</i> instead of <i>anu</i>
		163	√ <i>hr̥ṣ</i> + <i>ut</i>
		164	<i>mahī</i> , dual and singular.
		165	Passages having <i>takārānta</i> words instead of <i>akārāntas</i> in the <i>Pada</i> .
		166	Optional elision of <i>su</i>
		167	Cases of √ <i>i</i> , in <i>sonat</i> .
		168	Occurrences of √ <i>i</i> + <i>pra</i> .
		169	<i>prā</i> + <i>itāḥ</i> (indeclinable)
		170	Doubling.
		171	<i>t</i> in between two <i>r</i> letters
		172	<i>s</i> in between two <i>r</i> letters
		172b	<i>sthn</i> : <i>yama</i> takes place
		173	<i>khyā</i> = <i>kā</i> ; <i>śūśyāḥ</i> has <i>g</i> + <i>dh</i> .
		174	Conjunct consonant ending in <i>y</i> .

175	Conjunct ending in <i>h</i> .	191	<i>niṣattāh</i> has two <i>t</i> letters
176	Conjunct : <i>t</i> and <i>m</i>	192	Conjunct beginning with <i>r</i> and <i>n</i> (= <i>n</i>).
177	Conjunct . <i>y</i> and <i>m</i>	193	<i>r</i> + <i>y</i> .
178	Conjunct . <i>k</i> and <i>n</i> .	194	<i>h</i> h + <i>n</i>
179	Conjunct . <i>p</i> and <i>n</i>	195	Conjunct beginning with <i>n</i> .
179b	Formation of <i>pāṇmatam</i> .	196	Visarjanīya is substituted for <i>n</i> .
180	Conjunct beginning with <i>k</i>	197	<i>r</i> is substituted for <i>n</i> .
181	Conjunct beginning with <i>r</i>	198-199	Exceptions
182	<i>kṛttāḥ</i> has <i>i</i> .	200	Elision of visarjanīya in seven cases
183-184	<i>śāsyena</i> ; conjunct ends in <i>y</i>	201-203	<i>s</i> is substituted for visarjanīya.
184b	<i>yaknāh</i> has <i>k</i> and <i>n</i> .	204	Exceptions to <i>śatva</i> .
185	<i>h</i> + <i>y</i> .	205-206	<i>śaina</i> .
186	<i>m</i> + <i>r</i> .	207-216	Treatment of lengthening.
187	<i>reśantāh</i> without <i>y</i>	217-220	<i>Avagāha</i> .
188	Conjunct consonant ending in <i>r</i> .	221-223	Scope of option.
189	<i>dh</i> + <i>m</i>		Concluding remarks.
190	<i>l</i> + <i>m</i> .		
	<i>s</i>		

XI

THE PLAN OF THE WORK.

I. *Sūtras*.

- a* *Sūtras* have been printed in bold type. Abridgment has been shown still bolder, while the rest (i.e. the amplified portion) is given in the ordinary black type.
- b* The division of amplified portion into *a*, *b*, *c*, *d*, *e* etc. is my own, designed for the sake of clarity and ready reference.

II. *Numbering*.

- a* Grand numbering : my own ; shown on the left hand of the *sūtras*, and used in the Introduction and Notes. In it, only the *abridged sūtras* have been counted, the amplification being reckoned as *3a*, *3b*, *3c* and so on.
- b* Numbering according to the *abridged* recension : first, according to *Pādas* ; second, consecutively, according to the *Prapāṭhakas*. This is shown on the right of the *sūtras*, and used in the *list of the AV. passages*. On top margin this is given along with the *grand* numbering.
- c* Numbering according to the *amplified* recension : shown on top after the grand numbering, has been referred to, along with the number of page and line, in the *Word index to APrM*.

III. *Examples : in black type*.

- a* Peculiar in every other respect, the APr. is also unique in its method of citing examples. It cites *tam*¹ *asmākam* for *vītam asmākam* and *dāmūnāḥ*² for *vīśvāḥ*. The disadvantages of such a procedure are obvious. I have, therefore, given the required form in each case, the added portion being printed in small type.

1 Ex. 80 under 28d.

2 Cp. under 81.

- b While dealing with accent,¹ with special reference to meaning and suffix, the APr. cites either little bits of passages or single words, both being wholly inadequate to illustrate the point. I have given the required form in each case.
- c In the third Prapāṭhaka, which primarily deals with *avagraha*, I have adopted the cited word; but, because the phenomenon of *avagraha* is intimately connected with etymology, I have deemed it fit to add explanation, both according to the Commentator and Whitney.
- IV. The APr. cites about 3236 AV. *Samhitā* forms in order to elucidate the *Pada* and *accent* in them. In each case the reader must know the precise *Pada*, if he is to derive any benefit from the work. The *Pada* of the AV. lies scattered in four heavy volumes of SPP. Pertinent portions of the same have been given in front of each passage.
- V. *Parallels*.
- On the right hand margin have been shown :—
- a Parallel CA. rules and CCA. examples with brief context.
- b Commentator's variants.
- c Variants offered by Whitney and Lindenu.
- VI. *Comment portions*, found on the margin of the APr., have been shown, here also, on the left margin. In case they are too long, they have been set in foot-notes.
- VII. a In the *sūtra portions*, the authority of the APrM., however defective and irregular, is rigorously followed. Emendations have been proposed in Notes. *Vṛāmas* are my own.
- b In examples, particularly in the treatment of nasals and such other minor points, I have followed Whitney, but have added APrM. variants, however insignificant, on the left margin.
- c In those cases, where the *verdict* of the APr. is unmistakably explicit, I have adopted its reading in the text, but have shown Whitney's variant on the right margin.
- d The APr. treats the series of citations as *Samhitā* and accents them accordingly. The citation of fuller forms has necessarily entailed departure from this.

In the contiguity of Vedic passages, the APrM. accents non-Vedic words as well; such accentuation, however defective and irregular, has been retained.

- VIII. In the comparative study of the Abr. with APrM., Vedic words or passages occurring in the Abr., have been advisedly printed without accent, because none of the Abr. mss. marks accent. APrM. portion, on the other hand, has been fully accented *according to Whitney*; hence a seeming discrepancy in this and the APrM. text, as printed in the main body of the work.

¹ Cp 14 ff.

² See *iti dōṣ* (6.9) but *itt dōṣ* (15.26,29) *iti śat* (6.17,14,16,17,15), *iti vṛāṣ* (7.27) *iti ekādaśā* (13.11) *iti yāvad vā* (13.15), but *iti yāvad vā* (13.26), *iti aśṇā* (17.6), *iti anyād iti asmlāt* (17.31), *iti* (21.6,14), *iti evam āditi* (22.9) and so on, the same word being variously and sometimes wrongly accented.

COMPARATIVE STUDY OF THE ABR. WITH APRM.

	ओं नमो ब्रह्मवेदाय	ओं नमो ब्रह्मवेदाय । ओं नमस्कृत्य ब्रह्मणे शंकराय । ऋषिभ्यः पूर्वैभ्यः । शम्भु वाचास्तु मे गीः । प्रह्नां ब्रह्ममेधां तपश्चादिद्र्याङ्गह्या यशसं मा कृणोतु ॥
1	अथातो न्यायाध्ययनस्य पार्षदं वर्त- यिष्यामः	अथातो न्यायाध्ययनस्य पार्षदं वर्तयिष्यामः ॥
2	पदानां संहितां विद्यात्	पदानां संहितां विद्यात् ॥
3	पदविधिरिति	समर्थः पदविधिरिति ॥
4	द्विरुदात्तं बृहस्पत्यादीनाम्	द्विरुदात्तं 'बृहस्पत्या'दीनाम् ॥ ऋषिप्रोक्तमन्त्रादिशब्दस्वरह्यानार्थः पदविभागः ॥ एतावत्स्वमपवाद आवाधक्षार्थशब्दतः ॥ सांवेदनं न्यायमुखं पञ्चस्वर्थेषु वर्तते ॥ ॥ १ ॥ —अकारान्तं पुंसि वचनं; नपुंसकं तकारान्तं शौनके ॥ ॥ २ ॥ प्लुतानामादितस्त्रीणि 'प्रत्यङ्गा' द्वे उपोत्तमे । तथैषान्तं च यावद्वा 'नराशंसो वनस्पतिः' ॥ एकोदात्तं पदमेकस्वरितं चानुदात्तं शेषमामन्त्रितमा- मन्त्रितस्वरेण ॥ ॥ ३ ॥
5	प्रत्यङ्गा द्वे उपोत्तमे	
6	अवर्णमध्य आकार एकादेशे विशेषः	अवर्णमध्य आकार एकादेशे विशेषः ॥
7	अवर्णान्ताच्च	अवर्णान्ताच्च ॥
8	इकारादौ च	इकारादौ च ॥
9	एकारादौ च	एकारादौ च ॥ ॥ ४ ॥

- 10 कृदन्ते ह्युपसर्गे यत्र पूर्वेण विग्रहः ।
अनर्थकः कर्मप्रवचनीयो व्यूढो वा विगृह्यते ॥
Examples ॥ ५ ॥
- 11 गतिपूर्वो यदा धातुः
गतिपूर्वो यदा धातुः कचित्स्यात्तद्विदोदयः ।
समस्यते गतिस्तत्र 'आ गमिष्ठा' इति निर्देशनम् ॥
- 12 उपसर्गपूर्वमाख्यातम्
उपसर्गपूर्वमाख्यातमनुदात्तं विगृह्यते ।
उदात्तं यत्समस्यत उपसर्गो निहन्यते ॥
समा॒ने यो॒ना॒व॒ध्यैर॒यन्ता॒धि त॒स्थुर्येऽ॒स्ततः॒ परि॑ ज॒ज्ञिरे॒
स॒सृ॒द्रा॒दधि॑ ज॒ज्ञिषे॒ परि॑ भु॒म जा॒र्यसे॑ ॥
ह्युपसर्गपूर्वमाख्यातं यदा भवेदुदात्तवत् ।
अनर्थकः कर्मप्रवचनीयो व्यूढो वा विगृह्यते ॥
- 13 वचने वचने पूर्वम्
वचने वचने पूर्वं पूर्वेण तु विगृह्यते ।
उत्तरेण समस्यत उभाभ्यां तु परं पदम् ॥
उपसर्गपूर्वमाख्यातं यत्रोभाभ्यां समस्यते ।
सामर्थ्यमुभयोस्तत्रासामर्थ्येषु विग्रहः ॥
अनर्थककर्मप्रवचनीयान्ययुक्तैर्विग्रहोऽभि वि तनु आदिषु ॥
॥ ६ ॥
Examples ॥ ७ ॥
- 14 एकेन द्वे
एकेन द्वे ॥
द्विनतिके वा चपरे वा ॥
'ये पुण॑न्ति॒ प्र च॒ य॒र्हन्ति॑' इत्यवसानेषु चवेवाव्यतानि (?)
चवायोगाद्वा ॥
- 15 द्विनतिकानि वा
द्विनतिकानि वा; चवायोगे द्वयोर्द्वयोः; पूर्वलुप्तकारणानि
लुप्तपराणि साकङ्क्षाणीत्याहुः ॥
॥ ८ ॥
'निर्वै॑ क्ष॒त्रं न॒र्यति॑ ह॒न्ति' वा इत्यस्मात् ॥
'प्र॒जामे॒का जि॒र्वत्य॑द् ए॒केन॑ ग॒च्छति॑' इत्येकेष्यस्मात् (?)
'तयो॑र॒न्यः पि॒प्पलं॑ खा॒द्वत्य॑भ्य॒र॒न्यदेति॑' इत्यन्यद्व्यस्मात् ॥
॥ ९ ॥
- 16 परकारणानि
परकारणानि ॥
- 17 परयोगीनि
परयोगीनि ॥
Examples ॥ १० ॥
- 18 अर्थपादादिषुदात्तमाख्यातमामन्त्रितं पदम्
अर्थपादादिषुदात्तमाख्यातमामन्त्रितं पदम् ॥
- 19 व्याघ्रादीन्यनुदात्तानि पादादीनामपोदितम्
व्याघ्रादीन्यनुदात्तानि पादादीनामपोदितम् ॥
- 20 वाक्यविपर्यये पदलोपेषु पादादिवत्स्वरः
वाक्यविपर्यये पदलोपेषु पादादिवत्स्वरः ॥

21	चयोगादनिघातः	चयोगादनिघातः ॥	॥ ११ ॥
22	वायोगादनिघातः	वायोगादनिघातः ॥	
		Examples ॥ १२ ॥	
23	आमन्त्रितादाद्युदात्तात्	आमन्त्रितादाद्युदात्तादाख्यतं न निहन्यते ॥ न 'गावो भवथ' आदीनाम् । अनुदात्ता'न्मुडत' आदीनि ॥	
24	लुप्तकारणान्यकारणानि वा	लुप्तकारणान्यकरणानि वा ॥	
25	अन्ययोगादनिघातः	अन्ययोगेऽनिघातः ॥	
26	नहीत्यनेन युक्कानि	नहीत्यनेन युक्कानि ॥	
27	यदित्यनेन समस्तेन	यदित्यनेन समस्तेन ॥ इदित्यस्मात् । 'ममेदस्स्त्वम्' । अहेत्यस्मात् । 'ममेदह कतावसः', 'सभायामह त्वं वद' ॥	
28	वचनात्परेण च सर्वत्र युक्तं वापवादो वा लुप्तं वा तत्पदं येन योगः	वचनात्परेण च सर्वत्र युक्तं वापवादो वा लुप्तं वा तत्पदं येन योगः ॥	॥ १३ ॥

॥ इति प्रथमः पादः ॥

Examples ॥ १४ ॥

आमन्त्रितादाद्युदात्तात् परमामन्त्रितं पदम् ।

आद्युदात्तं तदप्याहुः सुमानाधिकरणं तु वा ॥

आमन्त्रिततुल्यवृत्ति स्वर आहुर्विशेषणम् ।

आमन्त्रिताच्च तत्पूर्वं परं छन्दसि दृश्यते ॥

Examples ॥ १५ ॥

आद्युदात्तानि समानशब्दान्यन्यस्वराण्यर्थप्रत्ययकृतः स्वर-

विशेषोऽपवादः क्वचित्क्वचिद्विभाषितानि ॥

द्विषो बहुवचनम् ॥

पतिश्रुत्वियाय सं पितरावृत्तिये सृजेथां मोषं वा देवा-
न्यो मा मोषं पृषती पृषदयैतु पाथः कृष्णा इषिरा
इन्द्रेण सख्या त्वमजस्रोऽजस्रं धर्मं दिवावां शुभं यतीः
सधुरा असद्विधुरः सीव्यत्वपोऽर्चिमी वां वर्धायामो
रक्षसो ग्राह्या उन्मत्तं रक्षसस्परि जुष्टं देवानां जुष्टो
दमूनाः परो अन्तो यमः परोऽवरो महतः परेषामसुराणां
पुरोऽजयदस्युनां विभिदुः पुरो यस्याः पुरो देवकृता
आपस्तुरीयमिति चत्वारि तिस्रो दिवो अति दिव उच्छिष्टे
ऽधि श्रिता दिवो दिवो अङ्ग तिस्रः पौरुषेयान्न दैवाद्वैव
समह वृण्यं दैवः केतुदैवाय प्रस्तराय दैवा होतार ऊर्ध्व-
मध्वरं न इति—

9—1 द्विषो बहुवचनम्

30—2 आमन्त्रितं देवं दैवीरिति सर्वत्र

आमन्त्रितं 'दैवं दैवी'रिति सर्वत्र ॥

एकपाद्विपदो भूयो वि चक्रमे द्विपात्रिपादमभ्येति
पञ्चात् । द्विपात्रि पददो भूयो ऽस्ति ते प्रलयनमास्थान-
मस्ति तवासिक्न्यस्योपधे असिता अलीका असितस्य
गृहेभ्यः इयावाश्वं कृष्णमस्ति मृणन्तमेवि हव्यो हव्या
नो अस्य यास्ते शोच्यो व्युषो ह तिस्रः उपो यसात् ॥

31—3 अर्घस्यासमविभागे

अर्घस्यासमविभागे ॥

सुजतं सुभूत्या सुसैनतां स्वरंकता सुप्रतिष्ठितं सुदुतं
ते अस्तु स्वधित्यं स्वधित्या स्वधितिना स्वधिति जुषन्तां
सुकृतश्चरेयं सुसमुद्वेनावरुन्धे सुसंशितः सुयतः सुश्रुतं
सुदढं सुश्रुतं सुदुतं सुपके सुद्विता स्वन्तु श्वा स्वपन्तु
श्वसन्तु ब्राह्मणं—

32—4 नपुंसकं तस्येदमिति वा जातिरन्तो-
दात्तम्

नपुंसकं तस्येदमिति वा जातिरन्तोदात्तम् ॥

Examples ॥ १६ ॥

33—5 द्वितीयोदात्तानि

द्वितीयोदात्तानि समानशब्दान्यन्यस्वराण्यर्थप्रत्ययकृतः

स्वरविशेषो ऽपवादः कचित् कचिद्विभाषितानि ॥

34—6 अकारात्प्रतिषेधात्परमुदात्तमजरादी-
नामिति

अकारात्प्रतिषेधात्परमुदात्तमजरादीनामिति ॥

35—7 अकारान्तो ब्रह्मा ब्रह्मण इत्यस्मिन्नर्थे

अकारान्तो 'ब्रह्मा' ब्रह्मण इत्यस्मिन्नर्थे ॥

36—8 नपुंसकमाद्युदात्तं ब्रह्म

नपुंसकमाद्युदात्तं 'ब्रह्म' इति ॥

Examples ॥ १७ ॥

37—9 अन्तोदात्तानि

अन्तोदात्तानि समानशब्दान्यन्यस्वराण्यर्थप्रत्ययकृतः

स्वरविशेषो ऽपवादः कचित् कचिद्विभाषितानि ॥

38—10 काव्येति संज्ञायामग्रन्थे

काव्येति संज्ञायामग्रन्थे ॥

39—11 दक्षिणा तद्धितान्तम्

दक्षिणा तद्धितान्तम् ॥

40—12 आशामाशिषि

आशामाशिषि ॥

41—13 अर्वाचीनमिति प्रत्ययान्तरं वा

अर्वाचीनमिति प्रत्ययान्तरं वा ॥

42—14 महो देवस्य महतो देवस्येति

महो देवस्य महतो देवस्येति तवर्णलोपो ऽन्तोदात्त-

43—15 तवर्णलोपोऽन्तोदात्तत्वं च

त्वं च ॥

॥ इति द्वितीयः पादः ॥

44—1 पूर्वपदप्रकृतिस्वरस्तस्यापवादः

पूर्वपदप्रकृतिस्वरः । तस्यापवादः—

कविशस्तान्यसौ असौ धावापुथिवी सुप्रशस्तमभिश्च-
तासीह प्रसक्तोऽग्निततेभिर्बुधं संहितं पुष्कलं मन्त्राः
कविशस्ता ये अग्निदग्धा देवानामेतत्परिषुतम् ॥

40	7	अनुदात्तानि	अनुदात्तानि समानशब्दान्यन्यस्वराण्यर्थप्रत्ययकृतः स्वर- विशेषो ऽपवादः कश्चित् कश्चिदभिप्रेतानि ॥
41		आत्म्यानां नामसहशानि	आत्म्यानां नामसहशानि ॥
42	8	कर्मिण निपातः	कर्मिण निपातः ॥
43		यथेति निपातः	यथेति निपातः ॥
44	9	आत्म्यानाम्युपसर्गसहशानि	आत्म्यानाम्युपसर्गसहशानि ॥ दुर्द्धः अथेति त्रीण्येतानि स्वर्गैर्विशिष्टानि तानि कुर्यात् ॥ आत्म्यान् विध्युपसर्गस्य लिङ्गं दुर्द्धयोर्भूतकरस्य लोपः ॥ आमन्त्रितानि स्वरविशिष्टानि । अथोदितानि :— दैवीः यद् प्राचीनं बहिरेष वाँ द्यावापृथिवी असौ द्यावा- पृथिवी मन्ये वाँ द्यावापृथिवी अमर्यं द्यावापृथिवी ॥
45	10	आमन्त्रितानि स्वरविशिष्टानि	आमन्त्रितानि स्वरविशिष्टानि । अथोदितानि :— दैवीः यद् प्राचीनं बहिरेष वाँ द्यावापृथिवी असौ द्यावा- पृथिवी मन्ये वाँ द्यावापृथिवी अमर्यं द्यावापृथिवी ॥
46	11	पादादीनामपवादः	पादादीनामपवादः ॥
47	12	आदिस्वरितानि	आदिस्वरितानि ॥
48	13	पञ्चदशराणि स्वरितानि	पञ्चदशराणि स्वरितानि ॥
49	14	अनुदात्तानि स्वरितानि	अनुदात्तानि स्वरितानि ॥
50	15	द्वियकाराण्युत्तमं	द्वियकाराण्युत्तमं वर्जयित्वा ॥ २० ॥
51	16	सर्वलिङ्गवचनेष्वसमासं तन्वोप	सर्वलिङ्गवचनेष्वसमासं तन्वोर्प स्पृशतेति ॥ २१ ॥
52	17	सन्वारि श्लेषश्च पञ्चपद्यामन्तोदात्ता- दीनि यादुकारस्य सर्वत्र	सन्वारि श्लेषश्च पञ्चपद्यामन्तोदात्तादीनि यात् । उकारस्य सर्वत्र ॥ ततो ऽपवदति । उर्ध्वोर्वा इव पुद्गाः श्वश्वै श्वश्वस्ते अन्ये वृष्यै सर्पन्यै ॥ २२ ॥

॥ इति तृतीयः पादः ॥

॥ प्रथमः प्रपाठकः समाप्तः ॥

आधारेण प्रतिशाख्यमूलसूत्रे

प्रथमः प्रपाठकः समाप्तः ॥

[द्वितीयः प्रपाठकः]

ओं कर्मन्कर्मन्नामगमर्धिक्षिते ऽग्निहोत्रे वृत्रहा विमृधो
वृश्योज्ज्वलविमृधो वरी विभवा विभवा इति
यावद्वा ॥

1 कन्यला

धृतं दुहाना विश्वतः प्रपीताः प्रपीता ब्रह्मचारिर्मिरिह
सहस्रासातमा भव वसुधातरं ध्येयक्षमाणा भृगुभिरियक्षति
हर्यत एकज त्वं व्यसर्पो महि त्वं ज्योतयैनमप्सु ज्योतय-
मामकान्धुषण्यन्तीच कन्यलोशतीः कन्यलाः ॥
कन्यला । अतप्रत्ययस्यार्थे स्वरितस्तत्र लुप्यते ।
प्रत्ययस्यदिरित्युक्तमुशतीः कन्यलाः ॥

2 एकारो विभक्त्यादेशश्छन्दसि

अजुषे सखाया सयुजा सखाया पश्चा पृदाकवः सहस्रा-
क्षरं प्र पुरो नि पश्चा चित्तिरा उपवर्हेण चक्षुरा अभ्यर्जन-
मवायमैलव पैलेत्सोमो निरणैद्वध्यमानमनु दीर्घाना
दक्षिणां दिशमभि नर्क्षमाणावमूया उप सूर्ये उप द्यव्या-
खरे गिरीणामुप सानुषूप पात्रे ह्वयेथामुप कामिनीरजु
चित्तेभिः सं युधे वशी यो माभूते ऽर्धजाता परि भूत-
मधि श्रितमधि बुध्यमाना अधि दीर्घाना आघन्कर्म-
जत्का मनस्कं बालादेकमणीयस्कमार्त्ता इव धर्मदुर्गे इव
यमे इवापजित्कृष्णामभि ज्योतिरश्रैत्राहैद्विस्तकमान-
मप बाधतां रक्षोहा अप बाधयास्सत्पिशाचा अपवाधमानो
गातुविदं हवामहे नार्धमाना महियो नार्धमानस्य नि वेदु-
र्क्षययो नार्धमानास्तव यत आबभूय पशूनां हि पशुपति-
र्बभूथ पत्युर्जन्तित्वमभि सं बभूथ ॥

एकारो विभक्त्यादेशश्छन्दसीति ॥

॥ १ ॥

3 सचतिरन्यत्र

सजेः । पत्सङ्गिनीरा संजन्तु द्विषते त्वा संजामस्या
संजन्त्वभिन्नानस्मिन्तां स्थानावध्या संजामीति ॥

4 आकमिति मकारलोपः

सचतिरन्यत्र ॥

5 शकल्येध्यादिषु पररूपम्

आकमिति मकारस्य लोपः ॥

6 ईकारोकारौ च सप्तम्यर्थे

शकल्येध्यादिषु पररूपम् ॥

7 पूर्वमित्यस्मिन्नर्थे सयकारम्

ईकारोकारौ च सप्तम्यर्थे ॥

8 यकारलोपः प्रत्ययान्तरं वा

पूर्वमित्यस्मिन्नर्थे सयकारम् ॥

9 अपवादो वा

यकारलोपः प्रत्ययान्तरं वा ॥

10 वृषभ इति देवताख्यानम्

यकारलोपः प्रत्ययान्तरं वापवादो वा ॥

॥ २ ॥

1 अस्तेः प्रैषण्या मध्यमस्यैकवचनम्

वृषभ इति देवताख्यानम् ॥

अस्तेः प्रैषण्या मध्यमस्यैकवचनम् ॥

[शिवा न इहैधि सद्धरे हुत एधि सह मेघेधीहैधि पुरुषे-
हैवैधि मापं ज्योष्ठाः समुद्र इवैध्यस्तितो ऽजं एधि
पर्यसा सहैधि देवताभिः सहैध्यैवैधि पितृषु पुद्वषगन्धि-
रेधि सम्राड्यैधि इति त्रीणि; अर्पतिष्नीहैधि चारुरेधि
प्रियः इहैवैधि धनसनिरिहैधि धीर्यवत्तरः इति ॥]

2 इत्येतिरिहीत्यन्यत्र

एतेरिहीत्यन्यत्र ॥

13	परस्तापुरस्तादन्यानि	परस्तापुरस्तादन्यानि । अतिसर्पात्परस्ताद्यदन्तरा रोदसी यत्परस्ताद्वृषा परस्तादस्माभिर्दत्तं जरसः परस्तात् । उपहृताग्ने (?) जरसः परस्ताद्भयं परस्ताद्यतरा परस्ता- देकपत्नीः परस्तादमौचि शुक्रो रजसः परस्ताद्वौह परस्ताग्रयतः ॥ ३ ॥
14	पेकारान्तान्याकाराबाधे	पेकारान्तान्याकाराबाधे ॥
15	यान्याकारोपधानि मकारान्तानि स्त्रियै- कवचनानि ह्रस्वोपधानि पुंवचनानि	यान्याकारोपधानि मकारान्तानि तानि स्त्रियैकवचनानि ह्रस्वोपधानि पुंवचनानि ॥ Examples .. ॥ ४ ॥
	॥ इति प्रथमः पादः ॥	
16—1	ऊष्मान्तानि खरान्ताबाधानि	ऊष्मान्तानि खरान्ताबाधान्याकारान्तात् स्यामेक- वचनानि ॥
17—2	लोपसंदेहे	लोपसंदेहे तदा यत्पञ्चमीषष्ठ्योरेकवचनम् ॥
18—3	तृतीयासंदेहे सान्ताब्ध	तृतीयासंदेहे सान्ताब्ध ॥ —स्त्रीपुंसयोः प्रथमाया एकवचनमनुनासिकान्ताद्धातोः कृतात्वाप्रत्ययलोपिनः ॥
19—4	आकारान्ताब्ध प्रत्ययलोपिनः	आकारान्ताब्ध प्रत्ययलोपिनः ॥
20—5	आख्यातं गकारान्तादेव	आख्यातं गकारान्तादेव ॥
20b—5b	भूतेऽद्यतन्या मध्यमस्यैकवचनम्	भूतेऽद्यतन्या मध्यमस्यैकवचनम् ॥ बहुवचनं परपूर्वमकारान्ताब्ध प्रातिपदिकाप्रथमाया बहु- वचनम् । तानि सर्वत्र ॥ ५ ॥ Examples . . . ॥ ६ ॥
21—6	एना अनुदात्तम्	एना अनुदात्तम् ॥ ७ ॥
22—7	ऊष्मान्तानि सकारे परतः संयोगा- दौ च	ऊष्मान्तानि सकारे परतः संयोगादौ च ॥ शकारादौ च ॥
23—8	शकारादौ च	समास्त्वग्ने या महस्येन्द्र कुमारस्योदण्डुतोऽभिभू- र्यन्नो दमूना अनाधृष्यः परः सो अस्तु जितमस्माकमि- मामेषामतन्द्रो यास्यन्ननुवता रोहिणी तिग्मो विश्वाजं दण्डं हस्तादिति विश्वा विसर्जनीयान्ताः ॥ ८ ॥
24—9	विश्वा विसर्जनीयान्ताः	
25—10	खरान्तान्यूपमान्ताबाधानि	खरान्तान्यूपमान्ताबाधानि ॥
26—11	एना अन्तोदात्तम्	एना अन्तोदात्तम् ॥
27—12	खरान्तानि सकारे परतः संयोगादौ च	खरान्तानि सकारे परतः संयोगादौ च ॥ शकारादौ च ॥ ९ ॥
28—13	गोपा मे स्तमभूतं गोपा इति द्विवचने	गोपा मे स्तमभूतं गोपा इति द्विवचने ॥
29—14	एकवचनद्विवचनबहुवचनान्यूपमान्तानि	एकवचनबहुवचनान्यूपमान्तानि ॥

- 30—15 प्रपा-रूपा-देवगोपा-इत्यतोऽन्यानि प्रपा-रूपा-देवगोपा इत्यतोऽन्यानि पा इत्युष्मान्तानि ॥
पा इत्युष्मान्तानि
- 31—16 भूरिधारा-शतधारा-मधुधारा भूरिधारा-शतधारा-मधुधारा इत्येकवचनानि ॥
इत्येकवचनानि
- 32—17 स्त्रीबहुवचनान्युष्मान्तानि स्त्रीबहुवचनान्युष्मान्तानि ॥
- 33—18 स्तनयजेति वृष्ट्या पर्जन्यस्य वृष्ट्या- स्तनयजेति वृष्ट्या पर्जन्यस्य वृष्ट्याभीपतो वृष्ट्येति
भीपतो वृष्ट्या इति तृतीयान्तानि तृतीयान्तान्युष्मान्तान्यन्यानि ॥
- 34—19 ग्राह्यामित्रान्ग्राह्या गृहा ग्राह्येन विध्यामि ग्राह्यामित्रान्ग्राह्या गृहा ग्राह्येन विध्यामि इति तृतीयान्ता-
इति न्युष्मान्तान्यन्यानि ॥
- 35—20 एना पृथिव्या पृथिव्योरसा सं त्वा- एना पृथिव्या पृथिव्योरसा सं त्वा दधामि पृथिवीं
दधामि पृथिवीं पृथिव्या दिवा पृथिव्या इति तृतीयान्तान्युष्मान्ता-
इति न्यन्यानि ॥
- 36—21 ता वो नामानि सिन्धवस्त्वं ता विश्वा यस्ता न्विजानादा
यस्ता विजानादा या ता गङ्गान्तस्त्वा ता यम आपिता इति नपुंसकबहु-
यम आपिता इति नपुंसकबहुवचनानि वचनानि ॥ ॥ १० ॥

Some mss., including ours, divide 20 into two sūtras. In that case, the number of the sūtras, in this section, is 22 = 37

॥ इति द्वितीयः पादः ॥

- 37—1 प्रो दीर्घः प्रो दीर्घो यत्र दृश्येतावर्णादिपरं पदम् ।
'प्रा वोचं' वर्जयित्वा द्वे व्यञ्जनेऽन्यत्र न कश्चित् ॥ ॥ ११ ॥
- 38—2 भूते ऊः स्यादितः भूतेऽङ्गस्यादितोऽकारो यत्रावर्णात्परो भवेत् ।
- 39—3 छन्दसि छन्दस्युभयदृष्टत्वादावाधे तत्प्रयोजनम् ॥
- 40—4 अदन्तस्य अदन्तस्योपसर्गस्य दीर्घत्वं यत्र दृश्यते ।
अवर्णादि परं पदं सवर्णे दीर्घ एव सः ॥
अकारान्तादकारादि भूतकाले परं पदम् ।
अघोषश्चेत्परोऽकारान्न तादृक् पठ्यते पदम् ॥
- 41—5 एष स व्यञ्जने 'एष स' व्यञ्जने लोपः खरेषु खरसंघयः ।
ओकारो यत्र दृश्येताकारादि परं पदम् ॥
- 42—6 एकादेशे तु एकादेशे तु दीर्घान्ताः संदिग्धाः संहिता यदा ।
बहुलं छन्दसीत्युक्तं तदर्थं पठितो गणः ॥ ॥ १२ ॥
Examples ॥ १३ ॥
- 43—7 आकारात् आकारात्केवलतात्पदाद्भूतकाले परं पदम् ।
अकारादीनि सर्वत्र सोण् माहुर्येगे तु नेष्यते ॥
- 44—8 रुदन्ते अन्यवर्णान्ताश्च रुदन्तेऽन्यवर्णान्ताश्च । सर्वत्रैकारान्ताश्च ॥ ॥ १४ ॥

45—9 एना एहा आदयः प्रकृत्या

एना एहा आदयः प्रकृत्या ॥

पुष्टार्मि वाचः परमं व्योम ब्रह्मायं वाचः परमं व्योमो-
त्तमं नार्क परमं व्योम विश्वमरानुसर्पातुमोकोदाशवे
रथा इवाशुनिव सुयमान्तत्याशुमत् इति वीणि । आशु-
गोष्ठामिव घृतनाजिमाशु सुपक्षमाशुमाशुर्विपश्चित्तयन्त-
माशुम् (?) उत्तिपपानं श्लोककृत्यं पिपानं इन्द्रो मा ते
हृदयमर्पिपसुत्तिपपानं बृहस्पते पुनां रूपाणि देवं त्वष्टा
रायः प्राता रात्र्यस्वन्ता रक्षतु त्वा—

46—10 ते प्रगृह्यमध्येः भूतादिभ्यः पतिरुत्तर-
पदमाधुदात्तम्

रोदसी वरुणानी पिबतं रोचने शिशीते तिरितं घचे उर्वी
गव्यूतिर्देवकृते पृथग्भिश्चवे भवतः; ते प्रगृह्यमध्ये ॥
भूतादिभ्यः पतिरुत्तरपदमाधुदात्तम् ॥

47—11 द्वियकाराणि

द्वियकाराणि ॥

48—12 द्विजकारे

‘मज्जा रज्जुः’ इति द्विजकारे ॥

49—13 द्विलकारम्

क्षुलुका इव इति द्विलकारम् ॥

50—14 द्विपकाराणि

पिप्पली पिप्पलं पिप्पलयः इत्येवमादीनि द्विपकाराणि ॥

51—15 द्वितकाराणि

पित्तं वित्तमुन्मत्तम् इत्येवमादीनि द्वितकाराणि ॥

52—16 द्विनकाराणि

अन्नं क्षिन्नं वान्चमर्विश्वविन्नाम् इत्येवमादीनि द्विनकाराणि ॥

नशब्दप्रत्ययो यत्र दकारान्तात्परो भवेत् ।

सर्वाणि द्विनकाराण्यवपन्नं निदर्शनम् ॥

तस्यापवादः । नुत्तानां परिवित्तो मत्तो रजस्या निर्वत्ताः ॥ १५ ॥

53—17 एकारान्तानि

एकारान्तान्यकारावाधे ॥

54—18 नानापदानि

नानापदान्येकपदावाधे ॥

शं योः प्राणेहैव याभ्यामृते न वलदावा नस्ते न बिन्दन्ते

न्यञ्जनं सदनं गवीनामिन्द्र मेघश्च तव मास्मातोऽवर्द्ध-

धर्म आ गतं भाग आ गतं त आ गतावसा स योनिमैति

सा नौ नाभिर्जोर आ भर्ग चक्रमा को वि वेद व्यावयतु

प्र विद्वान् न हि द्युता यथायमरूपा असद्यथा द्यौश्च पृथिवी

च न बिभीत इति षट् ॥ यच्च प्राणतिं याचितां च न

दिस्सति याश्च पश्यामि याश्च न इति नानापदानि ॥ ॥ १६ ॥

55—19 अभ्यासस्य

विश्वमन्यामसीवारं जागार प्रविशिवांसम् इत्यभ्यासस्या-
पवादः ॥

एकपदानि नानापदावाधे ॥

56—20 अकारान्तानि प्रैषण्या मध्यमस्यैक-
वचनानि

अकारान्तानि प्रैषण्या मध्यमस्यैकवचनानि; नैगमी
तकारावाधे ॥

57—21 नैगमी तकारावाधे

58—22 स्वरितान्तान्युदात्तसंहितान्युदात्तेनै-
कादेशे

स्वरितान्तान्युदात्तसंहितान्युदात्तेनैकादेशे ॥

- 59—23 प्रतिषेध उदात्तोऽस्मदादेशे
60—24 ऊकारावग्रहाणि
61—25 नकारावग्रहे प्रकृतिभावश्च
62—26 मकारावग्रहाणि
63—27 सु इत्येततोपसर्गेण
64—28 स्वशाब्देन

- प्रतिषेध उदात्तोऽस्मदादेशेऽनुदात्तः ॥
अनुदात्तान्युदात्तस्मृतिनान्युदात्तनैकादेशे ॥
ऊकारावग्रहाणि ॥
नकारावग्रहं प्रकृतिभावश्च ॥
मकारावग्रहाणि ॥
सु इत्येततोपसर्गेण ॥
स्वशाब्देन ॥

॥ इति तृतीयः पादः ॥

प्रो दीर्घः ॥

नेशब्दा अनुदात्ता ये छन्दस्युभयसंज्ञिताः ।
वक्ष्यामो युष्मदादेशे समधा निगमभूताम् ॥
तेऽश्मानं तेऽयनं वैव तेऽपरस्मैऽक्षिणी च यत् ।
असृ ते विवह तेऽसृश्च यथा तेऽस्मोनि स्मृमिषा ॥
विद्यादुदात्तमन्यत्र नेशब्दाः सर्वनाम यत् ।
अनुदात्तं तत्रैत्यर्थे भाषितं यत्र तत्र तु ॥
अथै हृष्टा पदं धार्यं यत्र यत्र यथा यथा ।

॥ १७ ॥

द्वान्तः ॥

वाम्नां द्वाति भर्तव्य इति सार्वधातुके ॥
रयि दा इति भूते । अद्यतन्या इति सर्वत्र ॥
इदमः सर्वलिङ्गेषु तृतीयादिषु यो विधिः ।
अन्वादेशेऽनुदात्तान्यन्तोदात्तानि पूर्वशः ॥
अन्तोदात्तान्यर्थपादादौ तद्विभक्तिपरपूर्वं च ॥

॥ १८ ॥

- 65—1 द्वातेः
66—2 इति सार्वधातुके
67—3 रयि दा इति भूते
68—4 समानाधिकरणे समानार्थे पदव्यवाये-
ऽप्यसौ शतादीनि चान्तोदात्तानि

समानाधिकरणे समानार्थे पदव्यवायेऽप्यस्मै शतम्
आदीनि चान्तोदात्तानि ॥

Examples ...

॥ १९ ॥

Examples ...

॥ २० ॥

- 69—5 लुप्तशेषेणावग्रहः प्रकृत्यादेशश्च
70—6 दन्तपादद्वयोदकनासिकासहसमान-
रात्रिजायादाकमासाः पुंसि शेरुच्छ्र-
मावग्रम्भीरमिति
71—7 नलोपे च पादस्य
72—8 दीर्घायुन्वाय आदिषु च
73—9 पातयतेदीर्घोपधस्य

लुप्तशेषेणावग्रहः प्रकृत्यादेशश्च ॥

दन्तपादद्वयोदकनासिकासहसमानरात्रिजायादाह-
मासाः पुंसि शेरुच्छ्रमावग्रम्भीरम् इति ॥

नलोपे च पादस्य ॥

दीर्घायुन्वाय आदिषु च ॥

पातयतेदीर्घोपधस्य ॥

नि स्तुवानस्य पातय विध्वंसीन्द्र पातय परां शुक्रानि
पातय शर्मिष पातयामसि नभ उभयतयाधाम्बद्धमनु

- पातय इयेनौ संपातिनाविव विपपातातु घोषं विद्युतं पात-
यैतां भूमं पथुत्पातयासीति ॥
- 74—10 पादयतिरन्यत्र
पादयतिरन्यत्र ॥
- 75—11 पद्यतिरन्यत्र
आसमाप्स्यानां पत्यमाने इदमा पपत्याद्यौ पत्येत इति ॥
पद्यतिरन्यत्र ॥
- 76—12 सयकाराणि
अभि त्वं त्यमूषु प्रति त्येत एत उत्ये पतयन्त्युदु त्वं जात-
वेदसमप त्ये तायवोऽध्र त्वं द्रप्सम् इति सयकाराणि तमि-
त्यस्मिन्नर्थे ॥ २१ ॥
- 77—13 तमित्यस्मिन्नर्थे
अञ्जत्यन्तं प्रथमान्तमुत्तमे परतो द्विधा ।
उत्तमानुत्तमेष्वित्यर्वाङ् मध्ये पराङ्मनाः ॥
अञ्जत्यन्तमतोऽन्यत्र यथासंहितमेव तत् ।
स्वरे वा व्यञ्जने वाक्यं तथा तद्विभजेत्पदम् ॥
- 78—14 उत्तमा उत्तमेष्विति
इन्द्रो मे ऽहिमरन्धयन्मित्रश्च जरन्नाम महत्पदम् ।
तकारान्ते पदे विद्याजकारादिषु तज्जरत् ॥
अवपदयं जनानां तृणह्रां जनं प्रैष्यं जनं विवाहां ह्यातीक्षि-
रूहं जीवातवे ते स्फूर्जयं जातवेदः अपर्यं जातवेदः पश्यं
जातवेदः पश्यं जन्मानि गमयं जातवेदा इति—
- 80—16 नकारान्तानि मकाराबाधे
—नकारान्तानि मकाराबाधे ॥
निःसालां धृष्णुमशं निःकृत्या इरां जङ्गभिः प्रायं नान्वा-
नशे वत्सां नि बन्धीमः शतापांश्चां नि गिरिति तां न शक्नोति
मष्मषाकरं दृषदाकरं नमोऽपथेना जभरैणां तां त्वाह्वा-
वदामसि वर्धयेनां नुदस्व प्रत्यङ्मनां देवताभिर्य एनां नि-
प्रियायतेऽथैनां निप्रियायतेऽथैनां देवा अन्नवन्नन्युधं
जनां विदुः शीमं नानारूपे उदागां जीवो गमयां चकारेति
—मकारान्तानि नकाराबाधे ॥
- 81—17 मकारान्तानि
ससं नु दर्शं नु स प्राच्यां नीयसेऽदृष्टाक्षि शमययाना-
न्मध्वा समञ्जश्चिरेव धन्वश्चि जजास गव्यं दुन्दुभ आय-
न्यरन्या अर्कम् इति—
- 82—18 नकारान्तानि
—नकारान्तानि मकाराबाधे ॥
अकरन्महं मृडतामहं जानीताज्ञः स्वान्मित्रो जिह्मो
लोकाश्चिरेच्छतीति तकारान्तानि नकाराबाधे ॥
तं निष्कुरु तं नि वध्मस्तं नौ भूमे तं नस्तपस्तं निर्देहत
तं नौ गोपायतास्सार्कम् इति षण्मकारान्तानि नकाराबाधे ॥ २२ ॥

॥ इति चतुर्थः पादः ॥

॥ द्वितीयः प्रपाठकः समाप्तः ॥

॥ आथर्वणे प्रातिशाख्यमूलसूत्रे
द्वितीयः प्रपाठकः समाप्तः ॥

[अथ तृतीयः प्रपाठकः]

1 रेफप्रकृतिघोषवत्स्वरेषु

ओं रेफपरिह्वाराणि ॥
रेफप्रकृतिघोषवत्स्वरेषु ॥
रेफ इति ॥

2 अव्ययानि च

निर्गत्या अकः सायंप्रातर्वेन आवरसंतश्च विवर्धतं च कः
प्रथमा द्वाग्निह राष्ट्रमाहोर्विव्यं घृतं वाः सुग्भीरक-
रित्यव्ययानि च ॥

3 आमन्त्रित ओकार इतावनापै प्रकृत्या

प्रगृह्याणां प्रकृतिभावस्यापवादः ॥
आमन्त्रित ओकार इतावनपै प्रकृत्या ॥
अकारादौ प्रकृत्या एकादेशोऽपि वा कचित् ।
यस्ते मन्योऽर्विधद्यथा प्रकृत्यान्यत्र लक्षयेत् ॥ ॥ १ ॥

4 अपिपूर्वो दधातिः

अपिपूर्वो दधातिः ॥

5 आग्नेडितसमासस्य

आग्नेडितसमासस्यापवादः ॥
उभे यत्र द्विरुक्तानां सोऽन्तेन विगृह्यते ॥
आख्यातं यद् द्विरुच्यते नीचैः पूर्वपदं भवेत् ।
परमुच्चैर्विगृह्यते 'धत्त धत्ते' ति निदर्शनम् ॥
अनाग्नेडितान्याग्नेडितसदृशानि, भुमा भुमा पशुनां नमो
नमो देवजनेभ्यो माया ह जज्ञे मायायां मायाया ये ये
चेमे ब्रह्मचारी ब्रह्मचारी स्योना स्योनागन्म स्वः स्वर्मा मा
वोचन्मा मा हिंसिष्टं ते ते भिनभीति यथा ॥ ॥ २ ॥

7 षत्वणत्वोपाचारदीर्घत्वसमापत्तेः

षत्वणत्वोपाचारदीर्घत्वसमापत्तेरपवादः ॥
सूनुतावदपाष्ठवदिति पत्वस्य ॥
विषुर्गुप्ता प्रतिबुध्यमाना अप्रतिमन्ययमानाः;
अभ्यघायन्ति तादुरि—
अष्टनः—
दिनोत्तेः—
बोधप्रतीबोधौ केसरप्राबन्धायाः अभ्यघायन्ति पनिष्पदा-
तिष्ठिपं दाधार जागार भीमायेति उपाचरितस्यापवादः ॥ ॥ ३ ॥
गवां यः पतिर्दीर्घायुरस्य यः पतिर्भूम्याः पृष्ठे हस्तिन्याः
पदेन यस्योः पदे परि भ्रातुः पुत्रादायुः प्रतरं दधाना
जीवानामायुः प्र तिर ये नः पितुः पितरो हविः पुरो-
डाशम् ॥
षत्वस्यापवादः । गोसर्नि वि सीमतोऽभि सिंध्यदेऽनु सुतुं
सर्वितवेऽतिसुराः प्रतिसुरोऽधि स्कन्द वीर्यस्वामिस्कन्दं
मुगीवाभि स्याम वृतन्यतः प्रतिस्पाशानं पञ्चानु सेचिरे
गात्रानु सर्वा ॥

रपर-सृपि-सृजि-सृशि-सृहि-स्कृजि-स्वरति-स्वरतीनां च॥

णत्वस्यापवादः । चित्रभानो प्रपीनाः प्रपीनां प्रमेनाः प्र
नभस् प्र नभतां परिहिनोमि पर्येनां ब्रह्मनुत्तं प्र मिनी-
ज्जनिर्नीं प्र मिनन्ति व्रतानि न प्र मिनाति संगिरस्त्रिनाम-
स्त्रिनाभिं त्रिनाके ॥

॥ ४ ॥

बालिति पर्वास्या अर्भीता दुडाशो पापमाङ्गितु पुमान्पुंसः
परिजातो यां वा ते पुरुषेषु य उग्रीणामुग्रबाहुर्धनुः
सुप्रार्थ्याः स्वपोः स हि न त्वं तुविष्टमो वृत्तां वनानि सं
चर यत्र त्वाछावदामस्यदितिर्जनित्वमोष्योरमतिर्भाः
स च त्वानुद्धयामसि वीरतेमा शविष्ठा वि चयत्कृतं
नोऽधरः सस्यदीष्ट यसु द्विष्णो वरीयो यावया इतो यक्षं
नयत देवता नः पतर्यन्ति नक्षत्रियानुमावत्कृष्टराधिरुप-
जीवनीयो हस्तिनीव पद्धती षडेर आहुरपितं नहि तज्ज-
राय युक्ष्वा रथं सुवृजनासु दिक्षु मानुषीषु दिक्षु मास्य
त्वचं चिक्षिप क्रक्षाकं वा नीचायच्छशायुरस्माकासो
ययोर्विधापपद्यते पर्यैति रक्षन्विद्यानां वधा वन्याय
तक्मनेऽदितेरकार्यं तदु शु प्र वोचत्सुतपौ मा तं रिषन्
विद्वानो न विद्वान्यथैषु सत्यमुद्वुतमिव दास संशितं
समिद्धे जातवेदसि ब्रह्मणा कस्मिन्नङ्गे सुकृतामेतु लोकं
बभ्रेरध्वर्यो देव सेनाभ्यः प्राणेन समवादिर्नापस्पृशासो
अभि सं विशध्वं पितेवं पुत्रानभि सं स्वजस्व नः ॥

परिपूर्वश्च गणः ॥

हकारादिः संयोगः इवर्णस्थो यकारादौ न शुद्धमवति इति ॥ ५ ॥

दीर्घत्वसमापत्तेरपवादः । शपथयार्त्तनीं यवयावानः ॥

कृणोत्वित्यत्र त्रिधातु षत्वं न ॥

मतौ ह्रस्वः ॥

संहितायां विसर्जनीयस्य लोपः ॥

उत्तममुदात्तम् ॥

उत्तरपदे ह्रस्वः ॥

आद्यक्षरस्य वृद्धिः ॥

चक्षुषमिति पञ्चपद्याम् ॥

प्रसारणं दिप्सतीत्याद्यचतुर्थप्रतिषेधे ॥

यकारादौ बहुलं दीर्घः ॥

न भवन्ति । अरातियाज्जनियन्ति पुत्रियन्ति सृगयुः

प्रभृतीनि च ॥

गविष्टी गवेर्षण इति न लोपो वकारस्य ॥

- 8 कृणोत्विति
9 मतौ ह्रस्वः
10 संहितायां विसर्जनीयस्य
11 उत्तममुदात्तम्
12 उत्तरपदे ह्रस्वः
13 आद्यक्षरस्य वृद्धिः
14 यकारादौ बहुलं दीर्घः
15 गविष्टी गवेर्षण इति न लोपो
वकारस्य *

16	शपथेय्यं सहशेय्यायेत्येकारात् परो यकारः	शपथेय्यं सहशेय्यायेत्येकारात्परो यकारः ॥ जायासुपैमि तद्वाह्यं पुनरस्मात्पैतु इत्यैकारः ॥
17	पूर्वपरौ ह्रस्वौ	पौत्राद्यमन्नाद्यं मेधातिथिं पुरुषास्थे अग्ने अक्रव्यादिति पूर्व- परौ ह्रस्वौ ॥
18	अकारेकारावागमौ पूर्वस्य	अर्पवान् ज्योतिषीमानित्यकारेकारावागमौ पूर्वस्य ॥ संक्राव्येण हविषा जुहोमि समानेन वो हविषा जुहो- मीति । विधेमेत्यन्यत्र ॥
19	विधेमेत्यन्यत्र	
20	अकारान्तान्विवति	अकारान्तान्विवति ॥
21	एकारान्ताच्च	एकारान्ताच्च ॥
22	ओकारान्ताच्च	ओकारान्ताच्च ॥

Examples ॥ ६ ॥

॥ इति प्रथमः पादः ॥

23—1	उत्पूर्वो ह्रविः	उत्पूर्वो ह्रविः ॥ मही क्षेम मही अस्कभायन्मही रोधचक्रे इति द्वि- वचनात् ॥ एकवचनान्यन्यत्र ॥
24—2	एकवचनान्यन्यत्र	
25—3	तकारान्तानि	तकारान्तान्वाकारावाधे ॥ आरास्वद्व्या दुरास्वा त्व ऋभः ॥
26—4	ऊधन्ताद्वा सुर्न लुप्यते ऊधन्ताद्वा	ऊधन्ताद्वा सुर्न लुप्यते ऊधन्ताद्वा ॥ ईकारे वापि मत्वर्थे ॥ स प्रत्युदैत्सल्लिङ्गादुदैतां यतमाने यदैतमन्वैतद्भूतेन इत्ये- कारादीन्येतेर्हस्तान्याम् ॥
27—5	एकारादीन्येतेर्हस्तान्याम्	
28—6	आस्थायतेन विग्रह उपसर्गेण च	प्रेतं पादौ प्रेता जयतां तत्परेताप्सरसः क्रव्यादा प्रेतं दक्षिणा इत्याख्यातेन विग्रह उपसर्गेण च ॥
29—7	अव्ययेन च	प्रेतो यन्तु प्रेतो मुञ्चामीत्युपसर्गेण विग्रहोऽव्ययेन च ॥
30—8	यथाशास्त्रं क्रमः संयोगे	यथाशास्त्रं क्रमः संयोगे ॥ वर्तै वेशन्त्या इवान्वविन्दाम कर्त्र कर्त्र कृत्याकृता कृतं पुनः कर्त्र इति रेफमध्ये तकारः ॥ प्रसस्त्राणमिति रेफमध्ये सकारः ॥ अस्थनिष्ठुन्नस्य इति इति सथनाः । यथास्थानं यमः ॥ ख्यातौ एकयौ शुशुधीति वो धौ शुचेः ॥ अन्वान्यं मित्रत्र्याय विश्वगोऽयः संवाधतन्द्रथो यजुष्यो भागमुद्वयो माव्योऽधोगतुं ह्यथ इयमेत स्फवावत्सौ इति यकारान्तः संयोगः ॥ गर्हं विह्वौ (?) हकारान्तः संयोगः ॥ त्मना त्मन्या इति तमौ । यथास्थानं यमः ॥
31—9	रेफमध्ये तकारः	
32—10	रेफमध्ये सकारः	
33—11	ख्यातौ ख्यौ शुशुधीति वाधौ शुचेः	
34—12	यकारान्तः संयोगः	
35—13	हकारान्तः संयोगः	
36—14	तमौ	

37—15	गमौ	जग्मे अ॒म॒तम् (?) इति गमौ । यथास्थानं यमः ॥	
38—16	कनौ	क॒नि॒क॒तमि॒ति क॒नौ । यथास्थानं यमः ॥	
39—17	पनौ	प॒नि॒म॒तमि॒ति प॒नौ । यथास्थानं यमः ॥	
		अ॒भ्यास॒स्याग॒मो नी॒त्यु॒पधा लु॒प्यते प॒ने ।	
		छन्द॒सीत्या॒गमो लो॒पः प॒नतेश्च॒करी॒तवत् ॥	॥ ८ ॥
40—18	ककारादिः संयोगः	परि॒वृ॒क्षाज्ये॒नाति॑प॒क्तेति क॒कारादिः संयोगः ॥	
41—19	रेफादिः संयोगः	अ॒न॒व॒ध॒र्ष्यमि॒ति रे॒फादिः संयोगः ॥	
42—20	कृत्तीर्दृशीनीतीकारः	कृ॒त्ती॒र्दृ॒शी॒नी॒ती॒का॒रः । ऐ॒कारोऽन्यत्र ॥	
43—21	यो अश्व्येनेति यकारः	यो अ॒श्व्ये॒नेति य॒कारान्तः संयोगः ॥	
44—22	विकारेऽवयवे वा	वि॒का॒रेऽव॒यवे वा ॥	
		वृ॒क्न इति क॒नौ । वृ॒श्चे । यथास्थानं यमः ॥	
		य॒क्त इति क॒नौ । यथास्थानं यमः ॥	
		है॒रण्यैरि॒ति ण्यौ ।	
45—23	हैरण्यैरिति ण्यौ	है॒रण्यैरि॒ति ण्यौ ।	
√46—24	ताम्रधुम्रा इति मरौ	ता॒म्र॒धु॒म्रा इति म॒रौ ॥	
47—25	नद्यो वेशन्त्या इवेत्ययकारम्	न॒द्यो वेश॑न्त्या इवेत्ययकारम् ॥	
48—26	त्वष्ट्रेव रूपमिति तृतीयान्तम्	त्वष्ट्रे॒व रू॒पमि॒ति तृ॒तीया॒न्तम् । रे॒फान्तः संयोगः ॥	
49—27	अपरुध्म इति धमौ	अ॒प॒रु॒ध्म इति ध॒मौ । यथास्थानं यमः ॥	
50—28	कल्मलिः कुल्मलमिति लमौ	क॒ल्म॒लिः कु॒ल्म॒लमि॒ति ल॒मौ ॥	
51—29	सत्ते द्वितकारम्	र॒ज॒स्या नि॒र्प॒त्ता इति स॒त्तेर्द्वि॒तकारम् ॥	
52—30	आर्द्रहस्ता समङ्ग इति रेफङकारादिः संयोगः	आ॒र्द्र॒ह॒स्ता स॒म॒न्त इति रे॒फ॒ङका॒रादिः संयोगः ॥	
53—31	तिर्यमिति तिरौ	ति॒र्य॒मि॒ति तिरौ ॥	
54—32	ऋभ्वाणं मातरिभ्वरीति भवौ	ऋ॒भ्वा॒णं मा॒त॒रि॒भ्व॒रीति भ॒वौ ॥	
55—33	अन्तवच्चा समन्ते प्र यङ्गन्दिष्ठो जिह्वां नि तुन्धि इति नकारादिः संयोगः	अ॒न्त॒व॒च्चा स॒म॒न्ते प्र य॒ङ्ग॒न्दि॒ष्ठो जि॒ह्वां नि तु॒न्धि इति न॒का॒रादिः संयोगः ॥	॥ ९ ॥
	॥ इति द्वितीयः पादः ॥		
56—1	नकारस्य विसर्जनीयः	न॒का॒रस्य॑ वि॒स॒र्ज॒नीयः ॥	
		Examples ॥ १० ॥	
57—2	नकारस्य रेफः	न॒का॒रस्य॑ रे॒फः ॥	
		त॒क्मँ॒स्तावा॒नस्यु॒द्यँस्तेजा॑सि न ब्रँस्त॒तापो॒द्यँस्वँ दे॒व स्यँतः सँस्तानि प॒दय॑स्या॒रोहँ॒स्त्रि॒दिवं दि॒व इत्य॑तोऽन्यत्र	
58—3	ह्रस्वोपधस्य तवर्गे प्रकृत्या	ह्र॒स्वो॒प॒धस्य॑ त॒वर्गे प्र॒कृ॒त्या ॥	
		त॒वी॒यान्त॑प॒सा चि॒कित्वा॒न्त॒वं दू॒तो दे॒धान्तां त्वा॒च्छाव॑दाम॒सि वि श॒श्व॒न्ता॒दि ज॒नान्दँ॒हन्त॑मृ॒षी॒न्तप॑स॒वतो॑ यम वि॒च॒खा॒न्ति इति दी॒घोप॑धः ॥	
59—4	दीर्घोपधः सप्तधातु विसर्जनीयस्य	इति दी॒घोप॑धः ॥	

- सप्तधातु विसर्जनीयस्य लोपः ॥
- 60—5 यथापठ समासे सकारः कपयोः समासे सकारः कपयोः । अनन्तस्तस्यापवादः । अन्तः-
कोशमिवान्तःपात्रे रेरिहर्ता सद्यः क्रीः श्रेयः केतः छन्दः पक्षे
परः पर इति ॥
- 61—6 पञ्चम्याः परौ पञ्चम्याः परतः सकारः । तस्यापवादः । पुमान्पुंसः
परिजातः प्राणमङ्गैभ्यः पर्याचरेन्तं ततः परि प्रजातिन
वनस्पतिभ्यः पर्याभृतं सहः पृदाकोः परि संभृतमश्वयोः
परिपन्थिनः विश्वतः परिभूरसि दिवस्पृथिव्याः पर्योज
उद्भृतं बृहत्तः परि सामानि वायोः पर्यात्मोक्तामातः
परि ॥
- 62—7 विसर्जनीयस्य सकारः विसर्जनीयस्य सकारः ॥
- 63—8 षत्वस्यापवादः षत्वस्यापवादः । तैस्त्वं पुत्रं वाग्निस्त्वं पवस्त्वैस्त्वादुस्तुभ्यं
रश्मिभिस्त्वं मन्युस्ते रयिस्ते मणिस्ते पृथुस्ते स्तत्रयित्नुस्ते
तावतीस्तुभ्यं प्राचीस्त्वं पतिस्त्वमिन्द्राकुभिस्त्वं श्रवस्यु-
स्त्वं द्यौस्त्व गृहपतिस्त्वं दिधिषोस्त्व ॥
- 64—9 अनुपसर्गात्सकारः अनुपसर्गात्सकारः ॥
- 65—10 पूर्वपदात् पूर्वपदात्सकारः ॥
Examples ॥ ११ ॥
इदमु पु तदु पु पर्यु पु महीम् ष्व १ न्य ऊ पु स्तुष ऊ पु
त्यमु पु पर ऊ त एकम् ॥
उपसर्गस्योत्तरपदे दीर्घः उपसर्गस्योत्तरपदे दीर्घः ॥
66—11 अनिङ्गयेषूत्तरपदे दीर्घ इङ्गयेषु च नीहारादिष्वनिङ्गेषूत्तरपदे दीर्घ इङ्गेषु च ॥
67—12 अभ्यासस्य दीर्घः छन्दसि अभ्यासस्य दीर्घश्छन्दसि ॥
68—13 Examples ॥ १२ ॥
अश्वादीनां मतौ अश्वादीनां मतौ दीर्घः ॥
70—15 सर्वलिङ्गवचनेषु च सर्वलिङ्गवचनेषु च ॥
Examples ॥ १३ ॥
71—16 प्रथमस्य प्रथमस्य दीर्घः ॥
Examples ॥ १४ ॥
72—17 द्वितीयस्य द्वितीयस्य दीर्घः ॥
73—18 सात्रासाहादीनामुत्तरपदाद्यस्य सात्रासाहादीनामुत्तरपदाद्यस्य दीर्घः ॥
निलोपे बहुलं ह्रस्वो निलोपे बहुलमिति ।
अन्येषां दृश्यते दीर्घः स समापाद्यते पुनः ॥
74—19 नामेत्यस्य ह्रस्वान्तमसमासे निर्वृता सप्त नामा इति । अतोऽन्यत्र नामेत्यस्य ह्रस्वान्त-
मसमासे ॥ नामा विश्वरूपो नामावीरणीरिति ॥ १५ ॥
अकारे जनिमा पूर्वं दीर्घत्वं यत्र दृश्यते ।
असमासेऽपि सर्वत्र ह्रस्वेन विभजेत्पदम् ॥

75—20 निपाताव्ययानामुत्तरपदाद्यस्य

॥ इति तृतीयः पादः ॥

समानाक्षरदीर्घान्तमाख्यातं नैव विद्यते ।
 साहितं यत्र दीर्घत्वं ह्रस्वेन विभज्येत्पदम् ॥
 अकारान्तानि प्रेषण्या मध्यमस्यैकवचनानि ।
 नैगमी तकारावाधे ॥
 निपाताव्ययानामुत्तरपदाद्यस्य दीर्घः ॥

अधेति व्यञ्जने दीर्घो वर्जयित्वा त्वं धीः परम् ।
 खरादावथ सर्वत्र व्यञ्जने ह्रस्व एव तु ॥
 पवेत्येव तु दीर्घान्तं पादादौ यत्र दृश्यते ।
 Examples ॥ १७ ॥
 समासेऽवग्रहः शिष्टः पदकारेण शास्त्रतः ।
 समुदादीनां प्रतिषेधो युवत्यादिषु तद्धिते ॥
 विभक्तौ यत्र नेष्यते पदात्पूर्वादवग्रहः ।
 तद्वक्ष्यामि यथान्नातमाचार्यैः शास्त्रबुद्धिभिः ॥
 रुदिशब्दार्थसंज्ञा ये नेङ्ग्यन्ते ककुमादयः ।
 तच्छास्त्रं शब्दमित्यर्थं यथास्त्रे निपातितम् ॥
 संदेहाद्वर्णलोपाच्च व्यत्ययान्नावगृह्यते ।
 इकारात्परपूर्वयोरनीचो कारणं (?) स्मृतम् ॥
 तसौ मत्वर्थं पदत्वप्रतिषेधेन नेङ्ग्येत् ।
 प्रापाभ्यामनिगन्तास्त्वञ्चतौ नावगृह्यते ॥
 सर्वनाम्ना दृशश्चैव परिमाणे च यो विधिः ।
 उपसर्गभ्यो धोपनतेस्तु युवत्यादींश्च नेङ्ग्येत् ॥
 प्राणोऽपानति वोदितः प्रापाभ्यां दीर्घसंशयात् ॥
 Examples ॥ १८ ॥

76—1 अञ्चतौ लुप्तप्रत्यये नेङ्ग्यन्ते

अञ्चतौ लुप्तप्रत्यये नेङ्ग्यन्ते ह कदाचन ॥
 इष्टापूर्तं पितापुत्रौ हेसासुदौ द्यावापृथिवी द्यावाभूमी उषा-
 सान्तैकादशो द्वादश षोडशी शोडशिनमहोरात्रे शुना-
 सीरा यज्ञायज्ञिर्यं सूर्यामासयोः ॥ ॥ १९ ॥
 समुद्रोऽभिष्टये किमीदी जरायु हारिद्रिषेपु निहः स्थपतिः
 सौत्रामण्ययोद्धार्यि मानस्था (?) गोपा गौपीयश्चन्द्रमाः
 कृक्वाकावुभयादनुभयादिति सीमन्तमसमाति शीर्यक्ति
 परशुतेपेधयः पङ्क्ति आज्यमनुष्टुप् ।
 काहाबाहमदोमदमश्वःथो न्यग्रोधाः कश्यपो विश्वामित्रो
 गविष्ठिरं मुद्गलं विश्वानरे वैश्वानरो विश्वाहा विश्वहा
 नराशंसो वराहोऽप्सरसो गन्धर्वो रुशती कालकाञ्चा

अङ्गुशो मध्यंदिनं शिशुमारां अजगराः पुलीकयाः शङ्खो-
 ऽलिङ्गवा जाष्कमदाः श्वशुराः कुविक्कुषुर्म कचुरः कुमारः
 कुष्ठः कुसुलाः कुनखिनां कुकुंथाः कुकुरमाः कूपे कुबेरोऽ-
 कूपारः कुसिन्धं कुङ्कः कुष्टिकाः कुम्भः ककुभा करुमाः
 क्षिमाः कुरमपामाणैः प्राणाहस्य प्रावृता प्राशं प्रति प्रेयसी
 प्रत्न आध्र आपण्ड्यौ, आवृणिराहूनसमायुधमातुरमा-
 पितमामनसमामिच्छार्थमाघाटाः शृङ्गादाभूकमाखुमासकि-
 रातिरारव्यै आशीविष आहतो व्याघ्रो विष्टारी विष्टपै
 विष्टम्भा विष्टूची विष्टक् विष विष्टूचो विष्टूचीनान् वीष्ट्रे ॥ २० ॥
 विष्ट्रला अविधवा विष्ट्रो वीरुधो विचस्वान्विवस्वते दुरोणे
 दुष्टुनां दुराहो दूरं दुष्टुरं दुरदभ्ना दुहिता दुर्यन् सुनृता
 सूकरः खसा खाहा सुषा व्यूणोतु रिशादाः सुरभि आ
 सुष्वयन्ती स्वस्ति स्वसराणि स्वावृगभीष्टानाभीष्टणं मही-
 यतेऽनुक्यमस्तक्यानुषुष्पराचं पराचीना निष्का निष्ठयो
 नीलं नीचीनस्य नीचो नीचीनीह्वारः प्रेण्योऽवस्तिरवरा-
 चरेऽवमपरापरेऽपरमवमावमेऽवममपाञ्चमपाञ्चमो
 यन्त्ववाचीनमवाचीनानुपभृदुपचैः पयस्यं संस्कृतं
 संस्कृतं परिष्कृता विष्टपतिर्विष्टपत्नी जास्पत्यमस्तस्करं
 तस्करो वनस्पतिर्वृहस्पतिः प्रायश्चित्तं प्रायश्चित्तम-
 प्रतीत्तं परीत्तः प्रत्तमवत्तामुद्धत उद्धिता उद्धियमाणो-
 द्धृता उद्धतेषूत्तमिता उत्थातुस्तिथतः इवाविद्धदयाविधं
 ममाविधं प्राषाद् तुराषाद् पृतनाषाद् शत्रूषाणमहीषा-
 डभीषाडस्मि विश्वाषाद् ॥ २१ ॥

येषां शास्त्रेण नेष्यते पदानां कचिद्विद्वन्नम् ।

आवाधायाद्य (?) दृष्टत्वात्पठितानि परीवृतात् ॥

अरपा अङ्गुतोऽन्येष्टुरनवद्याभिर्मगुन्धाः शेरभक शेरभ
 शेरुधक शेरुध सिनीवालि स्तरीतवे मथायति कर्मार
 अर्जुभ्यतः करम्भं पतित्वानुपगराट्क्युपमस्य मातरि-
 भ्वरी समद वृण्यमसश्चतो भूण्यः सक्षणिः इमर्थणि
 सनिस्त्रसो मनुष्यघेवपासः कष्कपासो नदनिमा तता-
 महाः पितामहाः शोषथेय्य साहन्य पुंसि नीलागलसाला
 सखुषीरगराट्पु स्थूलभं समाभ्योऽस्त्यासनि गोघा
 मेघा खधा श्रद्धा त्रेधा इवापदं शितिको वल्लगः पतङ्गः
 पण्डगाः सारङ्गं पिशङ्गं पिङ्गो भृङ्गाः हरिमाणं जरिमा
 मदिमानं वरिमत इदावत्सराय पुरोडाशौ परमामलितम् ॥
 कार्षीवणा एत्समानो दुन्दुभिः शीशयेन पत्तत औपशिन-
 मदितिर्जनैवमोण्योः समा नरिष्टा सवीमनि दम्ना

नूतनं समीचीः कितवान्सहस्रं ममत्तनं कलशे शाङ्करस्य
पलीजकम् ॥

गोपायन् कुक्षिला उरुण्डा ये च मदमटाः तुण्डेलमुदुम्ब-
लमयाशवोऽध्वलाः सुरमायै सध्रीचीः सभागयति रेव-
तीरनामया अलजेः ससथमुत्तानायौ कसन्नीलं दशोत्तसि-
मसूखं उल्लूखलमर्बुदिः करौकरं पट्टावघारिणीः ॥ २२ ॥

शर्फकः सारथिः सङ्हरिः शिखण्डिनौ जीमूताः पतत्रिणो
मुद्गलं मातरिश्वा मधुलालसाला शिलाज्जाला तलाशा
मदुशान्मधूलकमसभ्यं मेखलां यजत्रा गोत्रस्योलेपेषु
कम्बुकम्भिह्रीलुका कम्बुले मन्दसाना गव्युतिर्वहुलान्
ककाटिकां लाङ्गलं नालानमुलुलयः स्यौ वृषभो गर्दभे
पर्जन्यः सारमेयौ सोम्यर्चनानाः कसाम्बु कृकाटं वंसगः
शरदौ रिशादा मर्यादाः पादौ मगर्वेभ्यः कर्बन्धं रिशादसो
नलदी पलदानौ मागधस्तिपिपञ्जं कृब्वजं बर्बजं
लिबुजा वीपुद्रुः पृतुद्रुं सद्दी मिथुयामुया भद्रया उर्विया
सनेयं समनं सखा सख्युः सङ्हरिः सदाम्बाः सनातन-
ममग्निः सद्रुः सरण्युर्गोतमः कतरः कतमो रतरा रत-
मोऽश्वतरस्याश्वतर्यः प्रातरुक्षा उच्चैर्नैचैः पराचैरपाचैः
चतुष्टयं सद् सदा सर्वदा मध्यर्दिनः कक्षीवान्छीवान्छी-
वन्ताविप्रजस्तामस्वकता पुरुता करता जनता देवता
द्वयाविनं उभयाविनमामयाविनमामयावी मेखलावी
मेधावी ध्रुवमयो जिगीवान् द्वावाँश्चित्वात्स्विद्वान् ॥ २३ ॥

समन्तः सर्वतोऽर्थेऽन्तोदात्तं नावगृह्यते ।

आद्युदात्तमवगृह्यते पूरणार्थे ॥

समानमस्मिन्को देव इत्येतदेवावगृह्यते ।

अतोऽन्यानि समानानि नेङ्गयेत्सर्वदा कविः ॥

अधमावयमावयमित्येतदेवावगृह्यते ।

अतोऽन्यानि नावगृह्यन्ते ॥

अभिधावाभ्याशामाशिष्येतदेवावगृह्यते ।

अतोऽन्यानि आद्युदात्ता(नि) दिगर्थे नेङ्गयेदसौ ॥

उतोत्तरस्मादिति च इत्येतदेवावगृह्यते ॥

उत्तरस्यां दिश्युत्तरं धेहि पार्श्वं सिलाज्जालास्युत्तरा उत्त-
रादुत्तरो हस्युत्तरस्मिन्त्समुद्रे पूर्वस्मादुत्तरं समुद्रम् ॥

अतोऽन्यान्यवगृह्यन्ते ॥

आयन्नित्यन्तोदात्तं यत्र दृश्येत नामवत् ।

आकारेणावगृह्णीयादायन्म चन्द्रमः ॥

आख्यातमाद्युदात्तमनुदात्तं वा यदा भवेत् । तस्माव-

- गृह्णीयादार्थशेकाक्षरमायन्ताः संसृग्धाः ॥ २४ ॥
 अकारान्मानशब्देऽपि परतो नावगृह्यते ।
 यजमानः पर्वमानो वर्धमानो निदर्शनम् ॥
 स्वरात्कशब्दे नेङ्गयेत्तुण्डिकः शिपवित्तुकाः ।
 छार्यकादुत नग्नकाच्छकाद्विद्यादत्र निदर्शनम् ॥
 अर्नुदितामुदिता स समुद्ये (?) उद्यमानमुदिता प्रसारिणा ।
 वदिः ॥
 अतिष्ठिपमतित्रसन्नपुपोऽववृत्रघ्नभ्यस्तात् । तस्यैव ।
 नोपसर्गः ॥
 अवधम् । वदिप्रतिपेधः । अनुद्यम् ॥
 विदर्थं विदेः । वेदनम् । नोपसर्गः ।
 विदेरेव । सहसा विद्वानो लोकं विद्वाने विद्युर्मे विद्युतम् ।
 नोपसर्गः ॥
 वित्वा विदेष्ट विद वित्ता । अपंसृधेथामानुचुरानशाना
 आजिमाशुरायोरुद्यधर्मनाद्यमिति धात्वादि दीर्घोपधम् ।
 नोपसर्गः ॥
 अचिकदत्कनिकदच्छाशदानः शाशाद्यमानः शशयुः
 शिश्रियाणो दविद्युतत्तरीतृतं करीकृशं विद्युपीजिज्या-
 सतः सरीसृपं वरीवृजं मरीमृशमविद्युतदित्यभ्यस्ता
 धातवः । नो समासः ॥ २५ ॥
 देवताद्वन्द्वे दीर्घाद्विभ्याभ्यःस्तु
 सौ च ॥
 सकारे विनतेऽन्यतोऽपि अग्निष्वत्र निदर्शनम् ॥
 समस्तमेकाक्षरं वृद्धया यद्भवेद्विकृतं पदम् ।
 खरात्तत्रावगृह्णीयाच्छाकल्यस्य तथा मतम् ॥
 एकाक्षरमवर्णान्तं यद्भवेन्नञ उत्तरम् ।
 तत्पदं नावगृह्णीयादग्रयावादिर्वर्जितम् ॥
 सारथिर्विद्युरो व्यथिर्व्यचः स्वतो नकुलो नृखं नपात-
 मोपशः ॥
 पनिष्पदा पनिमृतं वर्नीव्रजताद् वरीवर्जयन्ती खरात्खरः
 खनित्रिमाः कृत्रिमः पृत्रिमम् ॥
 खरलिङ्गखरविभक्तिवचनविशेषेषु
 80—5
 81—6 वर्णलिङ्गखरविभक्तिवाक्यव्यत्यय-
 ष्छन्दसि
 82—7 वर्णलोपागमह्रस्वदीर्घप्सुत-आत्मने-
 भाषा-परस्मैभाषा अपियन्यपियन्ति
 खरलिङ्गखरविभक्तिवचनविशेषेष्विति यावद्वा ॥
 शास्त्रे पुराणे कविभिर्दृष्टमेतत् वर्णलिङ्गखरविभक्तिवाक्य-
 व्यत्ययद्वन्द्वसीति ॥
 वर्णलोपागमह्रस्वदीर्घप्सुत आत्मनेभाषाः परस्मैभाषा
 अपियन्ति ॥

न तर्कबुद्ध्या न च शास्त्रदृष्ट्या,
 यथास्नातमन्यथा नैव कुर्यात् ।
 आस्नातं परिषत् तस्य शास्त्रं,
 दृष्टो विधिर्व्यत्ययः पूर्वशास्त्रे ॥
 आस्नातव्यमनास्नातं,
 प्रपाठेऽसिन् क्वचित् पदम् ।
 छन्दसोऽपरिमेयत्वात्,
 परिषत्तस्य लक्षणं परिषत्तस्य लक्षणमिति ॥

॥ इति चतुर्थः पादः ॥

॥ इति तृतीयः प्रपाठकश्च ॥

आथर्वणे संहितालक्षणग्रन्थे प्रातिशाख्य-
 मूलसूत्रं समाप्तम् ॥

अथर्वप्रातिशाख्ये तृतीयः प्रपाठकः समाप्तः ॥
 इति प्रातिशाख्यं मूलसूत्रं समाप्तम् ॥

सं० १६६८ वर्षे, द्वितीय आषाढ वदि ६ वष्टी, मृगुवास्तरे ॥
 लेखकपाठकयोः शुभं भवतु ॥ राम ॥ राम ॥ राम ॥

अथर्व प्रातिशाख्यम्

॥ ॐ नमो ब्रह्मवेदाय^१ ॥

[प्रथमः प्रपाठकः]

ॐ नमस्कृत्य ब्रह्मणे शंकराय । ऋषिभ्यः पूर्वैभ्यः । शसु वाचास्तु मे गीः ।
प्रज्ञां ब्रह्ममेधां तपश्चादिश्याद्ब्रह्मा यशसं मा कृणोतु ॥

१ ॥ अथातो न्यायाध्ययनस्य पार्षदं वर्तयिष्यामः ॥ १ ॥

अत्रोच्यते । य इमे त्रयो न्यायाः क एवामाद्यो न्याय इत्यत्राह :—

२ ॥ पदानां संहिता^२ विद्यात् ॥ २ ॥

तदुनां यथा तन्तूनां वासो यथा दासशिलासृदां प्रासादस्तथा च संधिशस्त्राणि
मांग पदसंधानार्थं प्रोक्तानि । मङ्गलिकस्त्वाचार्यो मध्ये पदं न्यायं प्रोवाच । अथ किं
प्रयोजनोऽयं पदविधिः । ननु चोक्तम् :—

३ ॥ समर्थः पदविधिरिति^३ ॥ ३ ॥

३b इहापि वक्ष्यति :—

ऋषिप्रोक्तमन्त्रादिशब्दस्वरज्ञानार्थः पदविभागः ।

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३c तदिदं शास्त्रं व्याकरणं पुरस्तादध्ययमलं विज्ञानाय । आम्नायदात्कार्थम् ।
शास्त्रान्तरेष्वन्यथा निगदत्वात् । समानशब्दानां स्वरान्यत्वाद्दर्शन्यत्वाच्च । कानि

३d पुनरस्य प्रतिशास्त्रस्य प्रयोजनानि ?
वक्ष्यति :—

वत्व० एतावत्त्वमपवाद आवाधश्चार्थशब्दतः ।
ध्वच सांवेदनं न्यायमुखं पञ्चस्वर्थेषु वर्तते ॥
पञ्च पञ्चार्थसंनिवेशाद्भ्रम्यते पञ्चैव प्रयोजनानीति ।

॥ १ ॥

1. Omitted in V, P, Vr has ओ नमो अथर्ववेदाय, Al and S ओ नमो श्रीमद्वेदाय 2. V संहिता, S संहित.

3. P. पदविधिरिति ।

वस्व—3e अथ कीदृशेतावस्वं नाम ?

यत्रैतानि पदान्येवमादिष्वेवं भवन्त्यतो नान्यथेति ।

तद्यथा :—

पूषा त्वेतश्चावयतु प्र विद्वान्—१८. २. ५४=X. 17. 3.
अत्र च प्र विद्वान् विगृह्यते । समासोऽन्यत्र । किं कारणम् ? प्रेत्यस्य
व्यवतिना सामर्थ्यम् । पूर्णं त्वेतः प्रच्यावयतु विद्वान् इति ।
कर्मन्ना ३ कर्मन्कर्मभ्राभगम्—कर्मन्ऽकर्मन् । आभगम् ४. २३. ३.
आभगम् इति समस्यते । विग्रहोऽन्यत्र । किं प्रयोजनम् ? कर्मणि कर्मण्याभगम् ।
अधिश्चितेऽग्निहोत्रे—अधिऽश्चिते । अग्निऽहोत्रे १५. १२. १.
अधिशब्दस्य अतिशब्देन सह समासः । विग्रहोऽन्यत्र । कस्मात् ? कर्मप्रवच-
नीयत्वात् ।

3f अपवादो नाम :—

तस्यायाद्य यत्रैतन्न्यायाच्छब्दा अन्यथा निगदा भवन्ति ।

यो विभर्ति दाक्षायणं हिरण्यम्—विभर्ति १. ३५. २=RVKh. X. 128. 8

द्वितीयवेलायाम् इति प्राप्ते आदिरुदात्तो भवति ।

ह्रींस्ते ह्रींस्ते अर्द्धात्ता उरुषम्—अर्द्धात्ता १२. ४. १३.

अन्त अन्तवेलायाम् इति प्राप्ते आदिरुदात्तो भवति ।

3g आवाधो नाम :—

तद्यथा यत्रैतच्छब्दार्थतस्तुल्या संहिता भवति ।

अवकादान्—अवकाऽअदान् ४. ३७. १०.

गर्भाद् कखं नाशय—गर्भाऽअदम् २. २५. ३.

अन्नादीः—अन्न्ऽअदीः १५. १४. ३, ६.

मि. on the mar. अन्नादीभिः—अन्न्ऽअदीभिः १५. १४. ३, ६.

अन्नादम्—अन्न्ऽअदम् १५. १४. १, २, ७-१२.

कर्मोपपदो वृद्धिमानकारप्रत्ययः, सोऽयमिति मन्येत । अकाराद्युत्तरं^५ पदम् ।

अत्र व्यञ्जनान्तात्तथान्यत्र^६ :—

हविरदान् (हविःऽअदान् ४. ३७. ८, ९) इति ।

खति शास्त्रान्तरेऽपि :—

तन्स्तप उत सत्यं च वेतु—तम् । नः ; cp. 140c ; तत् नः in Śaunaka's

school ; १२. ३. १२.

अकारान्तं पुंसि वचनम् । नपुंसकं तकारान्तं शौनके^७ ॥

prathamāntāni tr-
tiyāntāni śaunakas-
ya pratyāñām na vr-
tīh 1. 8

3h सांवेदनं नामः—

भवन्ति
बाष्प

यत्रैतन्म्यायाच्छब्दा अल्पशो निगदा भवन्ति ।

ज्येष्ठ

तदिदं स भुवनेषु ज्येष्ठं यतो जज्ञ उग्रस्त्वैवर्त्तम्णः—ज्येष्ठम् ५, २. १=X. 120. 1.

ज्येष्ठशब्दस्य आदिखदात्तो भवति । श्रेष्ठ इत्यस्मिन्नर्थे । अन्तोदात्तमन्यत्र ।

पूर्वजात इत्यस्मिन्नर्थे ।

उतैषां ज्येष्ठ उत वा कनिष्ठः (ज्येष्ठः १०. ८. २०.) इति ।

आखरे कृष्णा इषिरा अनतिषुः—कृष्णाः ६. ४६. ३=X. 94. 5.

वर्ण

कृष्णशब्दस्य आदिखदात्तो भवति मृगाख्यायां चेद्भवति । अन्तोदात्तमन्यत्र वर्ण

इत्यस्मिन्नर्थे ।

कृष्णं नियानम् (कृष्णम् ६. २२. १=1. 164. 47) इति ।

न्यायमुखं नामः—

3i

आम्नायो न्यायाधिगतः । वक्ष्यति :—

“नकारस्य विसर्जनीयः”^१;

“नकारस्य रेफः” इति ।

इदं चापि :—

उताम् द्याम् (उत । अमूम् ४. ३०. ७=X. 125. 7) इति ।

—कारांताना
—नामकारान्ता-
नामित्यां ?उकारोपधानां मकारान्तानां मीयतां (?) गणादिः^३ ।

On the margin

4 ॥ द्विरुदात्तं बृहस्पत्यादीनाम् ॥ ४ ॥

बृहस्पतिः २. १३. २ ; about 93 times.

शचीपतिः ३. १०. १२.

तनूनपात् ५. २७. १.

द्यावापृथिवी २. १. ४ ; about 65 times.

उपासानङ्गा ५. १२. ६.

देवाश्विनः ६. ३. ३.

मित्रावरुणौ ४. ३६. ७ ; about 16 times.

अग्नीषोमौ ३. १३. ५ ; ८. ६. १४ ; अग्नीषोमः ६. ६३. ३ ; अग्नीषोमभ्याम्

१२. ४. २६.

प्रत्यचायुषोत्तमौ द्वौ
उदात्तौ भवतः on
the margin

—अजुषिपरे—

प्रत्य

5 ॥ प्लुतानामादितस्त्रीणि प्रत्यश्चां द्वे उपोत्तमे^५ ।

षा

तवैषान्तं च यावद्वा नराशंसो वनस्पतिः ॥ ५ ॥

1. Vn. इत्थिरा. 2. Vn. repeats नकारस्य वि- 3. After गणादिः Vn. reads बृहस्पतिः शचीपतिस्तनूनपाद्यावापृथिवी उपासानङ्गा द्यावाश्विना मित्रावरुणाश्वनीषोमवजुषि पर प्लुतानामादितस्त्रीणि प्रत्यश्चां द्वे उपात्तमनवेयंत च यावद्वा नराशंसो बृहस्पतिः प्लुतदात्त परमेकस्तरिते चायुदात्त शेषो द्विरुदात्त बृहस्पत्यादीनामामश्चित्रवरेण अजुषि पराविति किमर्थं वा अग्नीषोमानजुष सखाया. 4. Al. and Vr combine 3-4 into one. 5. Vn तुषोत्तमे.

[नरांशंसः ५. २७. ३; वनस्पतिः ४. ३. १; about 35 times.]

मवित एकोदात्तं पदम् । एकस्वरितं च । अनुदात्तं शेषम् । आमन्त्रितमामन्त्रितस्वरेण ।

अनुपिपराविति^१ किमर्थम् ?

यो अग्नीषोमावजुषे सखाया (अग्नीषोमौ ६. ६१. ३) इत्यन्तोदात्तः ॥

॥ ३ ॥

6 ॥ अवर्णमध्य^२ आकार एकादेशे विशेषः ॥ ६ ॥

*स च उदात्तेन सह
एकादेश उदात्तो
भवति on the
margin

स्वरकृतोऽनुपलब्धः सर्वविज्ञानस्यातुल्यत्वात्* ।

१ भगेनाहं सहागमम्—सह । आ । अगमम् २. ३०. ५.

२ हविषाहार्षमेनम् (-वा । आ । अह्वा- ३. ११. ३, ४=X. 161. 3) इति द्वे ।

३ आजमि त्वार्जन्त्या—त्वा । आऽअर्जन्त्या ३. २५. ५.

४ विषं ह्यस्यादिपि—अस्य । आऽअदिपि ७. ५६. ५.

५ यदा मार्गमथमजा ऋतस्ये—मा । आऽअर्गन् ६. १०. १५.

६ अभ्यर्क्ताक्ता—० अक्ता । आऽअक्ता १०. १. २५.

७ ब्रह्मणापीपदाम तम्—ब्रह्मणा । आ । अपी- १०. ५. ४२.

८ पूर्णो मन्थेन मार्गमत्^३—मा । आ । अग- १०. ६. २.

९ वत्सं गायत्रीमनु ता इहागुः—इह । आ । अनुः १३. १. १०.

१० तं नो गोपायतास्माकम् (-यत् । आ । अस्माकम् १२. ३. ५५-६०) इति षट् ।

११ सूर्यारोहः प्रयती पतिम्—सूर्यो । आ । आरोहत् १४. १. १२=X. 85 12.

अवर्णान्ताच्च

7 ॥ अवर्णान्ताच्च^४ ॥ ७ ॥

अवर्णान्ताच्च
पदं is crossed

अवर्णान्ताच्च आकारः परः पदं पठ्यते । किं कारणम् ? ह्रस्वस्य दीर्घदृष्टत्वात् ।

तामिहावह

१ तामिहा वहताम्—तौ । इह । आ । वह- ३. २४. ७.

फेनमिवावह-

२ नदी फेनमिवा वहत्—फेनम्—इव । आ । वहत् १. ८. १.

३ सजातानुग्रेहा वद—उग्र । इह । आ । वद १. १०. ४.

४ हन्तं जुषस् प्र वह्ना याहि शर—प्र । वह् । आ । याहि २. ५. १.

५ वावोष्ठिवी अनु मा दीधीथाम्—मा । आ । दीधीथाम् २. १२. ५.

६ विश्वे देवासो अनु मा रभध्वम्—मा । आ । रभध्वम् २. १२. ५.

कर्मणा

७ इमं यत्नं विततं विश्वकर्मणा देवा यन्तु—० कर्मणा । आ । यन्तु २. ३५. ५.

1. The reading of the text was अनुपिपराविति किमर्थम् । यो अग्नीषोमावजुषे सखाया । But this was crossed and the reading adopted here was put down on the margin. 2. Vn अवर्णम आकार एकादेशे विशेषः. 3 Vn मार्गम 4 Vn रोहम्. 5 Vn. अवर्णान्ताच्च उदात्तेनाकारेण सह एकादेश उदात्तो भवति on the margin.

Repeated	ताविहा वहताम्—३. २४. ७.	
तानय	न धनु॑रिवा तान॑या पत॑—धनुः ५इव । आ । तान॑य ४. ४. ६.	
नामा	६ मह॑त्तद्रूपो अ॒सुर॑स्य॒ नामा॑ वि॒श्वरू॑पो अ॒मृत॑नि तस्यै—नाम । आ । वि- । तस्यै॒ ४. ८. ३=III. 38. 4.	C mahastad—
छि	१० न॒डेमिवा॑ छिन्धि—न॒डम् ५इव । आ । छिन्धि॑ ४. १६. १. ११ इति॑ त्वा र॒भ ओष॑धे—त्वा । आ । र॒भे ४. २०. ६. १२ भ्रा॒सुर्योनि॑ प्रथ॒म आ वि॒वेशा॑ यो वाच॑मनु॒दिता॑ चि॒केत॑—वि॒वेश । आ । यः । चि॒केत॑ ५. १. २.	
इ	१३ इन्द्रा॑ याहि॒ मे हव॑म्—इन्द्र । आ । याहि॑ ५. ८. २.	
इ	१४ अ॒नु त्वेन्द्रा॑ र॒भाम॑हे—त्वा । इन्द्र । आ । र॒भा- ५. ८. ६.	W. indra—
व	१५ व॒न्यश्चा॑ याहि—च । आ । याहि॑ ५. १२. ३=X. 110. 3. १६ अ॒ग्निर्होता॑ ह॒स्त॒शु॒ह्रा नि॑नाय—ह॒स्त ५शु॒ह्र । आ । नि॒नाय॑ ५. १७. २= X. 109. 2.	
पूर्ण	१७ स॒रौ प॑र्य॒मिवा॑ द॒धत्—प॑र्य॒म् ५इव । आ । द॒धत् ५. २५. १. १८ ए॒वा द॑धामि ते॒ गर्भ॑म्—ए॒व । आ । द- ५. २५. २. १९ गर्भ॑ ते अ॒श्विनो॑भो ध॒त्ताम्—अ॒श्विना॑ । उ॒भा । आ । ध॒त्ताम् ५. २५. ३= X. 184. 2.	
ब्रह्म	२० प्र॒जायै॑ त्वा॒ नयाम॑सि—त्वा । आ । न॒या- ५. २५. ८. २१ अ॒ग्निना॑ ब्रह्म॒णा या॑तम्—ब्रह्म॒णा । आ । या॑तम् ५. २६. १२. २२ बृह॑स्पते॒ ब्रह्म॒णा या॑वर्वाङ्—ब्रह्म॒णा । आ । या॑हि । अ॒र्वाङ् ५. २६. १२. २३ आ त्वा॑ वृ॒तन्व॑र्य॒मा पू॒षा बृ॒हस्प॑तिः—आ । त्वा । वृ॒ततु॑ । अ॒र्य॒मा । आ । पू॒षा । आ ५. २८. १२.	
अंशु	२४ अ॒ंशुरि॑वा प्या॒यता॑म्यम्—अ॒ंशुः ५इव । आ । प्या॑- ५. २६. १२. २५ अ॒प॒थेना॑ ज॒मैरै॑णाम्—अ॒प॒थेन । आ । ज॒भार॑ । ए॒नाम् ५. ३१. १०. २६ सु॒नोता॑ च॒ धाव॑त—सु॒नोत॑ । आ । च॒ धा- ६. २. १. २७ तेना॑ नोऽव॒सा ग॑हि—तेन॑ । नः । अ॒व॒सा । आ । ग॑हि ६. ७. १. २८ अनु॑ त्वा र॒भे (त्वा । आ । र॒भे ६. ४८. १-३) इति॑ व्रीणि । २९ आ नो॑ गो॒षु भ॑ज॒ता प्र॑जायाम्—भ॑ज॒त । आ ६. ५५. २. ३० वच॑सा वे॒दायाम॑हे—वच॑सा । आ ६. १०८. ५. ३१ तेभः॑ सु॒म्न॒र्या धे॑हि नो वसो—सु॒म्न ५या । आ । धे॑हि ७. ५५. १. ३२ वृष॑णा वृ॒पेथाम्—वृष॑णा । आ । वृषे॑- ७. ५८. २=VI. 68. 11. ३३ तस्य॑ त्वं प्रा॒णेना॑ प्या॒यस्व—प्रा॒णेन॑ । आ । प्या॑- ७. ८१. ५.	sumnayā falls under IV 30, which prescribes separation of yā in the Pada

३४ स्वस्त्ये ताक्षर्यमिहा हुवेम—इह । आ । हु- ७. ८५. १; ताक्षर्यम् । इह । हुवेम

X 178. 1.

३५ द्विषते त्वा सजामसि—त्वा । आ । सजा- ७. ११५. १.

C sacāmasi

३६ मा त्वा जम्भः संहनुर्मा तमो विदन्मा जिह्वा बर्हिः—जिह्वा । आ ८. १. १६.

३७ मा रभथाः सुजेमम्—मा । आ । रभथाः ८. २. ७.

ताविश वंतु ३८ ता इहा यन्त्वोषधीः—इह । आ । यन्तु ८. ७. १०.

यतु ३९ इहा यन्तु प्रचेतसः—इह । आ । यन्तु ८. ७. ७.

४० अग्निर्गर्भे इवा शये—गर्भेऽइव । आ । शये ९. ३. २१.

४१ अजा रोह सुकृतां यत्र लोकः—अज । आ रोह ९. ५. ९.

४२ स मा धीर पाकमत्रा विवेश—अत्र । आ । वि- ९. ९. २२=1. 164. 21.

४३ कस्तदा मित्रावरुणा चिकेत—रुणा । आ । चि- ९. १०. २३=1. 152. 3.

ब्रह्मा ४४ ब्रह्मा विवेश—ब्रह्म । आ । वि-१०. २. ३३.

brahmā TA. 1.27 3 4

४५ तेना रभस्व त्वं शत्रून्—तेन । आ । र-१०. ३. १.

४६ प्रैषीं हृषीहि प्र मुणा रभस्व—प्र । मुण । आ । र-१०. ३. २.

४७ तस्मिन्धृतस्तावो मृष्टा त्वमग्ने दिवं रुह—सृष्टा । आ । रुह १२. २. १७.

ख मुदा देव ४८ निः कृष्याद् मुदा देवयजनं वह—मुद् । आ । वह १२. २. ४२.

४९ प्र यज्ञं पशुं त्वरया हरीषम्—त्वरय । आ । हर । ओ- १२. ३. ३१.

५० चरेदेवा ब्रह्मयणात्—एव । आ १२. ४. १६.

विशतु ५१ तास्त्वा विशन्तु मनसा शिवेन—त्वा । आ । वि- १३. १. १०=TB.II.5.2.2.

५२ रुच्यैषा पक्ष्ती भूत्वा जाया विशते पतिम्—भूत्वा । आ । वि- १४. १. २५.

bhūtvā RV X. 85 29

पशुभ्य आ वृश्चते ५३ पशुभ्यश्चा वृश्चते—पशुभ्यः । च । आ । वृ-१५. २. २.

५४ क्षत्राय ना वृश्चते—न । आ १५. १०. २.

५५ राष्ट्राय ना वृश्चते—न । आ १५. १०. २.

8 ॥ इकारादौ^३ च ॥ ८ ॥

(a) ekāśāśa udātteno-
dātāh III 66, ex-
amples as marked
here
(b) trīni padāny apr-
ktamadhyanī IV
113, examples as
marked

अवर्णातात्

स्वरसंधितुल्यत्वात् । इकारादौ च अवर्णान्तात्पर आकारः परः पदं पठ्यते^३ ।

किं कारणम् ? स्वरसंधितुल्यत्वात् ।

(धियेहा नः—धिया । आ । इहि । आ । नः २. ५. ४.

तिरो मे जुषस्वेन्द्र—जुषस्व । आ । इन्द्र २. ५. ४.

अवाङ्मतेन स्तनयितुनेहि—ना । आ । इहि ४. १५. ११.

कुष्ठेहि त्वमनाशन—कुष्ठ । आ । इहि ५. ४. १.

उष्णेन वाय उदुकेनेहि—वायो इति । उदुकेन । आ । इहि ६. ६८. १.

तत्संजाता अव पश्यते—सज्जाता । अव । पश्यत । आ । इत् । १८. ४. ३७.

Quoted in OCA III
38, IV 113-115

Quoted as an exam-
ple under III 38
vāya-uda- is quoted
under II. 21, 24;
III 35 -kenhi un-
der III 38, 66.

1. Vn इरवम; वृष्टमात्रा mistaken for र by the scribe. 2. अवर्णातादुदातेनाकारेण सह एकदेश उदात्त स्यादिकारादौ च परे on the margin. 3. Vn. यद्यते

“आकारः केवलः प्रथमं पूर्वेण”

ākārah kevalah
prathamam pūrvēna
III 38,
examples the same
as here

मं

इत्युक्तम् । समासे परेण प्रथमं संधीयते :—

यस्य

मम चित्तमुपायसि—चित्तम् । उपऽआयसि; √ इ १. ३४. २.

यस्य जायामुपैमि^१—उपऽपैमि=आ+एमि ६. ११८. ३.तद्गाह्णं पुनरस्मादुपैतु^२—उपऽपैतु=आ+एतु ७. ६६. १.

एकादौ

१ ॥ एकारादौ च^३ ॥ ९ ॥एकारादौ चावर्णान्तात्पर आकारः परः पदं पद्यते^३ । किं कारणम् ?

स्वरसंधितुल्यत्वात् :—

लिङि

इहैतु सर्वो य. पशु.—इह । आ । एतु १. १५. २.

पुनर्मैत्रिन्द्रियम्—पुनः । मा । आ । एतु ७. ६७. १.

गुह्यामि हस्तमनु मैत्रवच—अनु । मा । आ । एतु १२. ३. १७.

punar mām aiv in-
AGS III 6 8

॥ ४ ॥

१० ॥ कृदन्ते^४ द्रष्टुपसर्गे^५ यत्र पूर्वेण विग्रहः^६ ।

व्यूहो

अनर्थकः कर्मप्रवचनीयो व्यूहो वा विगृह्यते ॥ १० ॥

रवायना

१ प्र सुमतिं संवितर्वाय ऊतये^१—प्र । सुऽमतिम् ४. २५. ६.

२ अव मन्थुरवायताव बाह्—अव । आऽयता ६. ६५. १.

३ वि ते^२ सुधामि रक्षानां वि योक्त्रं वि नियोजनम्—वि । निऽयोजनम् ७. ७८. १.

४ निर्दुरमर्णयः—निः । दुऽअमर्णयः १६. २. १.

मं

५ सं रय्या सं सुमूत्या—सम् । सुऽमूत्या ३. १४. १.

सं

६ एकैरूपो भवसि सं समृद्धयो—सम् । सम्ऽअद्धयो १२. ३. २१.

७ अप परेतो अस्मि—अप । पराऽइतः ४. ३२. ५.

८ अप दुर्मतिं^३ हतम्—अप । दुऽमतिम् १४. २. ६.

हविर्मैथाना

९ हविर्मैथानामभ्यादेविवांसताम्—अभि । आऽविवा- ८. ४. २१.

वृताः सपतः

१० वृतादभि प्रसपतः—अभि । प्रऽसपतः ८. ६. २२.

तनुमि संवसानौ

११ समानं तनुमि संवसानौ—अभि । सम्ऽवसानौ १२. ३. ५२.

१२ समाकृतीर्नमामसि—सम् । आऽकृतीः ३. ८. ५; MS. II. 2. 6.

१३ अमिर्विश्रान्यप दुष्कृतान्यजुष्टान्यारे अमहधातु—अप । दुऽकृतानि ६. ४५. २=

X. 164. 3.

सिधो

१४ आ सिन्धोरा^{११} परावतः—आ । पराऽवतः ४. १३. २=X. 137. 2.

निरु

१५ निरुपानसात्—निः । उपऽआनसात् २. १४. २.

‘We can hardly help
emending manyus to
dhanus ‘bow’ in
n’ W.W emends to dur-
admanyahsam su-and sam sa-
are cited under II.32.Pet. Lex. treats abhi as
as if in direct combi-
nation with participle.

C. abhipra—

1. Vn. मुपेमि; वृष्टमात्रा of ये has been left out. 2. अवर्णान्तादुदात्तेनाकारेण सह एकदेश उदात्तः स्यादेकारादौ च परे on the margin.

3 So ms., op पश्यते, Vn. सद्यते. 5 Vn. कृतस्ये. 6 Vn. विगृह, R combines 10-11 into one, P combines

10-12 into one. 7 Vn. प्रसुमवमनु 8 Vn. निग्योजन 9 Vn. सद्यब्धा 10 Vn. यमारता अप परेतो 11 Vn. omits धो.

- १६ भेतो यन्तु व्याख्यः प्रानुध्याः प्रो अरस्तयः—प्र । अनुऽध्याः ७. ११४. २.
- ध्यायि १७ अन्यो अन्यस्मिन्नध्यापितानि—अधि । आऽअपितानि ८. ९. १९.
- १ १८ उत्प्रजापतिरग्रमीत्—उत् । प्रजाऽपतिः । अग्रमीत् ८. १. १७.
- १९ अनु प्रजापतिर्बुध्यते—अनु । प्रजाऽपतिः ९. १. २४.
- २० शरीरेऽधि प्रजापतिः—अधि । प्रजाऽपतिः ११. ८. ३०.
- २१ उप्र प्रशिषैमासते—उप । प्रऽशिषम् १३. ४. २७.
- २२ ये पार्थिवे रजस्या निषत्ताः—आ । निऽसत्ताः १८. १. ४६=X. 15. 2.
- निषन् २३ अस्मिन्वर्हिष्या निषद्य—आ । निऽसद्य १८. १. ५९=X. 14. 5.
- सिधु २४ सिन्धुतस्पर्याश्रुतम्—परि । आऽश्रुतम् ७. ४५. १.
- मगेभ्यः २५ प्राणमङ्गेभ्यः पर्याचरन्तम्—परि । आऽचरन्तम् २. ३४. ५. TS. III. 1. 4. 1.
- २६ ततः परि प्रजातेन—परि । प्रऽजातेन ६. ८९. १.
- श्रुतं २७ वनस्पतिभ्यः पर्याश्रुतं सहैः—परि । आऽश्रुतम् ६. १२५. २=VI. 47. 27;
TS. IV. 6. 6. 6.
- २८ वृदाकोः परि संश्रुतम्—परि । सम्ऽश्रुतम् ७. ५६. १.
- वस्ते २९ पथामनु व्यावर्तने—अनु । विऽआवर्तने ६. २६. २.
- परचीमनु ३० परचीमनु संवतम्—अनु । सम्ऽवतम् ६. २९. ३.
- अगान्यनुविधि ३१ अङ्गान्यनु विधिताः—अनु । विऽस्थिताः ६. ९०. २.
- ३२ मनसोऽनु प्रवाच्यम्—अनु । प्रऽवाच्यम् ६. १०५. १.
- संवतम् ३३ पृथिव्या अनु संवतम्—अनु । सम्ऽवतम् ६. १०५. २.
- ३४ समुद्रस्यानु विश्वम्—अनु । विऽश्वम् ६. १०५. ३.
- ३५ दक्षिणामन्वावृतम्—अनु । आऽवृतम् १०. ५. ३७.
- ३६ दीर्घामनु प्रसितिं दीर्घ्युर्नरैः—अनु । प्रऽसितिम् १४. १. ४६=X. 40. 10.
- चरत ३७ समानं योनिमनु संचरन्तम्—अनु । सम्ऽच- १८. ४. २८=X. 17. 11;
TS. III. 1. 8. 3.
- यद्वाता, सं ३८ यद्वातावधि संश्रुतम्—अधि । सम्ऽश्रुतम् १. ३. ६.
- ३९ पृथिव्या अच्युद्धृतम्—पृथिव्या । अधि । उत्ऽश्रुतम् २. ३. ५.
- ४० मघोरधि प्रजातासि—अधि । प्रऽजाता १. ३४. १.
- Repeated ४१ पृथिव्या अच्युद्धृतम्—२. ३. ५.
- ४२ पृथिव्या अच्युत्तम्—अधि । उत्ऽतम् २. ७. ३.
- पवा ४३ षष्ठ्यपञ्चाधि निर्मिता—अधि । निऽमिता ८. ९. ४.
- ४४ मादुर्मात्राधि निर्मिता—अधि । निऽमिता ८. ९. ५.
- ४५ ततः परि प्रजातस्य—cp. कुतो अधि प्रजातम् ९. १. १८.
- ४६ कस्मिन्न अतमस्याध्यहितम्—अधि । आऽहितम् १०. ७. १.

C panpra—one word, cited as an ex under II 40, and a counter-ex. under II 66

C. anuvyā—one word.

C anupravā—one word

B V X. 40 10 and Pai. dīdhiyuh.

C samāntam

- ४६ द्यौर्यस्मिन्ध्वर्याहिता—अधि । आऽहिता १०. ७. १२.
 च्छि ४७ पुरुषेऽधि समाहिताः—अधि । सम्ऽआ- १०. ७. १५. *
 ४८ उच्छिष्टेऽधि समाहिते^३ ?
 समाहिताः ४९ उच्छिष्टेऽधि समाहिताः—अधि । सम्ऽआ- ११. ७. ९.
 स ५० संवत्सरोऽर्च्युच्छिष्टे—अधि । उत्ऽशिष्टे ११. ७. १८.
 ५१ अति दुर्गाणि विश्वा—अति । दुऽऽगानि ७. ६३. १.
 ५२ अति^४ दुरितान्यग्निः—अति । दुऽऽतानि ७. ६३. १.
 अति दुर्गा ५३ अति दुर्गोऽर्थः—अति । दुऽऽगानि ९. ५. ९.
 दुर्गा, सोत्याः ५४ अति दुर्गाः स्त्रोत्याः^५—अति । दुऽऽगाः १०. १. १६.

durgāni cited as an ex. under vibhakti-āgamapratipadikāntasya III 78, which cerebralises the % of a case-ending, that of an āgama and the final % of a pratipadika, if the alterants precede.

॥ ५ ॥

- ११ ॥ गतिपूर्वो यदा धातुः कचित्स्यात्तद्धितोदयः ।
 गमिष्ठा इति • समस्यते गतिस्तत्रार्गमिष्ठा इति निदर्शनम् ॥ ११ ॥
 [आर्गमिष्ठाः—भजन्त पितृवस्त इहार्गमिष्ठाः—इह । आऽर्ग- १८. १. ४५=
 X. 15. 3.]

ततः परिवर्जनीयसी देवता सा मम प्रिया—परिऽस्व- १०. ८. २५.
 लवणाद्विह्वलीयसीः—विऽह्व- ७. ७६. १.

12a ॥ उपसर्गपूर्वमाख्यातमनुदात्तं विगृह्यते ।
 उदात्तं यत्समस्यत उपसर्गो निहन्यते ॥ १२ ॥

upasarga ākhyā-
tenodāttena samasya
te IV 1.

[a तं प्रत्यस्यामि मृत्यवे—प्रति । अस्यामि ५. ८. ५.
 b यं बल्वजं न्यस्येयं—निऽअ- १४. २. २२]

- तस्यापवादः—
 12b ॥ समाने योनावधैर्यन्ताधि तस्थुर्येऽसंतः परि जज्ञिरे
 समुद्रादधि जज्ञिरे परि भूम जायसे ॥
 रयत [समाने योनावधैर्यन्त—योनौ । अधि । ऐ- २. १. ५=VS. 32. 10.
 यत्रेमा विश्वा भुवनाधि तस्थुः—अधि । तस्थुः ९. ९. २=I. 164. 2.
 येऽसंतः परि जज्ञिरे—असंतः । परि । जज्ञिरे १०. ७. २५.
 यो अत्रतो तेनानां समुद्रादधि जज्ञिरे—अधि । जज्ञिरे- ४. १०. २.
 यदेको विश्वं परि भूम जायसे—परि । भूम verbal form ? । जायसे १३. २. ३]

yónāv ādhy afra-
yānādisu ca IV. 5
Examples as marked
here.

C. -satasp-

12c ॥ उपसर्गपूर्वमाख्यातं यदा भवेदुदात्तवत् ।

न्यूते

अनर्थकः कर्मप्रवचनीयो न्यूतो वा विगृह्यते ॥

1. Vn. Omits ध्वा 2. After this Vn has पुरुषेऽधि समाहिता. 3. Vn. repeats it. 4 Vn. omits स्तु.
 5. Vn. धितु दुः. 6 Vn लावा . 7. गतिपूर्वे भातौ कचिद्वक्तिः समस्यते तद्धिते परे on the margin. 8. उपसर्गपूर्वमुदात्तमाख्यातं
 विगृह्यते उपसर्गश्च न निहन्त्यते on the margin 9. उदात्ते ह्युपसर्गं भातौ अनर्थकः कर्मप्रवचनीयः पृथग्वा विगृह्यते on the margin.

- सं
जगहे
रति
- यावत्तेऽभि विपश्यामि—अभि । विऽपश्यामि— १२. १. ३३.
यं त्वा होतारं मनसाभि सँविदुः—अभि । सम्ऽविदुः ३. २१. ५.
यावत्साभि विजङ्गहे—सा । अभि । विऽज-√गाह् or √जह् ५. १९. ४.
यो विश्वाभि विपश्यति—अभि । विऽपश्यति— ६. ३४. ४.
याः पतंगो अनु विचाकशीति—अनु । विऽचा— १३. ३. १.
यस्मात्समुद्रा अधि विक्षरन्ति—अधि । विऽक्ष— १३. ३. २.
स यत्प्राचीं दिशमनु व्यचलत् (अनु । विऽअ— १५. १४. १०) इति ।

13a ॥ वचने वचने पूर्वं पूर्वेण तु विगृह्यते ।
उत्तरेण समस्यत उभाभ्यां तु परं पदम् ॥ १३ ॥

13b ॥ उपसर्गपूर्वमाख्यातं यत्रोभाभ्यां समस्यते ।
सामर्थ्यमुभयोस्तत्रासामर्थ्येषु विग्रहः ॥

13c ॥ अतर्धकर्मप्रवचनीयान्ययुक्तैरभिवितन्वादिषु ॥

॥ ६ ॥

सं सं खवतु

- १ इहेवाभि वि तनुमे—अभि । वि । तनु १. १. ३.
२ सं सं खवन्तु सिन्धवः—सम् । सम् । खवन्तु— १. १५. १.
३ इदम् पु प्र साधय—इदम् । ऊँ इति । सु । प्र । सा— १. २४. ४.
४ उप प्रागादिवः—उप । प्र । अगात् १. २८. १.
५ अभि प्रेतं मृणत सहध्वम्—अभि । प्र । इत् । मृ— ३. १. २.
६ तदैषां परि निजैहि—परि । निः । जहि ३. २. ४.
७ अभि प्रेहि निदैह—अभि । प्र । इहि । निः । वृह ३. २. ५.
८ आ प्र द्रव परमस्याः परावतः—आ । प्र । द्रव ३. ४. ५.
९ अरिष्टवीरा उप सं चरेम—उप । सम् । चरेम ३. १२. १.

१० गृहानुप प्र सीदामि—उप । प्र । सीदामि— ३. १२. ९.

११ स्वधा अभि प्र तस्थौ—अभि । प्र । तस्थौ ४. १. ३.

१२ अभि प्रेहि माप वेनः—अभि । प्र । इहि ४. ८. २.

यंतु

१३ उप प्र यन्तु नरो अग्निरूपाः—उप । प्र । यन्तु ४. ३१. १.

ल्यन्ताम्

१४ पराजितासो अप नि ल्यन्ताम्—अप । नि । ल— ४. ३१. ७=X. 84. 7

१५ अभि प्रेहि दक्षिणतो भवा नः—अभि । प्र । इहि ४. ३२. ७=X. 83. 7.

वाल्सातम् आ-

१६ पयं पु प्र रंवा वाजसातये—सु । प्र । धन्व ५. ६. ४.

१७ आ प्र यातु परावतः—आ । प्र । यातु ६. ३५. १=VS. 18 72.

१८ उप प्रागात्सहस्राक्षः—उप । प्र । अगात् ६. ३७. १.

सं १९ इन्द्रं सखायो अनु सं रभध्वम्—अनु । सम् । रभध्वम्— ६. ९७. ३

=X 103. 6; SV. II. 1204.

तु २० अञ्जितं तन्मुमु सं तरेम—अनु । सम् । त— ६. १२२. १ TA. II. 6. 1. ३. ~

pūrvenābhivādā-
yāmyādiu IV 4
The former propo-
sition is disjointed.
Examples as mar-
ked here
The separate acce-
nt of abhi is a case
falling under IV.4.

anarthakakarmapr-
avacanīyanyayuktair
vigrāhobhvitānvādiu
IV. 3
Examples as mar-
ked here.

C mrnatah-him-
satah

TS. II. 3. 14. 6
svādhyābhi-

RV. X. 84. 1 abhi
prā y-; TB. II. 4. 1
10 yanti

RV. IX. 110. 1
dhanva, so SV 1. 428,
II 714

- २१ तदु^१ पु^२ प्र वोचत्—सु। प्र। वोचत् ७. ७३. ७=1. 164. 26.
- २२ अग्निमिव ज्ञातमभि सं धमामि—अभि। सम्। धमामि ८. २. ४.
- २३ हृदयेऽधि नि विध्यताम्—अधि। नि। विध्यताम् ८. ६. २४.
- २४ समानं योनिमनु सं चरेते—अनु। सम्। चरेते इति ८. ९. १२; cp. 3. 33. 3.
- अधि वि २५ तृतीये नाके अधि वि श्रयैमम्—अधि। वि। श्रय। एनम् ९. ५. ४; १८. ८. ३.
- २६ अग्नेरग्निरधि सं वभूविथ—अधि। सम्। वभूविथ ९. ५. ६.
- २७ तृतीये नाके अधि वि श्रयस्व—अधि। वि। श्रयस्व ९. ५. ८.
- अभि सवमन्त, २८ सप्त स्वसारो अभि सं नवन्त—अभि। सम्। नवन्त ९. ९. ३.
- so Vn. २९ तस्याः समुद्रा अधि वि क्षरन्ति—अधि। वि। क्षरन्ति ९. १०. २१.
- कुसि ३० कुसिन्धे अथा द्यूधौ—अधि। आ। द्यूधौ १०. २. ५.
- अनु विक्रमेहम् ३१ अनु वि क्रमेऽहम् (अनु)। वि। क्रमे १०. ५. २५=३५) इत्यैकादश।
- अमृतेधि ३२ अमृतेऽधि वि चक्रमे—अधि। वि। चक्रमे १०. ८. ४१.
- ३३ कं लोकमनु प्राविशत्—अनु। प्र। अविशत् ११. ८. ११.
- ३४ शरीरं श्रद्धा दक्षिणाश्रद्धा चानु प्राविशन्—अनु। प्र। अ-११. ८. २२.
- ३५ शरीरमनु प्राविशन् (अनु)। प्र। अ-११. ८. १९, २०, २१) इति यावद्वा।
- तेनास्मि; सं ३६ तेनास्माँ अपि सं खृज—अपि। सम्। खृज १२. १. २५.
- ३७ ऊर्जे पुष्टं विप्रतीमकभागं घृतं त्वाभिनि षीदिम भूमे—अभि। नि। सी-१२. १. २९.
- पथम् ३८ परं मृत्यो अनु परैहि पन्थाम्—अनु। परा। इहि १२. २. २१=X. 18. 1.
- सं ३९ आपस्पृशतो अभि सं विशध्वम्—अभि। सम्। विशध्वम् १२. ३. ४.
- सं ४० पितेव पुत्रानभि सं स्वजस्व नः—अभि। सम्। स्व-। नः १२. ३. १२.
- संस्पृशताम् ४१ अङ्गिरात्मानमभि सं स्पृशन्ताम्—अभि। सम्। स्पृशन्ताम् १२. ३. ३०.
- ४२ एकस्मिन्पात्रे अभ्युद्धरैमम्—अधि। उत्। हुर १२. ३. ३६.
- ४३ त्वचो धूमं पर्युत्पातयासि—परि। उत्। पातयासि १२. ३. ५३.
- ४४ समुद्रमनु सं चरत्—अनु। सम्। चरत् १३. २. ४०.
- ४५ अस्मिन्तां स्थाणावध्या संज्ञामि—अधि। आ। सज्ञामि १४. २. ४८.
- ४६ स प्राचीं दिशमनु व्यचलत् (अनु)। वि। अ-१५. २. १-४) इति यावद्वा?
- ४७ स दिशोऽनु व्यचलत्—अनु। वि। अ-१५. ६. ८.
- ४८ स विशोऽनु व्यचलत्—१५. ९. १.
- ४९ तं विराडनु व्यचलत्—१५. ६. ८.
- ५० स सर्वानन्तर्दृशाननु व्यचलत्—१५. ६. ९.
- ५१ इत पत उदारुहन्—उत्। आ। अरुहन् १८. १. ६१.
- अभ्यन्तं पुष्पं ५२ उप प्रेभ्यतं पुष्पं यो वहति—उप। प्र। इष्यतम् १८. २. ५३.
- प्रोणुष्व ५३ सं प्रोणुष्व मेदेसा पीवसा च—सम्। प्र। ऊ-१८. २. ५८=X. 16. 7.

Concordance sam-
dh-may be corrected.

MS. II. 18. 10:
160 3 anusāmaparvete,
TS IV. 8. 11 ānu
sopāranti.

RV 1. 164. 3
navante
TB. II. 4. 6 tāsyām

५४ प॒रु॒र्ज॒न॒त्व॒म॒भि॒ सं॒ व॒भू॒थ—अ॒भि । स॒म् । व—१८. ३. २=X. 18. 8.

५५ ऋ॒त॒स्य॒ ना॒भा॒वि॒भि॒ सं॒ पु॒ना॒ति—अ॒भि । स॒म् । पु॒ना॒ति॒ १८. ३. ४०.

RV. X. 18. 3 ná-
bhāv ádhi

५६ अ॒भि॒ प्रे॒हि॒ म॒भ्य॒तो॒ ना॒प॒ हा॒स्या—अ॒भि । प्र । इ॒हि॒ १८. ३. ७३.

तु॒ती॒ये॒ ना॒के॒ अ॒धि॒ वि॒ अ॒य॒स्व—१८. ४. ३.

५७ आ॒ प्र॒ च्य॒वे॒था॒म॒प॒ त॒न्मु॒जे॒था॒म्—आ । प्र । च्य॒वे॒था॒म् १८. ४. ४९.

॥ ७ ॥

14 ॥ एकेन॑ द्वे ॥ १४ ॥

एकेन कारणेन द्वे आख्याते न निहन्येते ।

छंद, कांड्या

“छन्दस्यनेकमपि साकाङ्क्षम्”

इत्युक्तम् । एकेन इति न वक्तव्यम् । अथवा वक्तव्यम् । कुतः ?

स्मिन्या

संदेहात् । अभ्नायविधिदर्शनात् । विद्वानस्यातुल्यत्वात् । अस्त्यस्मिन्

न्यायमुखे संभव इति ।

१ न यस्य॑ ह॒न्यते॑ स॒न्ना न जी॒यते॑ कदा॒चन—ह॒न्यते॑, जी॒यते॑ १. २०. ४.

२ यथा॑यम॒रपा॒ अस॒द्यो अ॒रि॒होति॑ भु॒वत्—अ॒सत्, भु॒वत् १. २२. २.

३ यथा॑ द्यौश्च॒ पृथि॒वी च॒ न वि॒भीतो॑ न रि॒ष्यतः—(वि॒भीतोः, रि-२. १५. १-६)

इति॒ षट् ।

४ यथा॑ नः॒ सर्व॑ इ॒ज्जनः॑ सं॒गत्या॑ सु॒मना॒ अस॒दान॑कामश्च॒ नो भु॒वत्—अ॒सत्, भु॒वत्
३. २०. ६.

अं

५ यस्तु॑भ्यं शम॒सुबु॒ तसौ॑ त्वं भव॑—अ॒सत्, भव॑ ३. २३. ५.

६ येन॑ दे॒वा न वि॒यन्ति॑ नो च॑ वि॒द्विषेते॑ मि॒थः—वि॒यन्ति॑, वि॒द्विषेते॑ ३. ३०. ४.

त्वं

७ त्वं वि॒श्वेषा॑ ज॒निता॒ यथा॑सः॒ कवि॑र्दे॒वो न द॒मा॒य॒त्स्वधा॒वाग्—अ॒सः, द॒मा॒य॒त् ४. १. ७.

य

८ यं क्र॒न्द॒सी अ॒वत॑श्च॒स्कभ॑ने॒ मिय॑साने॒ रोद॑सी अ॒ह्वये॑ताम्—अ॒वतः, अ॒ह्वये॑ताम् ४.

२. ३=X. 121. 6.

९ यस्य॑ ने॒शो य॒क्षप॑तिर्न॒ यक्षो॑ नास्य॑ दा॒तेशो॑ न प्र॒तिप्र॑हीता—न । ई॒शो, ई॒शो ४. ११. ५.

कृत्

१० यश्च॑का॒र न शा॒का क॑र्तु॒म् च॒कार॑, शा॒का ४. १८. ६.

११ येन॑ ज॒यन्ति॑ न प॒राज॑यन्ते—ज॒यन्ति॑ । प॒राज-४. २२. ५; TB. II. 4. 7. 8.

१२ म॒न्वे वा॑ मि॒त्रावरु॑णा॒वृता॒वृषौ॑ स॒र्वत॑सौ॒ दु॒ह॒णो यौ दु॒दे॒धे ।

१३ प्र॒ सत्या॑वा॒नम॑व॒यो अ॒रि॒षु तौ॑ नो॒ सु॒क्षत॑म॒हंस॑—सु॒दे॒धे, अ॒व॒थः ४. २९. १, २.

१४ यस्त॑न्म॒न्योऽवि॑र्ध॒द॒अ सा॒यक॑ सह॒ ओजः॑ पु॒ष्यति॑ वि॒र॒व॒माभु॑षक्—अ॒वि॒धत्, पु॒ष्यति॑
४. ३२. १.

RV. X. 43. 1 ójah
pusyati

१५ ये॒ पुर॑स्ता॒ज्जु॒ह्वति॑ जा॒तवे॑दः प्रा॒च्या दि॒शोऽभि॑दा॒सन्त्य॑स्मान् (जु॒ह्वति॑, अ॒भि॒ऽदा॒सन्ति॑
४. ४० १-८) इत्य॑ष्टौ ।

१६ यदि॑ प्रे॒युर्दे॒वपुरा॑ ब्र॒ह्म व॒र्माणि॑ च॒किरे॑—प्र॒ऽई॒युः । च॒किरे॑ ५. ८. ६.

१७ यां ते^१ कृत्या^२ कृपेऽवन्धुः^३ रमंशाने वा^४ निचरन्तुः—अवऽवन्धुः, निऽचरन्तुः ५. ३१. ८.

१८ यथा^५ यमस्य^६ त्वा^७ गृहेऽस्य^८ प्रतिचाकेशानाभके^९ प्रतिचाकेशान्—प्रतिऽचाकेशान्
६. २९. ३.

१९ यो विद्वामि^{१०} विपश्यति^{११} भुवंना^{१२} मं न^{१३} पश्यति—विऽपश्यति ६. ३४. ४;
३. ६२. ९. = N. 187. 4.

२० यथा^{१४} विशो न वादिपो^{१५} मम^{१६} निचमुपार्यति—वादिषः, उपऽआर्यस्मि ६. ४२. ३.

२१ यो न जीवोऽस्मि^{१७} न सुतो^{१८} देवानामयुत्तमभो^{१९} ऽसि स्वप्न^{२०} अस्मि, अस्मि ? ६. ४६. १.

२२ य^{२१} एनं^{२२} परिपीदन्ति^{२३} गमादधी^{२४} चक्षे^{२५}—परिऽपीदन्ति, सम्ऽआद- ६. ७६. १.

२३ यथायं^{२६} वादो^{२७} अश्विना^{२८} गर्भेति^{२९} यं च^{३०} वनते^{३१}—सम्ऽप्रेति, वनते ६. १०२. १.

२४ यः कीकसाः^{३२} प्रऽशृणाति^{३३} तन्मोक्षमवर्णाति^{३४}—प्रऽशृणाति, अवऽति- ७. ७६. ३.

२५ यत्स्वप्ने^{३५} अन्नमश्नामि^{३६} न धानं^{३७} भिषगम्यते^{३८}—अश्नामि, अघिऽगम्यते ७. १०१. १.

२६ यथा^{३९} न रिप्या^{४०} अस्मृतं^{४१} गङ्गा^{४२} रिप्याः^{४३} अस्मः^{४४} ८. २. १३.

२७ यस्ते^{४५} गर्भे^{४६} प्रतिस्मृशाज्जानं^{४७} वा^{४८} मार्याति^{४९} ते^{५०} प्रतिऽस्मृशात्, मार्याति ८. ६. १८.

२८ ये^{५१} अस्मो^{५२} जातान्मार्यान्ति^{५३} सान्ना^{५४} अनुशेते^{५५}—मार्यान्ति, अनुऽशे- ८. ६. १९.

२९ यां^{५६} प्रच्युतामनु^{५७} यज्ञाः^{५८} प्रच्यवन्त^{५९} उपनिष्ठन्^{६०}—प्रऽच्यवन्ते, उप-
ऽनिष्ठन्ते ८. ९. ८.

३० यन्मे^{६१} मनसो^{६२} न^{६३} प्रियं^{६४} न चक्षुषो^{६५} यन्मे^{६६} बभेक्षन्ति^{६७} नभिनन्दन्ति^{६८} बभेक्षन्ति,
अभिऽनन्दन्ति ९. २. २.

३१ यस्त्वा^{६९} शाले^{७०} प्रतिगृह्णाति^{७१} येन^{७२} चापि^{७३} मिना^{७४} त्वम^{७५}—प्रतिऽगृह्णाति, अस्मि
९. ३. ९.

३२ यस्त्वा^{७६} शाले^{७७} निमिमार्थं^{७८} संजभार्^{७९} वनस्मान्—निऽमिमार्थं, सम्ऽजभार् ९. ३. ११.

३३ यः^{८०} कृणोति^{८१} प्रमोतेमन्थं^{८२} कृणाति^{८३} पुरुषम्^{८४} कृणोति^{८५}। प्रऽमोतेम्। कृ- ९. ८. ४.

३४ य^{८६} ऊरू^{८७} अनुसर्पन्त्यथो^{८८} एनं^{८९} गवीनके^{९०}—अनुऽसर्पति, एति ९. ८. ७.

३५ या^{९१} हृदयमुपरिपन्त्यनुत्तन्ति^{९२} कीकसाः—उपऽरिपन्ति, अनुऽतन्ति ९. ८. १४.

३६ याः^{९३} पाश्वे^{९४} उपरिपन्त्यनुनिक्षन्ति^{९५} शृष्टीः^{९६} (उपऽरिपन्ति, अनुऽनिक्षन्ति ९. ८. १५.)
इति द्वे ।

अनुसर्पन्तीनि ३७ या^{९७} गुदा^{९८} अनुसर्पन्त्यान्नापि^{९९} मोहयन्ति^{१००} च—अनुऽसर्पन्ति, मोहयन्ति ९. ८. १७.

३८ या^{१०१} मज्जो^{१०२} निर्धयन्ति^{१०३} परंपि^{१०४} विरुजन्ति^{१०५} च (निऽधयन्ति, विरुजन्ति ९. ८.
१८.) इति द्वे ।

141) द्विनतिके वा चपरे वा :—

३९ यथा^{१०६} सूर्यो^{१०७} मुच्यते^{१०८} तमसस्परि^{१०९} रात्रि^{११०} जहात्युषसश्च^{१११} केतुन^{११२}—जहाति with च
१०. १. ३२.

४० यो विद्यात्सप्त^{११३} प्रवर्तः^{११४} नस^{११५} विद्यात्प्रवर्तः—विद्यात्, विद्यात् १०. १०. २.

यं is cited as an example under IV 1, which prescribes a paration of a proposition.

C. prose paratati.

Text original a misprint ?

annals fall under 11 54

W uparānti CA III 47 prescribes up arānti instead of upar—

- चौदशैः ४१ यदूचीन्द्रमैरात्वं ऋषभोऽह्वयत्—येः, √इ; आत् । त्वा । ऋषभः । अह्वयत्
only one Pada ms. अह्वयत् १०. १०. १०.
४२ योऽभियातो निलयते त्वां ह्रन् निचिकीर्षति—निऽल्यते, निऽचिकीर्षति ११.
२. १३.
यत्पादग्रह ४३ यत्पादं प्रत्यङ् स्वधया यासि शीमं नानारूपे अह्वनी कषि मायया—यासि, कषि^१
१३. २. ३.
४४ यस्माद्वाता ऋतुया पवन्ते यस्मात्समुद्रा अधि विहरन्ति—पवन्ते, विऽक्ष- १३. ३. २.
४५ यो मारयति प्राणयति यस्मात्प्राणन्ति भुवनानि विश्वा—मारयति, प्रा- १३. ३. ३.
४६ यं बह्वर्जं न्यस्यथ चर्म चोपस्तृणीथनं—निऽअस्यथ, उपऽस्तृणीथनं १४. २. २२.
मित्रदिच ४७ मित्रश्चिद्धिं प्मा जुहुराणो देवां ह्यलोको न यातामपि वाजो अस्ति—जुहुराणः, ?
अस्ति १८. १. ३३. = X. 12. 5.
४८ यस्मिन्देवा विदथे^२ मादयन्ते विवस्वतः सवने धारयन्ते—मादयन्ते, धारयन्ते
१८. १. ३५. = X. 12. 7.
४९ यदन्नमन्नयन्ते देवा दास्यन्नदास्यन्तुत संयुणामि—अग्नि, सम्ऽयुणामि ६. ७१.
३; TA. II. 6. 2. 11.
यद्वैव्य नृणमहं ५० यददीव्यनृणमहं कृणोन्त्यदास्यन्न उत संयुणामि—कृणोमि, सम्ऽयुणामि ६.
so Vn. ११९. १; TA. II. 4. 1.
पुणन्ति पृ च ५१ ये पुणन्ति प्र^३ च यच्छन्ति सर्वदा—पुणन्ति, यच्छन्ति; or यच्छन्ति goes with
च; hence accented १८. ४. २९.

14c || इति^४ अवसानेषु चवैवाव्यतानि^५ चवायोगाद्वा ||

15 || दिनतिकानि वा, चवायोगे द्वयोर्द्वयोः, पूर्वलुप्तकारणानि

कां

लुप्तपराणि साकाङ्क्षाणीत्याहुः || १५ ||

|| ८ ||

- १ अयामुत प्रशस्तिरिश्वा भवथ वाजिनो^१ गावो^१ भवथ वाजिनोः—भवथ १. ४. ४.
२ उत वा शको रत्नं दधात्युज्या वा यत्सचते हविर्दाः—दधाति ५. १. ७.
अर्द्धमर्द्धेन ३ अर्द्धमर्द्धेन पर्यसा पुणस्यर्थेन शुभं वर्धते अमुर—पुणश्चि ५. १. ६.
४ जिह्वा ज्या भवति कुल्मलं^४ वाक्—भवति ५. १८. ८.
५ स्त्रेयमन्यत्र दधत्युर्मसु दधदिह—दधत् ६. ११. ३.
६ आ नो गोषु भजतां प्राजायां निवात इहः शरणे स्याम—भजत ६. ५५. २.
७ पराङ्मित्र पर्यवर्वाची गौरुपेषतु—पर्यतु ६. ६७. ३.
८ सूर्यैः कृणोतु मेपञ्च चन्द्रमा वोऽपोऽह्व—कृणोतु ६. ८३. १.

W. bhavatha.

W. prnaksi

strafasūyam cited
under II 88, IV 83.

1. Vn. ०नुचोः. 2. Vn. प्राज्ञन्यङ्गधया. 3. Vn. बलजं. 4. Vn. मित्रदिचप्रादिजुहु. 5. Vn. दिव्ये. 6. Vn. पृचयः.
7. Vn. इत्यवसानेषु च वाक्चदानि; it seems that the three letters have been crossed, in MS_A on revision, but the
marks are not clear. 8. Vn. त्यर्द्धेन पर्यसा. 9. Vn. कुल्मलं. 10. Vn. स्त्रेयुव. 11. Vn. भजता.

६ वाममस्मभ्यं धावतु शर्म तुभ्यम्—धावतु ६. १२. ३=X. 56. 2.

१० उत्सो वा तत्र जार्यतां हरो वा पुरश्चरकवान्—जार्यताम् ६. १०६. १.

११ इयमेवेदं भविष्यतीति^१—भविष्यति ८. १०. १.

१२ तस्या इन्द्रो वत्स आसीद्वायुमिधान्यध्रुवः—आसीत् ८. १०. १२.

१३ तस्या विरोचनः प्राह्मदिवत्स आसीद्विद्यस्वात्रं पात्रम् (आसीत् ८. १०. २२-२९)

इत्यष्टौ ।

१४ आसौ बलासो भवतु मूर्धं भवत्वामयत—भवतु ९. ८. १०.

१५ ऋतं पिपत्यृतं नि पाति—पिपति ९. १०. २३=1. 152. 3.

१६ अद एकेन गच्छत्यद एकेन गच्छति—गच्छति ११. ८. ३३.

१७ दिवं च रोहं पृथिवीं च^२ रोहं राष्ट्रं च रोहं द्रविणं^३ च रोह—रोहं १३. १. ३४.

१८ प्रजां च रोहामृतं च रोह—रोहं १३. १. ३४.

युज्यता १९ ब्रह्मापरं युज्यतां ब्रह्म पूर्वम्—युज्यताम् १४. १. ६४.

परिष्कन्दा २० तस्य देवजनाः परिष्कन्दा आसन्त्यं कल्पाः प्रह्व्याः—आसन् १५. ३. १०.

अकुर्वन्नि २१ वासन्तो मासौ गोमारावकुर्वन्बृहच्च रथन्तरं चानुष्ठाता^४ (अकुर्वन् १५. ४. १-६.)

इति षट् ।

ब्रह्म प्राविशतु २२ बृहस्पतिमेव ब्रह्म प्रविशतिन्द्रं क्षत्रम्—प्रविशतु १५. १०. ४.

Text लिङ्

२३ बृहच्च रथन्तरं च द्वौ स्तनावास्तां यज्ञायज्ञि^५ च वामदेव्यं च द्वौ—आस्ताम् ८. १०. १३.

२४ तपश्चैवास्तां कर्म चान्तर्भूत्यणवे—आस्ताम् ११. ८. २.

२५ तस्या ग्रीष्मश्च वसन्तश्च द्वौ पादावास्तां वारचं वर्षाश्च द्वौ—१५. ३. ४.

२६ बृहच्च रथन्तरं चानुच्ये^६ आस्तां यज्ञायज्ञि^५ च वामदेव्यं च तिरश्चे—आस्ताम् १५. ३. ५.

सं २७ सं सोमेन मदस्व सं स्वधामिः—मदस्व १८. ३. ८.

15b || वा इत्यस्मात् :—

इति २८ निर्वै क्षवं नयति हन्ति वर्षैः (नयति ५. १८. ४.)

15c || एकस्मात् :—

२९ प्रजामेका जिन्वत्युर्जमेका—जिन्वति ८. ९. १३.

एकस्मात् ? ३० अद एकेन गच्छत्यद एकेन गच्छति (गच्छति ११. ८. ३३) इत्येकेप्यस्मात्^७ ?

15d || अन्यस्मात् :—

३१ तयोरेभ्यः पिप्पलं स्वाद्वत्पनश्नन्नन्यो अभि चाकशीति—अति ९. १. २०.

अभ्यश्न्य ३२ अभ्यश्न्यदेति पर्यन्यदेत्यते (एति १३. २. ४३) इत्यन्यदित्यस्मात् ||

W 6ti

16 ॥ परकारणानि ॥ १६ ॥

परतः कारणे सति पूर्वमाख्यातं न निहन्यते ।

परुष्परुराविवेशा यो अस्थ—आऽविवेश १. १२. ३.

ग्रोहिर्जिग्राह यद्येतदेनम्—जग्राह ३०. ११. १.

वर्णा
मक्षितं व्यचति
हिरण्यवर्णा अर्तुपं यदौ वः—अर्तुपम् ३. १३. ६.
उत्समक्षितं व्यचन्ति ये सदा—विऽअचन्ति ४. २७. २.

उच्चैर्घोषाभ्येति या व्रतम्—अभिऽपति ९. १. ८.

हृस्ती सुगार्णा सुषर्दामतिष्ठवान्वभूव ह्रि—बभूव ३. २२. ६.

केवलीन्द्राय दुदुहे हि शुष्टिर्वेष पीयूषं प्रथमं दुहाना—दुदुहे ८. ९. २४.

मन्योर्भर्तसः शरव्या ३ जायते या—जायते ८. ३. १२.

This is cited as a counter-example under II. 44.

17 ॥ परयोगीनि ॥ १७ ॥

परेणाख्यातेन योगस्थं न निहन्यते ।

१ राजा विद्यं भगं मक्षीत्याह—यम् । आह, मक्षि ३. १६. २ = VII. 41. 2.

स्वाद्भीति
२ अचं यो ब्रह्मणा मत्वः स्वाह १ भीति मन्थते—यः । स्वाहु । अहि । इति ।

मन्थते; अहि ५. १८. ७.

३ यो वा रक्षाः शुचिरस्तीत्याह—यः । शुचिः । अस्मि । इति । आह; अस्मि ८. ४.

१६ = VII. 104. 16.

क्रिग 17b ॥ तत्सर्वलिङ्गवचनैर्व्यवेतं भवति युक्तम् । आख्यातं नोदात्तम् ।

यत्रोदात्तं हचयते, सोऽपवादः ॥

४ यस्तानि वेद स पितृभित्तसत्—वेद; असत् २. १. २ = VS. 32. 9.

५ यस्ता विजानात्स पितृभित्तसत्—विऽजानात्; असत् ९. ९. १५. = 1. 164. 16.

जिबसति
६ अमा कृत्वा पापानं यस्तेनान्यं जिघासति—जिघासति ४. १८. ३.

यलंन
७ यस्तन्न वेद किमुचा करिष्यति य इत्तद्विदुस्ते अमी समसते—वेद करिष्यति;

विदुः—आसते ९. १०. १८ = 1. 164. 39.

यदग
८ यदङ्ग स तमुत्खिदेजैवाय न ख. त्यात्—उत्ऽखिदेत्; स्यात् ११. ४. २१.

९ यो वै तांन्विद्यात्प्रत्यक्षं स वा अय महद्देव—विद्यात्; वदेत् ११. ८. ३.

यौ वै तान्नि
१० यो वै तां विद्यान्नामथा स मन्थते पुराणवित्—विद्यात्; मन्थते ११. ८. ७.

वे त असु दश
११ ये^१ त आसन्दश जाता देवा देवेभ्यः पुरा—आसन् ११. ८. १०.

१२ उतो तद्य विद्याम यतस्तत्परिचिन्त्यते—परिऽसिच्यते; विद्याम् १०. ८. २९.

यत्तच्छरीरमशयसंघया संहितं महत् ।

१३ येनेदमभ रोचते को अस्मिन्वर्णमाभरत्—अशायत्, रोचते; आ । अभरत् ११. ८. १६.

pitáh pitári II. 73, prescribes satva, but AV. XVIII 2. 49, 3 46, 59 go against this

Concordance tñn

1. S. कारणानि. 2. Vn. मक्षि. 3. Vn. परो. 4. Vn. बभूव हि. 5. Vn. परयोगिनी. 6. Vn. स्वाद्भीति. 7. Vn. व्यचते. 8. Vn. जिघंसति. 9. Vn. यौवेनाचि. 10. Vn. यवेतान्. 11. Vn. यत् आसन्

१४ सस्व द्वि तामाहुर्वशेति—आहुः १०. १०. २३.

१५ चित्रं वै तस्यं पृच्छन्ति यत्तदासीत्तद्विदं नु ताश्चदिति—आसीत्; पृच्छन्ति १२.
५. ५०.

हासते १६ ये देवास्तेन हासन्ते सूर्येण मिमते जवम्—हासन्ते; मिमते ४. ३६. ५.

१७ यथा सो अस्य परिधिष्णताति—पताति ५. २९. २.

प्राणति १८ ये देवास्तस्यां प्राणन्ति ते वशा विदुरेकधा—प्राणन्ति; विदुः १०. १०. ५.

१९ उताश्विनावमरयत्तदासीत्—अमरत्; आसीत् १८. २. ३३=X. 17 2.

यत्र श्वि २० यत्रासते सुकृतो यत्र त ईयुः—आसते; ईयुः १८. २. ५५=X. 17. 4.

॥ १० ॥

18 ॥ अर्थपादादिषूदात्तमाख्यातामन्त्रितं पदम् ॥ १८ ॥

19 ॥ व्याघ्रादीन्यनुदात्तानि पादादीनामपोदितम् ॥ १९ ॥

१ तिष्ठावरे तिष्ठ परे—तिष्ठ १. १७. २.

२ विश्वं देवा वसवो रक्षन्तेमसुतादित्या जायन्त युयमस्मिन्—विश्वं देवाः । वसवः । रक्षन्त,
जायन्त १. ३०. १.

स्योनां ३ अहा अरतिमविदः स्योनम्—अहाः, अविदः २. १०. ७; cp. TB. II. 5. 6. 3.

श्वा ४ खण्त्नु माता खण्त्नु पिता खण्त्नु श्वा खण्त्नु विरुपतिः ।

स्वर्पन्त्यस्यै ज्ञातयः स्वात्त्वयममिता जन—स्वर्पन्तु, स्वर्पन्तु ४. ५. ६=VII.

55. 5.

५ दुहे सायं दुहे प्रातर्दुहे मध्यंदिनं परि—दुहे ४. ११. १२.

य ६ सीदन्तु गोष्ठे रणयन्त्वस्मे—सीदन्तु, रणयन्तु ४. २१. १२=VI. 28. 1.

७ मन्वे वा मित्रावरुणावृतावृत्रौ सचेतसौ दुहृणो यौ नुदेर्ये—नुदेर्ये ४. २९. १२.

८ प्र सत्यावानमवथो भरेषु—अवथः + यत् ४. २९. १.

प्र सत्यावानमवथो भरेषु—४. २९. २.

९ तर्तूनपात्यथ ऋतय्य यानान्मवा समञ्जस्स्वदथा सुजिह्व—स्वदर्य ५. १२. २=

W. svadaya.

X. 110. 2.

पातु १० पातं न इन्द्राप्सृणादितिः पातु मरुतः—पातु ६. ३. १.

११ पातं नो यार्वापृथिवी अभिष्ठये पातु प्रावा पातु सोमो नो अंहसः—पातु ६. ३. २.

१२ पातु नो देवी सुभगा सरस्वती पात्वग्निः—पातु ६. ३. २.

पातु १३ अंशो भगो वरुणो मित्रो अर्थमादितिः पातु मरुतः—पातु ६. ४. २.

वाङ्म १४ वाङ्म मे तन्वं १ पादौ वाङ्मक्ष्यौ वाङ्म सक्थ्यौ—वाङ्म ६. ९. १.

1. Vn. चततासी. 2. Vn. येन देवास्तेन. 3 Vb. माख्यातमामन्त्रितपदम्. V. माख्यातमामन्त्रित. P. अवथैपदादिषूदात्तमाख्यात-
।मन्त्रितपदम्; Vr. अवथैपदादिषू. दात्तमाख्यातमामन्त्रित, Al अवपादादिषूदात्तमाख्यातमामन्त्रित, अवपादादिषू वर्तमाना आख्यात आमन्त्रित च पदं ध्वात
वति on the margin. 4. पुदादौ आमन्त्रितानि व्याघ्रादिपदानि अनुदात्तानि भवति । व्याघ्र जययामदीत्यादीनि on the margin. Vn. विसतिः, S.
uts fullstop after अनुदात्तानि, V दीन्तु, V., Vr, R., P पदा.

- अस्त्राद्यौ १५ अस्याद् द्यौरस्यात्पृथिव्यस्याद्विश्वमिदं जगत्—अस्यात् ६. ४४. १.
 १६ तर्द है पतंग है जभ्यं हा उपकस—तर्द, पतंग, जभ्यं, उपकस ६. ५०. २. C apak—
 १७ ब्रह्मवासस्थितम् ६. ५०. २.
 प्रायतात्राः १८ परि दध्म इन्द्रस्य बाहू समन्तं ज्ञातुस्त्रायतां नः—त्रायताम् ६. ९९. ३.
 १९ देवं सवितः सोमं राजन्—देवं, सोमं ६. ९९. ३.
 ईह २० इहं प्रत्नां जनयाजातान्—इहं, जनयं ६. १३६. २.
 २१ पिवात्सोमं ममददेनमिष्टे—पिवात्, ममदत् ७. १४. ४.
 २२ इदं राष्ट्रं पिपृहि सौभगाय विधं एनमनु मदन्तु देवाः—पिपृहि ७. ३५. १.
 २३ शृणोतु न. कुभगा बोधतु त्मना—शृणोतु, बोधतु ७. ४८. १.=II. 32. 4.
 २४ ऊर्जं एहि स्वध एहि सनुत एहीरावत्येहीति—ऊर्जं। स्वधे। सनुते।
 इराऽवति ८. १०. ११.
 २५ तामसुरा उपाह्वयन्त माय एहीति—माये। आ। इहि ८. १०. २२.
 २६ तां पितर उपाह्वयन्त स्वध एहीति—स्वधे ८. १०. २३.
 २७ तां मनुष्या उपाह्वयन्त एहीति—इराऽवति। आ। इहि ८. १०. २४.
 न २८ तां सप्तशृष्य उपाह्वयन्त ब्रह्मण्वत्येहीति—ब्रह्मणऽवति ८. १०. २५.
 २९ तां देवा उपाह्वयन्तोर्जं एहीति—ऊर्जं ८. १०. २६.
 गध ३० तां गन्धर्वाप्सरस उपाह्वयन्त पुण्यगन्ध एहीति—पुण्यगन्धे ८. १०. २७.
 ३१ तामितरजना उपाह्वयन्त तिरोध एहीति—तिरऽधे ८. १०. २८.
 ३२ तां सर्पा उपाह्वयन्त विषवत्येहीति—विषऽवति ८. १०. २९.
 ३३ स्वयमेनमभ्युदेत्यं ब्रूयाद्वात्य कावात्सीवात्योदकं वात्यं तर्पयन्तु वात्य यथा
 ते मियं तथास्तु वात्य यथा ते वशस्तथास्तु वात्य यथा ते निकामस्तथा-
 स्त्विति (वात्यं १५. ११. २-१०) इति द्वादश।
 ३४ रक्षतु त्वा वी रक्षतु पृथिवी—रक्षतु ८. १. १२.
 ३५ सं वित्स्वाङ्गैर्वेद जिह्यालपन्—चद ८. २. ३.
 इति ३६ हन्ति रक्षो हन्त्यासद्धदन्तम्—हन्ति। असत्=“असत्यम्” ८. ४. १३=VII.
 104. 13.
 ३७ त्रीन्द्रमार्तमि वावशाना मिमाति मायुं पर्यते पर्यामि—मिमाति, पर्यते ९.
 १. ८.
 वधं ३८ जघानेन्द्रो जग्निमा वयम्—जग्निम् १०. ४. १२.
 अन्त ३९ रोचसे दिवि रोचसे अन्तरिक्षे पतंग पृथिव्यां रोचसे रोचसे अण्वरन्तः—
 रोचसे १३. २. ३०.
 अवेष्म वा ४० अजैष्माद्यासनामाद्याभूमानांगसो वयम्—अजैष्म। अद्य। अर्सनाम् (√सन्)
 अद्य। अभूम् १६. ६. १.=VIII. 47. 18.

dīrha pratnān is cited as an example under I 71, which says that of the 'v' vowels, the part following the 's' receives the nasal quality

सःपु-with ४१ सदासि रण्वो यवसेव पुष्यते^१ होत्राभिरग्ने मनुषः स्वध्वरः—पुष्यते १८. १.
upadhmānya. २२=X. 11. 5.

वहि स्वप ४२ विर्वक्ति वहिः स्वपस्यते मखस्तविष्यते असुरो वेपते मती—विर्वक्ति, सुअ-
पस्यते, तविष्यते, वेपते १८. १. २३=X. 11. 6.

बन् ४३ इषं दर्धानो वहमानो अभ्वैरा स द्युमां अमवान्भूषति द्युन् (भूषति) १८. १. W. bhūṣati
२४=X. 11. 7) इति ।

20 ॥ वाक्यविपर्यये पदलोपेषु^२ पादादिवत्स्वरः^३ ॥ २० ॥

मोष्य १० मा मोषं यातुधानेत्याह—आह ८. ४. १५=VII. 104. 15
On the mar १० मायातु यातुधानेत्याह यो वा रक्षाः शुचिरस्मीत्याह—अस्ति । इति ।
आह ८. ४. १६=VII. 104. 16.

अजोऽस्वज १० अजोऽस्वज स्वगोऽसि—अजः । असि । अज । स्वऽगः । असि; अज ९. ५. Text स्वगोऽसि
१६.

जायान्दा १० स नः पतिभ्यो जायां दा अग्ने प्रजया सह (जायाम्) दाः । अग्ने १४. २. १=X. W. agne
85. 38) इति ।

॥ ११ ॥

घात.

21 ॥ चयोगादनिघातः^४ ॥ २१ ॥

१ कनिष्ठिका^५ च तिष्ठति^६—तिष्ठति १. १७. २.

२ सं चेध्यस्त्रि^७ प्र च वर्धयेमम्—इध्यस् २. ६. २; so TS. 4. 1. 7. 1.

३ शतं च जीवं शरदः पुरुचीः—जीवं २. १३. ३.

४ सं चेन्नयाथो अश्विना कामिना सं च वक्षथैः—नयाथः २. ३०. २.

अक्ष ५ क्षियंश्च सर्वोः स्वापय शुनश्चेन्द्रसखा चरन्—स्वापय ४. ५. २.

जातृश्च सर्वो ६ यातृश्च सर्वो जम्भयत्सर्वश्च यातुधान्यः—जम्भयत् ४. ९. ९.

सर्वत्राय ७ यक्ष्मं च सर्वं नाशय^८ त्वमानं चारसं कृधि—नाशय ५. ४. ९.

८ आ च वह मित्रमहश्चिकित्वात्वं दूतः कविरसि प्रचेताः—वह ५. १२. १.
=X. 110. 1.

क्रमि ९ दृष्टश्च हन्यतां किमिहतादृष्टश्च हन्यताम्—हन्यताम् ५. २३. ७.

वसव १० वसवश्चातिष्ठन्सुधातरश्च—अतिष्ठन् ५. २७. ६.

कृण्वन् ११ भिन्दन्सपत्नानधराश्च कृण्वदा मो रोह महेते सौभगाय—कृण्वत् ५. २८.

Text sahaté a mis-
print

१४.

सर्वज्ञो १२ द्विपाष्वा सर्वे नो रक्ष चतुष्पायव न स्वम्—६. १०७. १-४.

T सर्व

विप्राय १३ स्वां^९ चाग्ने तन्वं^{१०} पिप्रायस्वास्मभ्यं च सौभगमा यजस्व ६. ११०. १=VIII.

W. pipráyasya

11. 10—prá-

1. Vn तिष्ठते हो०. 2. P. पदलोपेषु 3. ऽ पदादिव, V. पादादीवत् 4. P. reverses the order of 21—22; Vr. चायोगा.
5 Vn. षिका, तिष्ठति. 6. Vn. च्यस्ताम. 7. Vn. स च वक्षथः. 8. सर्वत्राय. 9. Vn. आ 10. Vn. तव.

१४ ति॒सृभि॑श्च॒ बह॑से॒ त्रिधा॑ता च—७. ४. १=VS. 27. 33.

१५ प्र॒ चान॑ति॒ वि च॒ चष्टे॑ शची॑भिः—प्र । च । अन॑ति ७. २५. २.

१६ यथा॑ शेषो॒ अपा॑याति॒ स्त्रीषु॑ वास॑दना॒वयाः—च । अस॑त् ७. ९०. ३.

१७ रक्ष॑तु॒ त्वा द्यौ रक्ष॑तु॒ पृथिवी॑ सूर्य॑श्च॒ त्वा रक्ष॑तां चन्द्र॑माश्च—रक्ष॑तु ८. १. १२.

W. raksatām

१८ न च॑ प्रत्या॒ह्न्यान्मने॑सा॒ त्वा प्रत्या॑हन्मीति॒ प्रत्या॑ह्न्यात्—८. १०. ३१.

पत्नौ

१९ पञ्चै॑दनं च॒ तावज्जं॑ ददा॑ति—९. ५. २७.

२० अजं॑ च॒ पच॑त॒ पञ्च॑ चोद॑नान्—९. ५. ३७.

परा॑त्

२१ परा॑ञ्च॒ वैनं॑ प्रा॒दधिः॑ प्राणा॑स्वा हा॒सन्तीत्ये॑नमाह (११. ३. २८-२९; ३२-४९)
इत्ये॒वमा॑दीनि ।

२२ न च॑ प्रा॒णं रु॒णद्धि॑ सर्व॑ज्यानि॒ जी॒यते—११. ३. ५५.

२३ न च॑ सर्व॑ज्यानि॒ जी॒यते॑ पु॒रं व॑रसः प्रा॒णो ब॑हाति—११. ३. ५६.

२४ दि॒वं च॒ यन्ति॑ पृथि॒वीं च॒ लोकान्—१२. ३. २५.

२५ ददामी॒त्येव॑ ब्रूया॒दनु॑ चैनाम॒मुत्स॑रत—१२. ४. १.

२६ हि॒स्ते अ॒दत्ता॑ पु॒रं या॒चितां॑ च॒ न दि॒रस॑ति—१२. ४. १३, १९.

याचितामथैनाग्नि

२७ ब्राह्म॑णैश्च॒ याचितामथै॑नां॒ निप्रि॑यायते—१२. ४. २५.

T nās ca

२८ व॒शां च॒ विद्या॑न्ना॒रद् ब्राह्म॑णास्तथै॒ष्याः १२. ४. १६.

२९ यो वे॒हतं॑ मन्यमानो॒ ऽमा च॑ पच॑त व॒शाम्—१२. ४. ३८.

३० यश्च॑ गां प॒दा स्फुर॑ति॒ प्रत्यङ् सूर्य॑ च॒ मेह॑ति—१३. १. ५६.

कुजे॑

लुङ् लजेज

३१ स चा॒तिरु॒जेज्जु॑डुया॒न्नं चा॒तिरु॒जेज॑ लुङ्ग्यात्—१५. १२. ३.

३२ कर्ष॑देनं च॒ न चैनं॑ कर्ष॑त्—१५. १३. ७.

३३ दि॒वं च॒ गच्छ॑ पृथि॒वीं च॒ धर्मी॑भिः—१८. २. ७.

V gacha

द्विष्य॑श्च

३४ द्विष॑दच॒ मह्यं॑ र॒ध्यतु॑ मा चाहं॑ द्विष॑ते र॒धम्—१७. १. ६.

T dvisan accentless

22 ॥ वायोगादनिघातः ॥ २२ ॥

१ अ॒हये॑ वा॒ तान्प्र॑ददा॒तु सोम॑ आ वा॒ दधा॒तु निर्ध॑ते॒रस॑थे—८. ९=VII 104

9.

मोच॑ २ यदि॑ वा॒हम॑र्त॒देवो॑ अ॒स्मि मो॒र्धे वा॒ देवाँ॑ अ॒ण्डुहे॑ अ॒ग्ने अ॒पि॒ऽऊहे॑ ८. ४. १४=
VII. 104. 14.

त्रैष्टुभं॑, भा॒ग्नि

३ यद्वा॒यवे॑ अ॒धि गाय॑त्रमा॒हितं॑ त्रैष्टु॒भं वा॒ त्रैष्टु॒भा॒न्निर॑त॒स्त—९. १०. १=1.

164. 23.

४ अ॒सौ वा॒ त्वाँ गा॑र्ह॒पत्ये॑ऽभि॒चेहः—१०. १. १८.

वाँ त्व॑ मन॑

५ तस्य॑ वा॒ त्वं मन॑ इ॒च्छा स॒ वा त्वं—१८. १. १६=X. 10. 14.

॥ १२ ॥

1. Vn. प्राणं. 2 Vn. ज्यानि. 3. Vn. ज्यानि. 4 Vn यन्ति. 5. Vn. चैनामस्तत्. 6. Vn. मथैनाग्निभि. 7. Vn. भिजेजुडुप्रचातिच. 8. Al. omits sūtras 22-25. 9 Vn. मोर्ध. 10. Vn. अग्ने. 11 Vn. त्रैष्टुभां विर. 12. Vn. वा चा गा.

आद्युदात्तादामंलि-
नासरे on the
margin

23a ॥ आमन्त्रितादाद्युदात्तादाख्यातं न निहन्यते ॥ २३ ॥

23b ॥ न गावो भवथादीनाम् ३ ॥

23c ॥ अनुदात्तान्मुडतादीनि ॥

१ [अपासुत प्रशस्तिमिरद्वा भवथ वाजिनो गावो भवथ वाजिनीः १. ४. ४.]

T. bhavatha; VS
9 6, MS 1 11 1
161 12, SB 5 1
4 6 ta

२ अस्मिन्यज्ञे मरुतो मुडता नः—१. २०. १.

३ विश्वे देवा वसवो रक्षतेममुतादित्या जायुत धुयमस्मिन्—१. ३०. १.

४ इदं जनासो विदथ महद् ब्रह्म वदियति—१. ३२. १.

५ उर्य त्वा नमसा वयं होतवैश्वानरं स्तुमः—३. १५. ७.

वदथ

६ अग्रे नपादभिहृती गयस्य चिद् देव त्वष्टर्वर्चय सर्वतातये—६. ३. ३.

O a bhivrti

७ यदथ त्वा प्रयति यज्ञे अस्मिन् होतश्चिकित्वं च वृणीमहीह—७. ९७. १=III.

29. 16.

त्वं

८ येना पावक चक्षसा भुरण्यन्तं जनां अनु । त्वं वरुण पदयसि—१३. २. २१=

1. 50. 6.

तद्युष्ठ याहि

९ यमस्य यो मनवते सुमन्त्रग्रे तस्मै पाह्यप्रयुञ्जन्—१८. १. ३४=X. 12. 6.

24 ॥ लुप्तकर्णान्यिकरणानि वा ॥ २४ ॥

विद्धि

१ आ त्वा विधान्तु सुतास इन्द्र घृणस्व कुक्षी विद्धि शक्र धियेद्या नः—२. ५. ४.

२ श्रुधो हव गिरो मे जुषसेन्द्र खयुविमन्त्येह महे रणाय—मत्स्र । इह २. ५. ४.

पाह्यसान्

३ बहुस्पत्ये महिष धुमज्जो विश्वकर्मात्रमस्ते ११ पाह्यसान्—२. ३५. ४. TS. III.

2. 8. 2.

जुहुत

४ अन्तर्द्वि जुहुता स्वेऽतद् यातुधानक्षर्यणं घृतेन—६. ३२. १.

W, SPP. juhuiā

मदति

५ जुहन्ते नूनं वृषणोह घेनवो दक्षा मदन्ति वेधसः—७. ७३. २.

६ इन्द्रातोमा तपते रक्ष उज्जते न्यर्यतं वृषणा तमोवृषः—८. ४. १=VII. 104. 1.

विस्वीछत

७ वि तिष्ठथ मरुतो विश्वरिद्धे गृभायत रक्षसः सं पिनघ्नन्—८. ४. १८=

VII. 104. 18.

खादति

८ आसं मांसमदन्ति पौषेयं च ये ऋविः ।

९ गमोन्खादन्ति केशवास्तामनितो नाशयामसि—८. ६. २३.

१० अपरिमितमेव यज्ञमाप्नोति—९. ५. २२.

W., SPP. sám andhe

समिधे

१० घृतेन त्वां मनुर्गया समिधे—७. ८२. ६.

W. SPP. murtiya

११ अद्या मुरीय यदि यातुधानो अस्मि—८. ४. १५.

१२ देवस्य परय काव्यं महित्वाद्या ममार स ह्यः समान—९. १०. ९=X. 55. 5.

samānah MS 4 9.
12 139 11

1. Vn. आमन्त्रिता 2 Vn. gives it in the form of a verse, आमन्त्रितादाद्युदात्तादाख्यातं न निहन्यते. 3. Vn. न गावो भवथादीन्यानुदात्ताम् 4. Vn. हतादित्या. 5. Vn. चेश्वानरस्तुमः. 6 Vn चिकित्वावृण. 7. Vn. त्वष्टृ च याहि. 8. Vn. लुप्तकर्णान्यिकरणः; so. P. R. V. Vr, M. लुप्तकर्णान्यकारः; S. लुप्तकर्णान्यकारिणा 9. Vn लुप्तकर्णान्यिकरणानि च आख्यातानि वा निहन्यते on the margin. 10. Vn महिस्तेह. 11 Vn. विश्वकर्मात्रमस्ते. 12. Vn. विश्वरुचन.

अर्धेन	१३ अर्धेन विश्वं भुवर्नं जजान यदस्यार्धं क ^१ तद्विभुत—१०. ८. ७; ११. ४. २२.	
	१४ अयातमस्य ददशे ^२ न यातम्—१०. ८. ८.	
	१५ स्वधां पितृभ्यो ^३ अजरां कृणोमि दीर्घेणार्थुषा समिमान्स्वजाभि—१२. २. ३२, ५५.	T. -nā
परशु	१६ प्र यच्छ पशुं त्वरया हरीषम्—त्वरय ^४ । आ । हुर ^५ १२. ३. ३१.	
शुभत	१७ शुद्धाः सतीस्ता उ शुभन्ते एव—१२. ३. २६.	
	यो अस्याः कर्णावास्तुनोत्या स देवेषु वृश्चते ।	
इति मन्यते	१८ लक्ष्मं कुर्व इति मन्यते कर्नायः कृणुते खम् ॥ यः मन्यते—१२. ४. ६.	
	१९ वाचस्पते सौमनसं मनथ गोष्ठे नो गा जनय योनिषु प्रजा—१३. १. १९.	
	यो विश्वर्षेणिरुत विश्वतोमुक्तो यो विश्वतस्पाणिरुत विश्वतस्पृथः ।	
	*२० सं बाहुभ्यां ^६ भरति सं पतत्रैः—१३. २. २६; MS 2. 10. 2 ^७ 133. 8.	
हृन्मते	२१ मघासु हृन्मते गावः फल्गुनीषु व्युद्यते—१४. १. १३.	W hanyante, so RV X.55.13,
पथा	२२ प्र पितृयाणं पन्थां जानाति प्र देवयानम्—१५. १२. ५.	
न पितृयाणं पथा	२३ न पितृयाणं पन्थां जानाति न देवयानम् (१५. १२. ९.) इति ब्राह्म्ये ।	W. jānāti
जाना down on the margin	२४ प्रास्मदेनो वहन्तु प्र दुधन्म्यं वहन्तु—१६. १. ११.	W vahantu
	२५ सूर्ये ज्योतिरदधुनीस्य ^८ कूर—१८. १. ३५ = X. 12 7.	
	२६ सूर्ये चक्षुषा गच्छ वातमात्मना दिवै च गच्छं पृथिवीं च धर्मभिः—१८. २. ७ =	W. gacha
	X. 16. 3.	
	२७ ये अग्निदग्धा ये अग्निदग्धा मध्ये दिवः स्वधया मादयन्ते—१८. २. ३५ = X.	
	15. 14.	
अन्ययोगे आक्षिप्तं न निर्हन्मते on the margin	25 ॥ अन्ययोगेऽनिघातः ^९ ॥ २५ ॥	
	१ विश्वमन्यामभीवारं तदन्यस्यामधि ^१ श्रितम्—१. ३२. ४.	
न्यान्वा	२ ओत्सूर्यमन्यान्स्वापया व्युषं जायतादहम्—४. ५. ७.	
	३ दक्षे तै अन्य आवातु व्युषो वातु यद्रपः—४. १३. २.	R.V. X. 137.2 ā vātu
	४ अन्याः समनमर्यति—आऽअर्यति ६. ६०. २.	
प्रान्यान्सपत्नान्स	५ प्राण्यान्सपत्नान्सहसा सहस्व प्रत्यजातां जातवेदो बुदस्व—७. ३५. १.	
भान्य विन्दते	६ या पूर्वं पति विन्वाथान्यं ^६ विन्दते ऽपरम्—९. ५. २७.	
न्यन्य	७ ता शर्धन्ता विवृत्तीनां विवन्ता न्य ^७ न्यं ^८ चिक्युर्न नि चिक्युर्न्यम्—९. १०. १६.	
	= 1. 164. 38.	
	८ विश्वमन्यो अग्निचष्टे शचीभिर्गोविरेकस्य ददशे न ह्वम्—९. १०. २६ =	
	1. 164. 44.	
तस्ति	९ प्राण्या तन्स्तिरते ^९ धत्ते अन्या नापं वृज्जाते न गमातो अन्तम्—१०. ७. ४२.	

1. Vn. ददाश. 2. Vn. शुभंत. 3. Vn. बाहुभ्या मरति. 4. Vb, N, J and all other mss. अन्दुयोगाद्. 5. Vn. मान्यान्स.
6. Vn. अयान्यै विन्दते. 7. Vn. न्यान्. 8. Vn. ततुं स्थिरत षत्त.

१० विश्वान्यो^१ भुवना विचष्टे^२ हेरयैरन्यं^३ हरितो वहन्ति—७. ८१. १; १३. २. १२;

१४. १. २३.

अभ्यन्यदेति

११ अभ्यन्यदेति^३ पर्यन्दस्यतेऽहोरात्राभ्या^४ महिषः कल्पमानः—१३. २. ४३.

W. etu and so SPP

बुद्धदन्त्यतः

१२ बुद्धदन्त्यतः^३ पक्षा आसीद्विधत्तरमन्यतः सर्वले सधीची^४—१३. ३. १२.

अन्येषां विदते

१३ यस्मिन्वीरो न रिष्यत्यन्येषां^३ विन्दते वस्तु—१४. २. ८; Apmb. 1. 6. 11.

26 ॥ नहीत्यनेन युक्तानि ॥ २६ ॥

नहि ते नाम जग्राह^३—३. १८. ३.

नहि ते अग्रे तन्वः कूरमानंश गत्व^४—६. ४९. १.

नहि तद् दृश्यते^३ दिवा—७. १०१. १; ApS. 10. 13 11

27 ॥ यदित्येतेन समस्तेन ॥ २७ ॥

विवा

यत्काम इदमभिषिञ्चामि^३ वोऽहम्—६. १२२. ५; १०. ९. २७; ११. १. २७.

यत्कामास्ते जुहुमस्तजो अस्तु—७. ४९. ४ = X. 121. 10.

न वि जानामि यदिवेदमस्मि^३—यत्ऽहम् । अस्मि ९. १०. १५ =

1. 164. 37.

27b ॥ इदित्यस्मात् :—

ममेदसस्त्वं केवलो नान्यासा^३ कीर्त्याश्चन—मम । इत् । असः ७. ३८. ४.

न निह्नयन्ते on
the margin

27c ॥ अहेत्यस्मात् :—

ममेदह कतावसः—मम । इत् । अह । क्रतौ । असः १. ३४. २.

अहं वेदामि नेत्वं सभायामह त्वं वद^३—७. ३८. ४.

28 ॥ वचनात्परेण च सर्वत्र युक्तं वापवादो वा लुप्तं वा
तत्पदं येन योगः ॥ २८ ॥

अन्त

१ विश्व ते धाम परमं गुहा यत्वं संसृष्टे अन्तर्निहितासि नाभिः—१. १३

२ इहेतु सर्वो यः पशुरस्मिन्निष्ठतु या रयिः—१. १५. २.

बधे

३ इतश्च यदसुतश्च यद्वधं वरुण यावय^३—१. २०. ३.

उग्रा हित्वाण्य

४ उग्रा हि कण्वजंभनी तामभक्षि^३ सहस्वतीम्—२. २५. १.

1. Vn विश्वान्यो विचष्टे. 2. Vn अभ्यन्यदेति. 3. Vn अन्येषां. 4. Vn. योगेन हि युक्तानि नहि युक्तानि च आक्षातानि न निह्नयन्ते । उग्रा हि कण्वजंभनी (२. २५. १), रोषा हि धाम (७. ७. १), सुतश्च हि भुत्वा (६. २. ६.), स हि दिवः (४. १. ४.), दुविहि (५. १३. १); मृतो हि कम् (६. ११०. १), ह्यव विर्यो (१८. ४. ६१) इत्येवमादीनि on the mar. 5. Vn. तद्वश्यते हि वा. 6. यत् इदं युक्तानि आक्षातानि न निह्नयन्ते on the mar. 7. Vn. G, N, M read वचनात्परेण च; B वचनात्परेण, A वचनात्परेण. 8. Vn P. चापवादी, S. puts virāma after लुप्त वा. 9. Vn, J, N, M number sūtras 28; other mss. put down n. 1; V reads लुप्त वा तत्पदे ॥ येन योगः. 10. Vn. यमसुद्रे. 11. Vn. असि ति. 12. Vn. यदर्थं वरुण्यावय. 13. V. तामभक्षि.

५ नेछुतुः प्राशौ जयाति सहमानभिर्भूसि—२. २७. १.

६ यवाभेददानपि नह्यतं मुखम्—न । इत् । अदान् ६. ५०. १.

बृशामि

७ श्रगान्त्यस्य पृथीरपि बृशामि यक्षिर्—२. ३२. २.

पितृयानाश्च

८ ये देवयानाः पितृयाणाश्च लोकाः सर्वान्पथो^१ अन्नुणा आ क्षियेम—६. ११७. ३;

TB. III. 7. 9. 8.

९ यस्य छायासुतं यस्य मृत्युः कस्मै देवाय हविषा विधेम (४. २. २-५=X,

121. 2.) इति चतुरेष्टराशेषु ।

१० प्र यदेते प्रतरं पूर्व्यं गुः सदःसद आतिष्ठन्तो अजुर्यम्—५. १. ४.

नेषां, नैना नमसा

११ तेषां हि धाम गमिष्वक्तसुद्रियं नैनाक्षमसां परो अस्ति कश्चन—७. ७. १.

१२ परिसृष्टं धारयतु यद्धितं माव पादि तत्—८. ६. २०.

जीवनं

१३ तया सपत्न्यापरि वृद्धिं ये मम पर्येषान्प्राणः पशवो जीवनं वृणक्तु—९. २. ५.

सुर्यं

१४ इन्द्राग्री कामं सुर्यं हि भुत्वा नीचैः सपत्न्याममं पादयाथः—९. २. ९.

यावतः

१५ सर्वान्त्समागा अभिजित्य लोकां यावन्तः कामाः समतीतृप्स्तान्—१२. ३. ३६.

इतद्विदुः

१६ य इत्तद्विदुस्तु अमृतत्वमानशुः—९. १०. १, १८=I. 164. 23.

१७ यदी विशो वृणते दस्ममायां अग्निं होतारमथ धीरेजायत—१८. १. २१=X. 11. 4.

१८ स्वाह्वैववस्यासुतं यदी गोरतो जातासो धारयन्त उर्वौ—१८. १. ३२=X.

12. 3.

१९ सं धान्यस्य या स्फातिः संसाव्येण हविषा जुहोमि—२. २६. ३.

२० स हि दिवः स पृथिव्या क्रतुस्था मही क्षेमं रोदसी अस्क्रमायत्—४. १. ४.

२१ ददिहिं मह्यं वरुणो दिवः कविर्वचोभिरुग्रैर्मि रिणामि ते विषम्—५. १३. १.

२२ प्रतो हि कमीज्यो अश्वरेषु सनाच्च होता नव्यश्च ससि—६. ११०. १=VIII.11.10.

दत्त न

२३ उग्रपरये राष्ट्र्यकिल्बिषाणि यदक्षवृत्तैर्मनु दत्तं न पतत्—६. ११८. २; MS.

4. 14. 7: 245. 13.

तद्वत्

२४ यत्रासृक्तन्वो^३ यच्च वालंस आपो नुदन्तु निर्झ्रति परावैः—६. १२४. २=

Apmb. 2 22. 11.

अवा प्रियं अथ

२५ अक्षममीमदन्त ह्यव प्रियाँ अघूषत (१८. ४. ६१) इत्येवमादीनि ।

॥ १४ ॥

भामि

28b ॥ आमन्त्रिताद्युदात्तात् परमामन्त्रितं पदम् ।

आद्युदात्तं तदप्याहुः^४ समानाधिकरणं तु वा ॥

असिक्ति

१ आज्यस्य परमेष्ठिं जातवेदस्तनूवशिन्^१—१. ७. २.

२ नक्तृजातास्योषधे रामे कृणो असिक्ति च—१. २३. १.

३ यूयं नः प्रवतो नपामस्ततः सूर्यैस्त्वचसः—१. २६. ३.

1. Vn. नक्षतुः 2. Vn. सुखं. 3. Vn. सर्वान्पथा. 4 Vn तेषां हि. 5. Vn. नैना तपसा. 6. Vn. धारयन्. 7. Vn. यदक्षमन्तु.

8. Vn. अवा प्रियं. 9. Vn. तदप्याहुः. 10. Vn वसिन्नामकृत्य.

No yisargas
in सोम्याम्

- ४ अङ्गिरसः पितरः सोम्यासः—२. १२. ५.
 ५ शेरभकः शेरभ पुनर्वो यन्तु यातवः—२. २४. १.
 ६ शेरवृधकः शेरवृध पुनर्वो यन्तु यातवः—२. २४. २.
 ७ प्रोकासुप्रोका पुनर्वो यन्तु यातवः—२. २४. ३.
 ८ सर्पासुसर्पा पुनर्वो यन्तु यातवः—२. २४. ४. इति चतसृषु ।

सिखल

६

- ६ रुद्र जलाषभेषज नीलशिखण्डं कर्मकृत्—२. २७. ६.

१०

- १० इन्द्रपुत्रे सोमपुत्रे दुहितसि प्रजापतेः—३. १०. १३.

पण्ये

- ११ भग प्रणेतभग सत्यराधो भगेनो भिसुदवा ददधः—३. १६. ३ = VII. 41. 3.

१२

- १२ उत्तापण्ये सुभगे देवजुते सहस्रति—३. १८. २.

सं

- १३ अर्कच्छा परा पत शरव्ये^३ ब्रह्मसंशिते—३. १९. ८.

गंधर्वाः

- १४ जाया इदो अन्तरसो गन्धर्वाः पतयो वृयम्—४. ३७. १२.

वण्ये

- १५ हिरण्यवर्णे सुभगे सूर्यवर्णे वपुष्टमे—५. ५. ६.

वण्ये

- १६ हिरण्यवर्णे सुभगे शुभ्ये लोमशवज्जणे—५. ५. ७.

आयुः कुदायुः षष्ठी
नंतो

- १७ आयुःकुदायुःषष्ठी^४ स्वधाचन्तो गोपा मे स्त गोपायत मा—५. ९. ८.

- १८ कैराति पृहन उपतृण्य वभ्र^५ आ मे शृणुत—५. १३. ५.

- १९ कर्तजात कर्ताक्षरि मपु मे मधुला करः—५. १५. ११.

- २० तक्मन् व्यालि वि गद—५. २२. ६.

धौषित

- २१ द्यौषितर्थाय वुडुना या—६. ४. ३.

अनावयो

- २२ आवयो^६ अनावयो रसस्त उग्र आवयो—६. १६. १.

- २३ बृहत्पलाशे^७ सुभगे वर्षवृद्ध कर्तावरि—६. ३०. ३.

जमा

- २४ तदपते वर्षापते तृष्टजभ्मा आ शृणोत मे—६. ५०. ३.

राष्ट्रभ्य

- २५ उग्रप्रहये राष्ट्रभ्य—६. ११८. २.

- २६ देवपत्नी अन्तरसावर्चातम्—६. ११८. ३.

सत्तत्वा

- २७ देवाः सधस्था विद लोकमत्र—६. १२३. २.

- २८ देवाः पितरः पितरो देवाः—६. १२३. ३.

- २९ वक्षु कल्याणि सं नृद—६. १३९. ३.

- ३० बृहस्पते सवितर्वधेयनम्—७. १६. १.

- ३१ सिनीवालि पृथुष्टुके या देवानामसि स्वसा—७. ४६. १.

वदने

- ३२ तृष्टिके तृष्टवन्दन उदमं छिन्धि तृष्टिके—७. ११३. १.

- ३३ विजावति प्रजावति वि ते पाशारचूतामसि—९. ३. १३.

- ३४ भूतपती पशुपती नमो वाम—११. २. १.

देवजनाः

- ३५ उत्तिष्ठत सं नद्याध्वं मित्रा देवजना वृयम्—११. ९. २.

इतरजना

- ३६ सपो इतरजना रक्षास्यमिन्नानु धावत (११. १०. १) उत्तिष्ठतेत्यस्याम् ।

1. Vn repeats शेरभक शेरभक. 2. Vn शिवखंड. 3. Vn. शरभ. 4. omitted in Vn. 5. Vn. वभ्र. 6. Vn. आवयो
अनावयो. 7. Vm. बृहत्पलाशस्याविदलास्तुभगे

- ३७ विश्वमित्र जमदग्ने वसिष्ठ भरद्वाज गोतम वामदेव—१८. ३. १६.
 सुसंशप्त ३८ सुसंशप्तः पितरो मुदता नः—१८. ३. १६.
 ३९ तनूनपात्पथ ऋतस्य यानान्मध्वा समञ्जस्त्वर्दया सुजिह्व—५. १२. २. T svadayā
 रनादयो ४० रेवतीरनाधुपः सिषासर्व सिषासथ—६. २१. ३.
 ४१ अपचितः प्र पतत—६. ८३. १.
 जिनाय ४२ विश्वजित्त्रायमाणायै मा परि देहि—६. १०७. १.
 ४३ विश्वजिद् द्विपाञ्च सर्वं नो रत्न—६. १०७. २.
 ४४ विश्वजित्कल्याण्यै मा परि देहि—६. १०७. ३.
 ४५ कल्याणि द्विपाञ्च सर्वं नो रत्न—६. १०७. ३.
 ४६ कल्याणि सर्वविद् मा परि देहि—६. १०७. ४.
 विदि ४७ सर्वविद् द्विपाञ्च सर्वं नो रत्न—६. १०७. ४.
 ४८ अक्षाः फलवतीं युव वत गां क्षीरिणामिव—७. ५०. ९.
 असौ ४९ असौ हा इह ते मनः—असौ । हे १८. ४. ६६. w asau
 ५० बृहस्पते वशे लब्ध्वाग्नीषोमा वि विध्यतम्—१. ८. २.
 ५१ अग्नीषोमा पथिकृता स्योन देवेभ्यो रत्नं दधयुर्वि लोकम्—१८. २. ५३.
 ५२ अग्निना ब्रह्मणा यातम्—५. २६. १२.
 ५३ अग्निना सारधेण मौ मधुनादक्तं शुभस्पती—६. ६९. २; ९. १. १९.
 ५४ येन महानध्या जघनमग्निना येन वा सुरा १४. १. ३६.
 ५५ द्यावापृथिवी अनु मा दीधीथा विश्वदेवासो अनु मा रभध्वम्—२. १२. ५.
 ५६ द्यावापृथिवी उपश्रुत्या मा पातं खाह—२. १६. २.
 ५७ द्यावापृथिवी भवतं मे स्योने—४. २६. २-६.
 ५८ इष्वा ऋजीयः पततु द्यावापृथिवी तं प्रति—५. १४. १२.
 ५९ द्यावाभूमी शृणुतं रोदसी मे—१८. १. ३१.
 ६० मित्रावरुणा जमदग्निमित्रम्—४. २९. ३.
 [मित्रावरुणा पुरुमीहमित्रम्—४. २९. ४]
 ६१ मित्रावरुणाबुशानी काव्यं यौ—४. २९. ६.
 ६२ इन्द्राग्नी मित्रावरुणावधरे पथन्तामप्रतिमन्यमानाः—१३. १. ३१.

भागवततुल्यवृत्ति-
स्वर आहुः वि

28c || आमन्त्रिततुल्यवृत्ति स्वर आहुर्विशेषणम् ।
 आमन्त्रिताच्च तत्पूर्वं परं छन्दसि दृश्यते ||

१ प्रवतो नपात् प्रवतो नपाञ्चम एवास्तु तुभ्यम्—१. १३. ३.

२ तनूनपात् तनूनपात्पथ ऋतस्य यानान्मध्वा समञ्जस्त्वर्दया सुजिह्व— w svadayā

५. १२. २.

अपात्रपातिष्वः ३ अपी नपात् अपी नपात्सिन्धवः सप्त पातन—६. ३. १.

Text पातन a misprint

1. Vn. रनादयो. 2. Vn. जिनाय. 3. Vn. माम. 4. Vn. दीधीथा. 5. Vn. मरभध्व. 6. Vn. तं प्रति प्रति. 7. Vn. ०वरुण.
 3. Vn. आमन्त्रिततुल्यवृत्तिः स्वर.

अपां नपात्	अपां नपावभिहुंती गयस्य चित्—६. ३. ३.
अपां नपात्	अपां नपांनमुसतीरपो दाः—१४. १. ३७.

॥ १५ ॥

28d ॥ आशुदात्तानि । समानशब्दान्यन्यस्वराणि । अर्थप्रत्ययकृतः स्वरविशेषः ।
अपवादः कचित् । कचिद्विभाषितानि ॥

१ ज्येष्ठं यतः	तदिदास भुवनेषु ज्येष्ठं यतो जल उग्रस्वेवसृग्णः—५. २. १ = X. 120. 1.
२ रुशती	सा पशन् क्षिणाति रिफती रुशती—३. २८. १; १४. १. २७.
३ रुशन्तः	ये ते पाशा वरुण सप्तसप्त वेधा तिष्ठन्ति विविता रुशन्तः ४. १६. ६.
४ दासमार्यम्	साह्याम दासमार्यं त्वया युजा वयम् ४. ३२. १ = X. 83. 1.
५ यो विभर्ति	यो विभर्ति दासायणं हिरण्यं स जीवेषु कणुते दीर्घमायुः १. ३५. २ = RVKh. X. 128. 8.

C rusanah

अभ्रिये दिद्युक्षत्रिये	६ अभ्रिये दिद्युक्षत्रिये या विभ्रावसु गन्धर्व सचध्वे— २. २. ४.
७ यथा जीवाः	यथा जीवा अदितेरुपस्थं प्राणापानाभ्यां गुपितः शतं हिमाः—२. २८. ४.
= हिमाः	यथा जीवा अदितेरुपस्थं प्राणापानाभ्यां गुपितः शतं हिमाः—२. २८. ४; १२. २. २८.
८ स्निमाः	कुसुला ये च कुक्षिलाः ककुभाः कुरुमाः स्निमाः ८. ६. १०.
१० समाः	समाः संवत्सरान्मासान्भुतस्य पतये यजे—१. ६. १; ३. १०. ९; ११. ६. १७.

११ धेनुका	तैस्त्वं पुत्रं विन्दस्व सा प्रसूयैतुका भव—३. २३. ४.
१२ वहः	मध्यमेतद्वनदुहो यत्रैष वह आहितः—४. ११. ८; ९. ७. ३; वहेन ४. ११. ७.
१३ अत्र नीचीः	अत्र नीचीरपः सुज—४. १५. १२.
१४ तुरश्चिद्विश्वम्	महो गोत्रस्य क्षयति स्वराजा तुरश्चिद्विश्वमर्णवत्तपस्वान्— ५. २. ८; cp. = III. 31. 21.
१५ वरिमा पार्थिवानि	ययोः संख्याता वरिमा पार्थिवानि याम्यां रजो गुपित- मन्तरिक्षे—४. २५. २.
वरिमतः	अभि त्वेन्द्र वरिमतः पुरा त्वांह्रणादुवे—६. ९९. १.

taiś tvām cited as
a counter-ex. under
yusmadādeśe tais-
tvam ādivarjam II 84,
which changes s into
ś, excepting in tais-
tvām

१७ नव्यश्च	प्रज्ञो हि कमीड्यो अध्वरेषु सनाच्च होता नव्यश्च सस्ति	W. sāta
	६. ११०. १ = VIII. 11. 10.	
१८ विश्रयस्तो ?	cp. अथो ये विश्रयानां वधाः—६. १३. १.	
१९ जाग्रत्, स्वपन्	यदि जाग्रद्यदि स्वपन्नेन एनस्योऽकरम्—६. ११५. २;	W. svapān
	VS. 20. 16	
२० स्वपन्त्वस्यै	स्वपन्त्वस्यै ज्ञातयः स्वपन्त्वयमभितो जनाः—४. ५. ६.	
२१ श्वसन्तु गर्गैराः	श्वसन्तु गर्गैरा अपां वरुण—४. १५. १२.	
अधः २२ अन्धः परिषिकम्	इदं वामन्धः परिषिकमासद्यास्मिन्वह्निषि मादयेथाम्—	
	७. ५८. २ = VI. 68. 11.	
२३ सभ्यो भवति	यन्त्यस्य सभां सभ्यो भवति य एवं वेद—८. १०. ५.	
२४ वृक्षस्य स्कन्धः	तस्मिं लयन्ते य उ के च देवा वृक्षस्य स्कन्धः परित इव	
	शाखाः—१०. ७. ३८.	
२५ शरोऽभ्रम्	कञ्चु फलीकरणाः शरोऽभ्रम्—११. ३. ६.	
२६ अंहसः	ते नो मुञ्चन्वहंसः—११. ६. १.	
२७ हिंस्ते अर्दत्ता	हिंस्ते अर्दत्ता पुरुषं याचित्तां च न दिस्सति—१२. ४. १३.	
२८ सहस्रं मितः	सहस्रं मित उप हि श्रयन्ताम्—१८. ३. ५१ = X.	
	18. 12.	
२९ मयि रन्तिः	तेषां सप्तानां मयि रन्तिरस्तु—२. ३४. ४; ३. १०. ६.	
३० तमस्माकम्	वयं जवेम त्वया युजा वृत्तमस्माकमंशुमुदवा भेरभरे	
	७. ५०. ४ = I. 102. 4.	
३१ पार्कः	पार्कः पृष्ठमि मनसार्विजानन्—९. ९. ६ = I. 164 5.	
३२ बालास्ते	बालास्ते प्रोक्षणीः सन्तु जिह्वा सं मष्टिन्धे—१०. ९. ३.	
यानैः ३३ यानां	तनूनपात्पथ ऋतस्य यानान्मध्वा समञ्जनस्वद्या सुजिह्वा—	W. svadayā
	५. १२. २.	
३४ निरक्षात्	निरक्षो गोष्ठादजामसि निरक्षाश्विरुपानसात्—२. १४. २.	
३५ तस्य नाक्षः	तस्य नाक्षस्तप्यते भूरिभारः सनादेव न छिद्यते सनाभिः	
	९. ९. ११ = I. 164. 13.	
३६ व्यानो अक्षः	शुचीं ते चक्रे यात्या व्यानो अक्ष आहृतः—१४. १. १२ =	
	X. 85. 12.	
वरो वरयितव्यः—		
गावु ३७ वराय गावुः	अया विष्टा जनयन्कर्वराणि स हि घृणिरुह्वराय गावुः—	
	७. ३. १; TS. 1. 7. 12. 2.	

- ३८ त्रयो वराः त्रयो वरा यतमांस्त्वं वृणीषे—११. १. १०.
 ३९ प्रथो वरः प्रथो वरो व्यचो लोक इति त्वोपासहे वयम्—१३. ४. ५३.
 ४० वरवरम् जहोषां वरवरं मामीषां मोचि कदचन—३. १९. ८; ६.
 ६७. २; ११. ९. २०, १०. २१.
 ४१ अस्या वरं अथेममस्या वर आ पृथिव्या अरेराचुं कृणुहि सर्व-
 वीरम्—७. ८. १; TS 1. 2 3. 3.
 ४२ वरमस्याः ? but cp. —
 ४३ वरं यस्याम् प्रतीचीं दिशामियमिद्वरं यस्यां सोमो अधिषा मृडिता
 च—१२. ३. ९.
 ४४ वरानविच्छेः अनागमिष्यतो वरानविच्छेः संकल्पानमुच्यया ब्रुहः
 पाशान्—१६. ६. १०.

भाष्यरात स्वात on
the margin

29a ॥ द्विषो बहुवचनम् ॥ १=२९ ॥

29b ॥ पतिमृत्विष्याय सं पितरावृत्विष्ये सृजेथां मोघं वा देवां न्यो

मा मोघं पृषती पृषदप्येतु पाथः कृष्णा इषिरा इन्द्रेण सख्या तमजस्रोऽर्जसं
 घर्मं दिवावाः शुभंयतीः सधुरारसद्विधुरः सीव्यत्वपो ऽर्चामि वां वर्धयापो
 रक्षसो ब्राह्मणं वन्मत्तं रक्षसस्परि जुष्टं देवानां जुष्टो दर्मनाः परो अतो यमः परो वरो
 मरुतः परेषामसुराणां पुरोऽजयद्वत्यूनां बिभिदुः पुरो यस्याः पुरो देवकृता
 आपस्वरीयमिति चत्वारि तिस्रो दिवो अति दिवः उल्लिष्टेऽधिश्चिता दिवो दिवो अंग
 तिस्रः पौरुषेयात्र दैवादैव समह वृष्ण्यं दैवः केतुदैवाय प्रस्तराय दैवा होतार
 ऊर्ध्वमध्वरं न इति ॥

१ द्विषो नो विश्वतोमुखाति नावेवं पारय—४. ३३. ७; ६. ३४. १-५.

विद्विष इति यावद्वा ?

२ पतिमृत्विष्याय योषेव दृष्ट्वा पतिमृत्विष्याय—१२. ३. २९.

३ ऋत्विषे सं पितरावृत्विष्ये सृजेथां माता पिता च रेतसो भवार्थः—

१४. २. ३७.

मोघं ४ मोघं वा देवान् मोघं वा देवां अप्युदे अग्ने—८. ४. १४ = VII. 104. 14.

५ यो मा मोघम् यो मा मोघं यातुधानेत्याह—८. ४. १५ = VII. 104. 15.

६ पृषती यं त्वा पृषती रथे प्रष्टिर्वहेति रोहित—१३. १. २१,

२३ = VIII. 7. 28.

७ पृषत् किलासं च पलितं च निरितो नाशाय पृषत्—१.

२३. २, ३.

rt—thām cited as an
ex. under ekāśā ca
I 76, which prescribes
that the vowel e,
when dual termina-
tion, becomes prā-
hya

	न अप्येतु पाथः	प्रियं देवानामप्येतु पाथः—२. ३४. २; ५. १२. १०; TS. III. 1. 4. 3.
	६ कृष्णा इषिराः	आखरे कृष्णा इषिरा अनतिषुः—६. ४९. ३ = X. 94. 5.
इद्रेण सख्या	१० इन्द्रेण सख्या	इन्द्रेण सख्या शिव आ जंगम्यात्—७. ४१. १.
तमजलः	११ त्वमजलः	इहैव त्वमजल एध्यक्षे—७. ७८. १.
	१२ अजलं घर्मम्	अजलं घर्ममीमहे—६. ३६. १; SV. II. 1058.
	१३ दिवा	प्र णो वनिर्देवकृता दिवा नक्तं च कल्पताम्—५. ७. ३.
दिवावाः	१४ अर्वा	न ता अर्वा रेणुककाटोऽश्नुते—४. २१. ४.
	१५ शुभयतीः	शुभयतीरुक्षियाः सोमवर्चसः—१४. १. ३२.
	१६ सधुराः	ज्यायस्वन्तश्चित्तिनो मा वि यौष्ट संराधयन्तः सधुराः श्चरन्तः—३. ३०. ५. samarādhāyantaḥ cited under II. 32
	१७ असद्विधुरः	वधिर्यथासद्विधुरो न स्वाधुः—१६. ६. ११. W vithurū
भीम्यत्वपः	१८ सीव्यत्वपः	सीव्यत्वपः सूच्याद्धिद्यमानया—७. ४८. १ = II. 82. 4.
वा	१९ वर्धायापः	अर्चामि वा वर्धायापो घृतस्नू—वर्धाय । अपः १८. १. ३१ = X. 12. 4.
	२० रक्षसो ग्राह्याः	दर्शवृक्ष मुञ्चेमं रक्षसो ग्राह्या अघि यैनं जग्राह पर्वसु— २. ९. १.
	२१ उन्मत्तं ^३ रक्षस- स्परि	देवैनसादुन्मदितमुन्मत्तं रक्षसस्परि—६. १११. ३.
	२२ जुष्टं देवानाम्	जुष्टं देवानाम्भुत मानुषाणाम् ४. ३०. ३; cp. X. 125. 5.
	२३ जुष्टो दम्नाः	जुष्टो दम्ना अतिथिर्दुरोणे—७. ७३. ९ = V. 4. 5.
अतः	२४ परो अन्तः	इयं वेदिः परो अन्तः पृथिव्याः—९. १०. १४ = 1. 164. 35.
	२५ यमः परोऽवरः	यमः परोऽवरो विवस्वान्ततः परं नाति पश्यामि किं चन—१८. २. ३२.
मरुतः	२६ मरुतः परेषाम्	असौ या सेना मरुतः परेषामस्मानैत्यभ्योजसा स्पर्धमाना —३. २. ६.
मयस्सूना with one d.	२७ पुरः	असुराणां पुरोऽजयहानवानां हिरण्ययीः—१०. ६. १०.
	२८ पुरः	तैर्मदिनो अङ्गिरसो दस्यूनां विभिदुः ^४ पुरः—१०. ६. २०.
	२९ पुरः	यस्याः ^५ पुरो देवकृताः क्षेत्रे यस्यां विकुर्वेत—१२. १. ४३.
	३० आपस्तुरीयम्	आपस्तुरीयममृतं तुरीयं यज्ञस्तुरीयं पशवस्तुरीयम् (१०. १०. २९) इति चत्वारि ।
तिलो दिवः	३१ तिलो दिवः	तिलो दिवस्तिक्ष्णः पृथिवीः षडचेमाः प्रदिशः पृथक्— ४. २०. २.

1 Vn. आप्तु. 2 Vn. वद्रीया. 3 Vn. उन्मत्तं. 4 Vn. विभिदुः 5 Vn. यस्या 6 Vn. आपस्तुरीय.

३२ अति दिवः	पक्षी ह भूयाति दिवः समेति—४. ३४. ४.
३३ दिवः	नव भूमीः समुद्रा उच्छिष्टेऽधि श्रिता दिवः—११. ७. १४.
अंग ३४ दिवः	त्रीणि रज्जोस्ति दिवो ^१ अङ्ग तिस्रः—१३. ३. २१.
देवा देव समह ३५ देवात्	येनयेन वा कृतं पौरुषेयाच्च देवात्—४. २६. ७.
३६ दैवम्	कुष्ठस्तत्सर्वं निष्करदैवं समह वृष्ण्यम्—५. ४. १०.
३७ दैवः	दैवः केतुर्विश्वमाभूतीदम्—७. ११. १.
३८ देवाय	ऋषीणां प्रस्तरोऽस्ति नमोऽस्तु देवाय प्रस्तराय—१६. २. ६.
ऊर्ध्वमध्वरज्ञ ३९ देवाः	देवा होतार ऊर्ध्वमध्वरं नोऽग्नेर्जिह्वयाभि गृणत (५. २७. ९.) इति ।

MS. combines

इत्यामंनितदैव

आधुदातं स्वात्

on margin

एकपादिः द्विपात्रि

30a ॥ आमन्त्रितं दैवं देवीरिति सर्वत्र ॥ २=३० ॥

30b ॥ एकपाद् द्विपदो भूयो विचक्रमे द्विपात्रिपादमभ्येति पृश्वात् ।

द्विपाद् षट्पदो भूयोऽसितं ते प्रलयनमास्थानमसितं तवासिक्लयस्योषधे

सृणन्तं असिता अलीका असितस्य गृहेभ्यः श्यावादेवं कृष्णमसितं सृणन्तमेषि

हव्यो हव्या नो अस्य यास्ते शोच्यो व्युपो ह तिस्रः उपो यस्मात् ॥

१ एकपाद् द्विपदो भूयो वि चक्रमे द्विपात्रिपादमभ्येति पृश्वात् ।

द्विपाद् षट्पदो भूयो वि चक्रमे त एकपदस्तन्वं १ समासते—१३. २. २७, ३.

२५; cp. X. 117. 8.

२ असितं ते प्रलयनमास्थानमसितं तव ।

असिक्लयस्योषधे निरितो नाशया पृषत्—१. २३. ३.

३ आ मे शृणुतासिता अलीकाः—५. १३. ५.

W. ásrā alikāh

४ तां वीतहव्य आभरदसितस्य गृहेभ्यः—६. १३७. १.

५ श्यावाभ्यं कृष्णमसितं सृणन्तम्—११. २. १८.

६ दक्षिणतो वृषम एषि हव्यः—६. ९८. ३; MS. 4. 12. 2. 181. 10.

७ कृष्टदेवानाममृतस्य पत्नी हव्या नो अस्य हविषो जुषेत—७. ४७. २; TS. 3. 3.

115; MS. 4. 12. 6 : 195. 10.

८ यास्ते शोच्यो रंह्यो जातवेदो यामिराष्टुपासि दिवमन्तरिक्षम्—१८. २. ९.

W. SPP. šocáyo

९ निघ्नुरितलो व्युपो ह तिस्रः—१३. ३. २१.

१० उपो यस्माद्वृष्णयादमैष—१६. ६. २ = VIII. 47. 18.

अर्द्ध

31 ॥ अर्धस्यासमविभागे ॥ ३=३१ ॥

अर्द्ध

एष ज्ञे बहुभिः साकमित्या पूर्वे अर्धे विधिते सत्तु—४. १. ६.

कृतम तो बद्धेः

कुलस्तो जातो कृतमः सो अर्धः कस्माद्भोकाकृतमस्याः पृथिव्याः—८. ९. १.

दिव आहुः परे अर्धे पुरीषिणाम्—९. ९. १२ = 1. 164. 12.

कश्चिदद्धेः ?

31b || सुजातं सुभूत्या सुसन्नतां स्वरंकृता सुप्रतिष्ठिता सुहुतं ते अस्तु
 स्वधित्यं स्वधित्या स्वधितिना स्वधितिं जुषतां सुकृतश्चरेयं सुसमृद्धेनावरुद्धे सुश-
 शितः^५ सुयतः सुश्रुतं सुदृढं सुश्रुतं सुहुतं सुपक्वे सुहिता स्वप्नु स्वा स्वपतु
 श्वसतु * ||

*MS adds brahma-
nam here

- १ सुजातम् तं त्वा भ्रातरः सुवृधा वर्धमानमनु जायन्तां बहवः
 सुजातम्—२. १३. ५; ४. २३. ४; ७. २०. ५; Apmb.
 2 6. 15.
- २ सुभूत्या सं वो गोष्ठेन सुषदा सं रय्या सं सुभूत्या—३. १४. १.
- ३ सुसन्नताम् तां सुसन्नतां कृत्वा कामो विध्यतु त्वा हृदि—३. २५.
 २, ३.
- ४ स्वरंकृता अभ्यर्हन्नास्मा स्वरंकृता सर्वे भरन्ती दुरितं परेहि—
 १०. १. २५.
- ५ सुप्रतिष्ठितम् भूमे मातर्नि धेहि मा भद्रया सुप्रतिष्ठितम्—१२. १. ६३.
- ६ सुहुतम् अग्निष्टदोता सुहुतं कणोलु—६. ७१. २-३; १०.
 ९. २६.
- ७ स्वधित्यम् ?
- ८ स्वधित्या त्वष्ट्रेव रूपं सुकृतं स्वधित्या—१२. ३. ३३.
- ९ स्वधितिना लोहितेन स्वधितिना मिथुनं कर्णयोः कधि—६. १४१. २.
- १० स्वधितिं जुषन्ताम् त्वं तान्वेत्थ यदि ते जातवेदः स्वधिया युक्ते स्वधितिं
 जुषन्ताम्—१८. २. ३५.
- ११ सुकृतश्चरेयम् सदकायुः सुकृतश्चरेयम्—१७. १. २७.
- १२ सुसमृद्धेनावरुद्धे^१ यावदग्निष्टोमेनेष्टा सुसमृद्धेनावरुद्धे तावदेनेनावरुद्धे
 —९. ६. ४०-४३.
- सुराशितः १३ सुसंशितः^२ यथा वाणः सुसंशितः परापतत्याशुमत्—६. १०५. २.
- १४ सुयतः अयं यो बद्धः सुयतो लालपीति—६. १११. १.
- १५ सुश्रुतम् सुश्रुतं मन्ये तदतं नवीयः—७. ७२. ३ = X. 179. 3
- १६ सुदृढम् याभ्यां कुसिन्धुं सुदृढं बभूव—१०. २. ३.
- १७ सुश्रुतम् स त्वा राष्ट्राय सुश्रुतं विभर्तु—१३. १. १; TB 2.5.2 1
- १८ सुहुतम् अग्निष्टदोता सुहुतं कणोलु—१०. ९. २६; ६. १७. १, २.

The series of ex-
 amples marked here
 are cited under ava-
 ghahe ca III 69, which
 prescribes that a grave
 syllable following an
 acute is circumflexed

1. Vn. omits सुप्रतिष्ठितं—सुसमृद्धेनावरुद्धे. 2 Vn. सुराशितः. 3 Vn. सुसन्न.

स्वा; so all the mss of the AV.	१६ सुपके	आमे सुपके शबले विपके यो मा पिशाचो अशने द्दम्भ —५. २९. ६.
	२० सुहिता	त्रिषन्धेरियं सेना सुहितास्तु मे वशै—११. १०. ४.
	२१ खण्त्वा	खण्त्वा माता खण्त्वा पिता खण्त्वा श्वा खण्त्वा विशपतिः— ४. ५. ६.
	२२ खपन्तु	खपन्त्वस्यै ब्रातयः खपन्वयमभितो जनः—४. ५. ६.
	२३ श्वसन्तु	श्वसन्तु गर्गिरा अपां वरुण—४. १५. १२.

रतो

32 ॥ ब्राह्मणम् । नपुंसकम् ; तस्येदमिति वा । जातिरन्तोदात्तम् ॥ ४=३२ ॥

तस्येदमर्थं नपुंसक
जातिवाचकमन्तो-
दात्तं वा स्यात्
on margin
ज्येष्ठे

यदश्रवण्यश्रव उच्यमानं तद्ब्राह्मणं पुनरस्मानुपैतु—७. ६६. १.
पुनर्मेति द्वित्रयं पुनरात्मा द्वविणं ब्राह्मणं च—७. ६७. १; ŚB. 14. 9. 4. 5.
ज्येष्ठं ये ब्राह्मणं विदुः—१०. ७. १७.
स विद्याद्ब्राह्मणं महत्—१०. ८. २०, ३७.
अथो यद्ब्राह्मणं महत्—१०. ८. ३८.
तदाहुर्ब्राह्मणं महत्—१०. ८. ३३.
तस्माज्जातं ब्राह्मणं ब्रह्म ज्येष्ठम्—११. ५. ५, २३.
गृहं निधी निहितौ ब्राह्मणस्य—११. ५. १०.
त्रयो लोकाः संमिता ब्राह्मणेन—१२. ३. १०.

T āsra-, cp Concor
dance
References in Concor
dance may be correc
ted.

¶ on margin

॥ १६ ॥

No fullstop
in the MS.

33 ॥ द्वितीयोदात्तानि । समानशब्दान्यन्यस्वराणि । अर्थप्रत्ययकृतः
स्वरविशेषः । अपवादः कचित् । कचिद्विभाषितानि ॥ ५=३३ ॥

१ अस्थिभ्यः	अस्थिभ्यस्ते मज्जभ्यः—१. ३३. ६.
२ कर्शफस्य	कर्शफस्य विराफस्य द्यौः पिता पृथिवी माता—३. ९. १.
३ कृत्विष्यः	अयं ते योनिर्कृत्विष्यो यतो जातो अरोचया—३. २०. १.
४ रोहितम्	क्रमस्वर्श इव रोहितमनवग्लायता सदा—४. ४. ७.
५ वर्ष्मणा	उतामूं वा वर्ष्मणोपं स्पृशामि ४. ३०. ७=X. 125. 7
६ क्रिमीणाम्	सर्वेषां च क्रिमीणां सर्वासां च क्रिमीणाम्—५. २३. १३.
७ अरुः	वरुणानी ते माता यमः पितारुर्नामांसि—६. ४६. १.
८ अमतिः	ऊर्ध्वा यस्यामतिर्मा अदिद्युतत्सर्वामनि—७. १४. २;

This is cited under
bhīrībhāmbhyāsu
IV 81, which prescri-
bes separation of bhīrī
etc

W. -tānarurā-

Concordance yasyām
atu may be corrected.

SV. I. 464.

९ रमतिः	मयि सजाता रमतिर्वो अस्तु—६. ७३. २३.
१० वरिमाणम्	वर्ष्मणमसौ वरिमाणमसौ—७. १४. ३; KS 37. 9.

वरिमाणमसौ on
margin

1. Vb. divides ४ into two दमिति वा ॥ जाति against all mss. 2. Vn स्वरविशेषापवादः. 3. Vn. वर्ष्मणे.

4 Vn. अरुः. 5. Vn. तिर्वा.

११ वसवैः	हस्तौ पृणस्व बहुभिर्वसवैराप्रयच्छ दक्षिणादौत सव्यात् —७. २६. ८ ; TS. 1. 2. 13. 2.
१२ { अवकौलबा उदकात्मानः	अवकौलबा उदकात्मान ओषधयः—८. ७. ९.
१३ सप्तथम्	साकंजानां सप्तथमाहुरेकजम्—९. ९. १६=1. 164. 15.
१४ चित्तिभिः	सा चित्तिभिर्नि हि चकार मर्त्यान्—९. १०. ७= 1. 164 29.
१५ अनागसः	मास्मानिछो अनागसः—१०. १. ७.
तस्मात् १६ तरुणकम्	दुर्मः शोचिस्तस्मात्तरुणकमश्वस्य चारः पशुस्य चारः—१०. ४. २.
१७ अरणी याभ्याम्	यो वै ते विद्यादरणी याभ्यां निर्मथ्यते वसु—१०. ८. २०.
अयुतं १८ अयुतम्	शतं ते ऽयुतं हायनान्धे युगे वीणि चत्वारिंशत्कृण्वन्—८. २. २१; ८. ७. १०, ८. २४.
१९ शिष्याकृतः	तस्यैष मारुतो गणः स एति शिष्याकृतः—१३. ४. ८.
२० विवस्वतः सद्ने	यस्मिन्द्वा विदथे मादयन्ते विवस्वतः सद्ने धारयन्ते— १८. १. ३५=X. 12. 7.
पतिभ्यो न जनयः	पतिभ्यो न जनयः शुष्ममानाः—५. १२. ५.
परिष्वजे, व २१ the margin	परिष्वजे वामं पितृभ्यो य इदं समीरिरे मयः पतिभ्यो जनये परिष्वजे—१४. १. ४६=X. 40. 10.

34 ॥ अकारात्प्रतिषेधात्परमुदात्तमजरादीनाम् इति ॥ ६=३४ ॥

१ अजरम्	संशितं क्षत्रमजरमस्तु—३. १९. १.
२ अमरम् ?	
३ अस्मृतम्	अप्स्वन्तरस्मृतम्—१. ४. ४=1. 23. 19.
अमृतं मित्रा ४ अमित्रः	निष्टं भञ्ज यो अमित्रो अस्य—४. २२. २.
आतर इवा ५ अभातर इव	अभातर इव जामयः—१. १७. १; Nir. 3. 4.
६ अदष्टः	उतादष्टश्च हन्यताम्—५. २३. ७.
स=स्त ७ अस्मृतम् ३	अस्मृतं रजो अप्यगुप्ते—१०. ३. ९.
८ अजानये	उत जायामजानये—६. ६०. १.
९ अस्तिका	अस्तिका रामायण्यपचित्वा पतिष्यति—६. ८३. ३.

रातो

35 ॥ अकारान्तो^५ ब्रह्मा ब्रह्मण इत्यस्मिन्नर्थे^६ ॥ ७=३५ ॥

ब्रह्मा यन्मन्युतः शपात—२. ७. २.

1. Vn. अरमाभ्या. 2. प्रतिषेधादकारात्परमजरादिपद द्वितीयोदात्त भवति on the margin 3 Vn. पशुस्य. 4. Vn. अश्व-
तिका. 5. R. अकारातो नपु- ब्रह्म as one sūtra, Vr. ब्रह्मा ब्रह्मण and joins 7-8. 6. P. न्वये; S. स्मिन्नर्थे

ब्रह्मा चेद्वस्त्वमग्रहीत्स एव पतिरेकधा—५. १७. ८.
 तेभिर्ब्रह्मा विध्यति देवपीयूष—५. १८. ८.
 ब्रह्मेवास्ति स्थितं हविरनन्दन् इमान्यवान्—६. ५०. २.
 ब्रह्मा सं स्तौतु भद्रया—९. ४. ११.
 ब्रह्मैर्न द्विद्यात्तपसा विपरिचत्—८. ९. ३.
 ब्रह्मा सुमेधाः सो अस्मिन्मदेत—९. १. ६.
 ब्रह्मायं वाचः परमं व्योम—९. १०. १४ = I. 164. 35.
 स ब्रह्मा वेदिता स्यात्—१०. ७. २४.
 तत्तस्त्वा ब्रह्मोदङ्कयत्—१०. १०. २२.
 पुनर्ब्रह्मा वसुनीतिरमे—१२. २. ६.
 ब्रह्मैव विद्वानेप्यो ३ यः क्रव्याद् निरादधत्—१२. २. ३९.
 तानि ब्रह्मोत शुन्भति—१४. १. २८ = X. 85. 35.
 सूर्यो यो ब्रह्मा वेद—१४. १. २९ = X. 85. 34.
 स इतस्त्र्योने हरति ब्रह्मा वासः सुमङ्गलम्—१४. १. ३०.
 इन्द्रो ब्रह्मा दक्षिणतस्ते अस्तु—१८. ४. १५.
 ब्रह्माणस्ते यशसः सन्तु मान्ये (२. ६. २; VS. 27. 2.) इति प्रथमाया
 बहुवचनम् ।
 ब्रह्माणं च बृहस्पतिम् (३. २०. ४) इति द्वितीयाया एकवचनम् ।
 ब्रह्मर्ष्यः कृणुता त्रियम् (१२. २. ३४) इति चतुर्थ्या बहुवचनम् । तानि सर्वत्र ।
 यद्ब्रह्मभिर्वेदपिभिः—६. १२. २.
 ऋकृता ब्रह्मभिः कृता—१०. १. ३.
 अवायामन्तरविशदोदनो ब्रह्मणा सह—१०. १०. २५.
 उतैनां ब्रह्मणे दद्यात्—३. २८. २.
 प्रजापतिस्तपसा ब्रह्मणेऽपचत्—४. ३५. १.
 यं पपात् ब्रह्मणे ब्रह्म पूर्वम्—४. ३५. २.
 अजं जीवता ब्रह्मणे देयमाहुः—९. ५. ७.
 पशूदनो ब्रह्मणे दीयमानः—९. ५. ९, १०.
 पञ्चौदनं ब्रह्मणेऽजं वदति—९. ५. ११, १२.
 यो ब्रह्मणे चिकितुषे वदति—१४. २. ४१.
 युवं ब्रह्मणेऽनुमन्यमानौ बृहस्पते साकभिन्त्रश्च दत्तम्—१४. २. ४२.
 अर्चं यो ब्रह्मणां मरुवः साद्वीथीति मन्यते—५. १८. ७.
 ब्रह्मणां हस्तेषु प्रपृथक्सादयामि (६. १२२. ५; १०. ९. २७; ११. १. २५) इति
 यावद्वा ।
 ब्रह्मणांमार्येयास्ते मा रिषन्प्राशितारः—११. १. २५.

Add véda to reference in Concordance

आद्यत

36 ॥ नपुंसकमाद्युदात्तं ब्रह्मेति ॥ ८=३६ ॥

[ब्रह्माभ्यावर्ते—ब्रह्म १०. ५. ४०.]

॥ १७ ॥

37 ॥ अन्तोदात्तानि । समानशब्दान्यन्यस्वराणि । अर्थप्रत्ययकृतः स्वरविशेषः ।

अपवादः कचित् । कचिद्विभाषितानि ॥ ९=३७ ॥

- १ गवीन्योः यद्वान्त्रेषु गवीन्योर्यद्वस्तावधि संश्रुतम्—१. ३. ६;
५. २५. १०-१३.
- वेशन्त्याः २ वेशन्त्याः प्र ते भिनन्ति मेहनं वत्र वेशन्त्या ईव—१. ३. ७.
३ स्तोत्याः आर्द्रं तदद्य सर्वदा संमुद्रस्यैव स्तोत्याः—१. ३२. ३.
४ यदि शोकः यदि शोको यदि वाभिशोकः—१. २५. ३.
- जम्भा ५ जम्भाद्विशरात् जङ्गिडो जम्भाद्विशरात्—२. ४. २.
६ नव्यो न इन्द्रं जडरं नव्यो न पृणस्व—२. ५. २.
- एकवाचा ७ एकवाचाम् निःसालां धृष्णुं धिषणमेकवाचां जिघ्रत्स्वम्—२. १४. १.
गर्भादम् ८ गर्भादम् गर्भादं कर्षं नाशय—२. २५. ३.
९ अन्नादीः अणो ऽन्नादीः कृत्वा—१५. १४. ३.
१० अन्नादम् मनो ऽन्नादं कृत्वा—१५. १४. १.
- अस्सामि ११ रस्सामित् ससुद्रे यस्य रस्सामिदाहुः—४. २. ५.
अशमसि १२ आशमसि उत सोमस्य आतास्युताशमसि वृण्यम्—४. ४. ५.
- मद्य १३ मद्यै आ मांरुक्षदेवमग्निमिह्या अरिष्टतये—८. ५. २०; ३.
५. ५.
- १४ वामदेव्यम् वामदेव्यमुदरमोदनस्य—४. ३४. १.
- चित्ते १५ अभिन्ने खिल्ये अभिन्ने खिल्ये नि दधाति देवयुम्—४. २१. २.
- मयीय १६ शूषमग्निः इमा ब्रह्म बृहदिवः कृणवदिन्द्राय शूषमग्निः स्वर्षाः
(५. २. ८=X. 120. 8) इति यावद्वा ।
- १७ द्विषः द्विषस्तदध्यर्णवेनेयसे—५. ६. ४.
- १८ उत्तरम् उदेनमुत्तरं नयाग्रे घृतेनाहुत—६. ५. १.
- गन् १९ गन्वं दुन्दुभे अंशनिव प्रावाधिषवणे अद्विर्गन्वं दुन्दुभे ऽधि नृत्य वेदः
—५. २०. १०.
- २० मोघमेतत् यदुल्लको वर्दति मोघमेतत्—६. २९. १=X. 165. 4.
- २१ यामम् यद्यामं चकुर्निषनन्तो अग्रे कार्षीवणा अन्विदो न
निद्यता—६. ११६. १.

W āśyām, C āśsam

TB II. 8.8 11 खिल्ये

yād yāmām cited
as an ex under padān-
tānām anuttamānām
trīyā ghosavat-
svaresu II 98, yady ā
Concordance may be
corrected

२२ यातुधानीः	अपाहं यातुधानीरप सर्वी अराध्यः—४. १८. ७; १.	२८. ४.
२३ धरुणी	धरुण्यस्ति शाले—३. १२. ३.	
हव्यं होतव्यम् :—		
२४ हव्यम्	इध्मेनाग्निं इच्छमानो घृतेन जुहोमि हव्यं तर्से बलाय—	३. १५. ३.
२५ उपहव्यम्	उपहव्यं विषूवन्तं ये च यज्ञा गुहां हिताः—११. ७. १५.	
२६ वेदः स्वस्तिः	वेदः स्वस्तिर्द्विगुणः स्वस्तिः परशुर्वेदिः परशुर्नः स्वस्ति—	७. २८. १.
२७ पाथो घृतस्य	अग्नाविष्णु महि तद्धा महित्वं पाथो घृतस्य गुह्यस्य नाम	—७. २९. १; TS. 1. 8. 22. 1.
२८ श्यावौ विथुरौ	उदस्य श्यावौ विथुरौ गृध्रौ चामिव पेततुः—७. ९५. १.	
२९ हस्तिन्याः पदेन	यथा हस्ती हस्तिन्याः पदेन पदमुद्युजे—६. ७०. २.	
३० यस्याः पदे	यस्याः पदे पुनर्ते देवयन्तः—७. २७. १ = RVKh.	IX. 86. 1.
३१ षड् मासः	षडहः शीतान्षड् मास उष्णान्—८. ९. १७.	
३२ वर्धयद्वर्धमाना	सा नो भूमिर्वर्धयद्वर्धमाना—१२. १. १३.	
३३ द्विभागधनमादाय	द्विभागधनमादाय प्र क्षिणत्यवल्वा—१२. २. ३५.	
३४ मारुतो गणः	तस्यैष मारुतो गणः—१३. ४. ८.	
३५ उदुम्बलौ	उरूणसावसुतुपावुदुम्बलौ—१८. २. १३ = X. 14. 12.	
३६ स्वर्गं यतः	स्वर्गं यतः पितुर्हस्तं निर्मृद्धिं दक्षिणम्—१८. ४. ५६.	
३७ व्यापिथ	ययैन्द्र तन्या ३ न्तरिक्षं व्यापिथ—१७. १. १३.	W. vyāpitha
३८ सलिलेन वाचः	अन्तर्दधेऽहं सलिलेन वाचः—१७. १. २९.	
३९ पिशङ्गरूपो नभसः	पिशङ्गरूपो नभसो वयोधाः—९. ४. २२; cp II.	3. 9.
४० नभसो ज्योतिषीमान्	तस्यै प्र भाति नभसो ज्योतिषीमान्स्वर्गः पन्थाः सुकृते	W. nābhaso jyō-
४१ भवारुद्रौ	भवारुद्रौ सयुजां संविदानौ—११. २. १४.	

॥ काव्येति संज्ञायामग्रन्थे ॥ १०=३८ ॥

काव्यो हिनोति	नूनं तदस्य काव्यो हिनोति—४. १. ६.	
काव्यं यौ	यौ मेधातिथिमवधौ यौ त्रिशोक् मित्रावरुणावुशनां	
	काव्यं यौ—४. २९. ६.	

W Lind upahā-
vyam
drughanāh cited
as an example under
pūrvapādā drugh-
anāśān III. 76;
which prescribes cere-
bralisation

śītān sād u cited
as an ex under na-
nanebhyaḥ katataih
śasasesu II.9.
W vardhayad vār-

W. vyāpitha

W. nābhaso jyō-

अतद्विज्ञातं दक्षिणा
पदे अतोदात्त भवति
on the mar-
gin

39 ॥ दक्षिणा तद्विज्ञान्तम् ॥ ११=३९ ॥

अथावृत्त्य गार्हपत्यात्कन्याया प्रेतं दक्षिणा—१२. २. ३४.

सर्वस्वतो भित्तो हवन्ते दक्षिणा यज्ञमभिनक्षमाणाः—१८. १. ४२=X. 17. 9.

आशाब्द अतोदात्त
भवत्यशिवि on
the margin

40 ॥ आशामाशिवि ॥ १२=४० ॥

वैश्वानरः पविता मा पुनातु यत्संगरमभिधावाभ्याशाम्—६. ११९. ३; cp. TA. W. dhāvāni

2. 6. 1.

एतद्रूप प्रत्यातर
वा अतोदात्त भवति
on the mar-
gin

41 ॥ अर्वाचीनमिति प्रत्ययान्तरं वा ॥ १३=४१ ॥

अर्वाचीनं वसुविदं मगं मे रथमिवाश्वं वाजिन आ बहन्तु—३. १६. ६=VII.

41. 6.

अयं तै अस्म्युप न पृथग्वाङ् प्रतीचीनः संहुरे विश्वदावन्—४. ३२. ६=

X. 83. 6.

प्रतीचो बाह्वन्प्रति भध्येषाम्—८. ३. ६=X. 87. 4.

महतस्तवर्णलोपः
अतोदात्तश्च भवति
on the mar-
gin

42-43 ॥ महो देवस्य महतो देवस्येति तवर्णलोपोऽन्तोदात्तत्वं च ।

॥ १४=४२, ४३ ॥

१ महो देवस्य पूर्वस्य धार्य—४. १. ६.

२ महो गोत्रस्य क्षयति खराजा—५. २. ८=X. 120. 8.

३ अहुतो महो धरण्याय देवा दिवो ज्योतिः स्वमा भिमीयात्—६. ९२. ३=X. 56. 2.

W. great, nom sing

४ दिवो विष्ण उत वा पृथिव्या महो विष्ण उरोऽन्तरिक्षात्—७. २६. ८; MS. 1. 2.

9 : 19. 6.

५ मह स्कम्भस्य भिमानो ब्रह्म—१०. ७. २.

६ महस्पृत्रासो अक्षस्त्य वीराः—१८. १. २=X. 10. 2

७ यमस्य माता पृथुह्यमाना महो जाया विवस्वतो ननाश (१८. १. ५३=X.

17. 1.) इति ।

No fullstop
in the MS
सष्टम् on the
margin

44a ॥ पूर्वपदप्रकृतिस्वरः—तस्यापवादः ॥ १=४४ ॥

44b ॥ कविशस्तान्यस्मै अस्मै वावापृथिवी सुप्रशस्तमभिभृतासीदिह प्रसक्तो-
मिस्तोभिर्युवं संहितं पुष्कलं मन्त्राः कविशस्ता ये अभिदग्धा देवानामेतत्परि-
पूतम् ।

1. J तद्विज्ञान्तम्; R दक्षिणत, P. तद्विज्ञान्तम्. 2. Vr °चीनमिति, P, R अर्वाचीनमिति ॥ प्रत्य० two sūtras 3. V, P, R, Vr and Al agree with the MS.; J omits वा, but otherwise agrees with N and M 4. J, N, M महो देवस्य महतो देवस्येति वा ॥ तदगोपेदात्तत्वं च two sūtras; Vn तदगोपेदात्तत्वं; G, N, M count sūtras 15, other mss. put down simply ॥२॥. 5. So N, M, and J, Vb पूर्वपदप्रकृतिसंस्वरापवादः and so are P, V, and Vr, S reads स्वस्त्या, Al पूर्वपदः प्रकृतिः स्व, so Vn, R combines 1-2 into one.

- १ कविशस्तान्यस्यै वृत्त्यवबोधान्—५. १. ९.
 बावापृथिवी २ ऊर्जमस्यै द्यावापृथिवी अधाताम्—२. २९. ५.
 ३ तस्मा उ राधः कृणुहि सुप्रशस्तम्—१. ११. ११ = VII. 80. 40.
 अभिश्रुतासीत् ? but cp :—
 अभिश्रुतासीत् ४ त्वं वीरुधां श्रेष्ठतममिश्रुतास्येष्वे—६. १३८. १.
 ५ इह मंसको वि चयत्कृतं नः—७. ५०. ३ = V. 60. 1.
 मसित्तमेभि युवं ६ इन्द्रतोमा वर्तयत दिवस्पर्यञ्चित्तमेभिर्धुमरर्महन्मभिः—८. ४. १ = VII. 104. 5.
 संहितं ७ यत्संहितं पुष्कलं चित्रमानु—१३. ३. १०.
 मंत्राः कवि ८ आ त्वा मन्त्राः कविशस्ता बहन्तु—१८. १. ६० = X. 14. 4.
 ९ ये अशिक्षन्धा ये अनभिदग्धा मध्ये दिव स्वधया मादयन्ते—१८. २. ३५ = X. 15. 14.
 १० देवानामेतत्परिषुतमनभ्याह्वं चरति रोचमानम्—११. ५. २३; GB. 1. 2 7.

॥ १८ ॥

No virama
 or visargas
 in the MS
 ल्य- on the
 margin
 अनुदात्तानि भवति
 on the margin

45 ॥ अनुदात्तानि ॥ समानशब्दान्यन्यस्वराणि । अर्थप्रत्ययकृतः
 स्वरविशेषः । अपवादः कचित् । कचिद्विभाषितानि ॥ २=४५ ॥

46 ॥ आख्यातानि नामसदृशानि ॥ ३=४६ ॥

- १ पर्युषु प्र धन्वा वाजसातये—धन्व=run ५. ६. ४ = IX. 110. 1.
 २ स्वज इवामिष्ठितो दश—दश=bite ५. १४. १०.
 ३ ध्रुवमयो ध्रुवयुता संविष्ट—अयः √ इ ७. ९७. १.
 ४ शरभो न चोऽति दुर्गार्थेषः—एषः √ एष ९. ५. ९.

RV III 29, 6 ayā

47 ॥ कमिति निपातः ॥ ४=४७ ॥

वृषा

त्रिधानुदात्तम् । अव्ययम् । सर्वनाम । सुखनामं च ।

- १ तिष्ठतेत्यथा सु कम्—१. १७. ४ = I. 191. 6.
 २ अपकामं स्यन्दमाना अर्वावरत वो हि कम्—३. १३. ३; TS. 5. 6. 1. 3.
 ३ विष्णोर्नु कं प्रा वोचं वीर्यणि—७. २६. १ = I. 154. 1.

48 ॥ यथेति निपातः ॥ ५=४८ ॥

दा

चतुर्थानुदात्तम् । अव्ययम् ।

- क्षिणोमि १ निर्बलासं बलासिनः क्षिणोमि पुष्करं यथा—६. १४. २.
 शुभः २ निर्बलासेतः प्र पताशुङ्गः शिशुको यथा—६. १४. ३.

So MS. and C.
 W. muskārām and
 so is SPP

- तायवो^१ ३ अप स्वे तायवो यथा नल्लत्रा यन्त्यकुम्भि—१३. २. १७ = I. 50. 2.
 भ्राजतो ४ भ्राजन्तो अन्नयौ यथा—१३. २. १८ = I. 50. 3.
- अनुदात्तानि भवति
 on the mar-
 gin
- 49a ॥ आख्यातान्युपसर्गसिद्धानि ॥ ६-४९ ॥
- १ इना धियमुदवा ददन्नः—अव ३. १६. ३ = VII. 41. 3.
 २ अत्माकर्मशमुदवा भरेभरे—अव ७. ५०. ४ = I. 102. 4.
 ३ आरोहन्नाममृत. प्राच मे वचः—प्र । अव १३. १. ४३.
 ४ पुनस्त्वा दुरप्सरसः पुनरिन्द्रः पुनर्भगः—दुः/वा;
 ५ पुनस्त्वा दुर्बिभ्वे देवा यथानुमदितो ऽससि—६. १११. ४; KS. 8. 14.
- विशि
- दुर्बे MS. omits
 visargas
 Ben omits
 लिङ्ग करय
 MS. combi-
 nes वाम—दि-
 तानि
- 49b ॥ दुर्बे^२ । अवेति त्रीणि । एतानि स्वरैर्विशिष्टानि, तानि कुर्यात् ।
 49c ॥ आख्यातं विध्युपसर्गस्य लिङ्गं दुर्बयोर्भूतकरस्य लोपः ।
 50a ॥ आमन्त्रितानि स्वरविशिष्टानि ॥ ७-५० ॥
 50b ॥ अथोदितानि :—

दैवीः षट् प्राचीनं बहिरेष वा यावापृथिवी अस्मै यावापृथिवी
 मन्वे वा यावापृथिवी अभयं यावापृथिवी ॥

- १ दैवीः षड्वर्गैरु योः कृणोत—षट् । उर्वीः ५. ३. ६.
 २ प्राचीनं बहिः प्रदिशो पृथिव्या वस्तोःस्या वृज्यसे अग्ने अह्नाम—बहिः ५. १२. ४ =
 X. 110 4.
 ३ एष वा यावापृथिवी उपस्ये मा क्षुब्धन्मा तृषव—२. २९. ४.
 ४ अस्मै यावापृथिवी भूरि वामं दुहाथा धर्मदुषे इव धेनू—४. २२. ४; TB. 2.4.7.8
 ५ मन्वे वा यावापृथिवी दुमोजसौ सचेतसौ—४. २६. १; ArS. 4. 8.
 ६ अभयं यावापृथिवी इहास्तु—६. ४०. १.

51 ॥ पादादीनामपवादः^३ ॥ ८=५१ ॥

- अंभ
- १ अथयौ च ते मुलं च ते व्याघ्र जम्भयामसि—४. ३. ३.
 २ गणास्त्वोप गायन्तु मार्कताः पर्जन्य घोषिणः पृथक्—४. १५. ४.
 ३ अस्मै यावापृथिवी भूरि वामं दुहाथा धर्मदुषे इव धेनू—४. २२. ४; TB. 2.4.7.8.
- पाप्मं
- ४ आ मा भद्रस्य लोके पाप्मन्धेष्टाविहुतम्—६. २६. १.
 ५ प्रतीचीनफलो हि त्वमपामार्गं हरोहिंथ—७. ६५. १.
 ६ आ मन्दैरिन्द्र हरिर्भयोहि मयूररोमभिः—७. ११७. १ = III. 45 1.
 ७ ता श्रौदं दंतिभ्यां प्रशिष्टा आपः शिष्यन्तीः पचता सुनाथाः—१२. ३. २७.

W vyāghra=vi-āghra
 against all the mss

W pāpman against
 all the mss

W and S āpā-against
 all authorities

W and S yāśh aga-
 inst all authorities

W. āpah śik-with
 accent on ā

1. R. Vr. सर्वसदृश्यानि; सर्वसदृशानि, it joins 6-7 into one 2 Vn दुर्बे अस्यवति त्रीतानि स्वरविशिष्टान्यथादितानि कुर्यात्
 आख्यात 3. S. पदादीनां, P पादादीनमेपवादः

- यमराषट्ठ ८ लोके पिपुषु विरैधस्व यम राजसु—१८. २. १५.
 ६ एतमिध्वं समाहितं जुषाणो अग्ने प्रति हर्ष्य होमैः—१०. ६. ३५.
 कृत्स्न १० अनागोहृत्वा वै भीमा कृत्स्ने मा नो गामश्वं उरुषं वधोः—१०. १. २९.
 ११ तैस्त्वा सर्वैरभि प्यमि पाशैरस्वावासुष्यायणामुष्याः पुत्र—असौ । अमुष्यायण ।
 अमुष्याः । पुत्र ४. १६. ९.

॥ १९ ॥

52 ॥ आदिस्वरितानि ॥ ९=५२ ॥

- ज्याके परि शो नम—१. २. २.
 केवासीन्मातरिषा तदानीम्—१०. ८. ३९.
 ध्वन्वनीरप्सरसो रूपका उताबुधे—११. ९. १५.
 उषा उवास मन्वे स्वर्धती (१८. १. २० = X. 11. 3.) इति ।

53 ॥ एकाक्षराणि^३ स्वरितानि ॥ १०=५३ ॥

- औ. पितः औः औष्पितर्यावय दुद्धुना या—६. ४. ३ = VI. 51. 5.
 न्यङ् अचरान् न्यङ् अघा न्यङ्ङधराङ् वा परेहि—५. २२. २.
 न्यञ्चान् न्यङ् न्यङ्गवातो वाति न्यक्तपति स्वयः—६. ९१. २ = X.
 60. 11.

क । स्वर । न्यङ् ?

54 ॥ अनुदात्तानि स्वरितानि^५ ॥ ११=५४ ॥

अनुदात्तात्परं स्वरितं भवतिः—

- १ अमावास्या अहमेवास्यमावास्या ३ मा मा वसन्ति—७. ७९. २.
 २ कन्या एवा ते राजन्कन्या—१. १४. २.
 ३ धान्यम् आहाषं धान्यं १ रसम्—२. २६. ५.
 ४ आचार्यः आचार्य उपनयमानो ब्रह्मचारिणम्—११. ५. ३.
 ५ राजन्यः अक्षुद्रुग्धो राजन्यः—५. १८. २.
 ६ शरव्याः आराक्षरव्या अस्त्रिषुचीरिन्द्र पातय—१. १९. १.
 ७ आस्यम् सम्वाक्षाह आस्यम्—६. ५६. ३.
 ८ वीर्यम् पश्याम ते वीर्यं जातवेदः—१. ७. ५.
 ९ वीर्यवान् वीर्यवान्सपत्न्या—८. ५. १.
 १० वीर्यवत्तरः इहेधि वीर्यवत्तरो वयोधा अपराहतः—१८. ४. ३८.

This is cited as
 an example under II
 37.

	११ मनुष्याः	पुनर्मनुष्या अद्दुः—५. १७. १० = X. 109. 6.
धन्व्याः	१२ धन्व्याः	शं न आपो धन्व्याः—१. ६. ४; KS. 2. 1.
	१३ धनुष्याः	शमु सन्तवन्नुष्याः—१. ६. ४; KS. 2. 1.
सं	१४ संस्त्राव्येण	संस्त्राव्येण हविषा जुहोमि—१. १५. १; २. २६. ३.
	१५ अस्याः	विष्वञ्जो अस्सद्धरवः पतन्तु ये अस्ता ये चास्याः—१. १९. २.
	१६ देवत्याः	या रोहिणीदेवत्या ३ गावो या उत रोहिणीः—१. २२. ३.
	१७ नप्यम्	पुत्रमनु यातुधानीः स्वसारमुत नप्यम्—१. २८. ४.
	१८ नमस्यः	एक एव नमस्यो विश्वीज्यः—२. २. १.
	१९ स्वयम्	त्वष्टास्मै वज्रं स्वयं ततक्ष—२. ५. ६ = I. 32. 2.
संदेश्यः	२० संदेश्येभ्यः	नमः संदेश्येभ्यो नमः क्षेत्रस्य पतये—२. ८. ५.
	२१ प्रथमवास्यम्	यस्य ते वासः प्रथमवास्यं १ हरासः—२. १३. ५.
	२२ जिघत्सम्	एकचाचो जिघत्सम्—२. १४. १.
चंस्य	२३ नप्यः	सवाञ्छण्डस्य नप्यो नाशायामः सुदान्वाः—२. १४. १.
	२४ आयुष्यम्	आयुष्यमस्मा अग्निः—२. २९. १.
	२५ शीर्ष्यम्	अन्वान्यं शीर्षण्यमथो पाष्ट्यं क्रिमिम्—२. ३१. ४. १
अनुक्यातो	२६ अनुक्यात्	कीकसाभ्यो अनुक्यात्—२. ३३. २.
	२७ दोषण्यम्	यक्ष्मं दोषण्यमंसाभ्यां बाहुभ्यां वि वृहामि ते— २. ३३. २.
	२८ भसद्यम्	यक्ष्मं भसद्यं १ ओणिभ्यां मासदं भंससो वि वृहामि ते —२. ३३. ५.
	२९ त्वचस्यम्	यक्ष्मं त्वचस्यं ते वयम्—२. ३३. ७.
मथव्यान्प्रति	३० मथव्यान्	मथव्यान्स्तोकोनप यान् ररार्थ—२. ३५. २.
	३१ प्रतिकार्यः	यो वरः प्रतिकार्यः—२. ३६. ५.
	३२ पथ्याः	पथ्या रेवतीर्बहुधा विरूपाः—३. ४. ७.
	३३ ग्रामण्यः	सुता ग्रामण्यश्च ये—३. ५. ७.
संदेश्यः	३४ संदेश्यम्	बृहद्वाष्ट्रं संदेश्यं दधानु—३. ८. १.
	३५ सुप्यः	नेदीय इत्सुप्यः एकमा यवन्—इत् । सुप्यः ३. १७. २. = X. 101. 3
म	३६ प्रफर्ष्यम्	रथवाहनं पीवरीं च प्रफर्ष्यम्—३. १७. ३.
	३७ विश्वदाव्यः	य इन्द्रेण सरथं याति देवो वैश्वानर उत विश्वदाव्यः ३. २१. ३; KS. 40. 3
	३८ कार्यस्य	कृतस्य कार्यस्य चेह स्फाति समावह—३. २४. ५.
	३९ बुध्याः	स बुध्या उपमा अस्य विष्टाः—४. १. १; ५. ६. १; SV. 1. 321f.

Pada jighat-avām
wrong

TS. 3. 2. 6. 2. madha-

This is cited as an
example under III. 78

	४० सहस्येन	तेनां सहस्येना वयं नि जनान्स्वापयामसि—४. ५. १. = VII. 55. 7.
कुरम	४१ तिर्यम्	करम्मं कृत्वा तिर्यम्—४. ७. ३.
मत्	४२ पाजस्यम्	धुवार्यां वेहि पाजस्यम् । अन्तरिक्षे मध्यतो मध्यमस्य—४. १४. ८.
	४३ समाभ्यः, व्याभ्यः संदेश्यः, विदेश्यः	यः समाभ्यो ३ वरुणो यो व्याभ्यो ३ यः संदेश्यो ३ वरुणो यो विदेश्यः—४. १६. ८.
उत्तमे द्वियकार स्व- रित शेषं पद चालु- दास भवति on margin	४४ अभ्यमराभ्यः	दौष्वप्यं दौर्जीवित्यं रत्नो अभ्यमराभ्यः (arāyā'yās ४. १७. ५; ७. २३. १.) इति ।

55 ॥ द्वियकाराण्युत्तमे । वर्जयित्वा ॥ १२=५५ ॥

	४५ जनितव्यम्	यज्जातं जनितव्यं च केवलम्—४. २३. ७.
	४६ नमस्ये	उर्वी गम्भीरे कविभिर्नमस्ये—४. २६. ३.
	४७ सुप्राव्या	अहं दधामि द्रविणा हविष्मते सुप्राव्या ३ यजमानाय सुन्वते—सुप्रऽअव्या ४. ३०. ६.
	४८ ब्राह्मः	हस्तेनैव ब्राह्मं ^३ अधिरस्याः—५. १७. ३ = X. 109. 3.
जुह्व	४९ जुह्वम्	सोमेन नीतां जुह्वं ^१ न देवाः—५. १७. ५ = X. 109. 5.
हिसितव्योधिः	५० हिसितव्यः	न ब्राह्मणो हिसितव्यो ३ श्विः म्रियतनोरिव—५. १८. ६.
	५१ कुचम्	यां मृतायां लुब्धन्ति कुचं पद्योपनीम्—५. १९. १२.
	५२ प्रफर्व्यम्	शुद्धामिच्छ प्रफर्व्यं १ तां तक्मन्वीव धूनुहि—५. २२. ७.
	५३ कर्मण्याः	ओता आपः कर्मण्या सुञ्चन्वितः प्रणीतये—६. २३. २.
हनव्य	५४ हनव्याम्	वि ते हनव्यां शरणिं वि ते मुख्यां नयामसि—६. ४३. ३.
पुनतु	५५ घृतप्वः ^५	घृतेन नो घृतप्वः पुनन्तु—६. ५१. २ = X. 17. 10
	५६ नैर्वाधेन	नैर्वाधेन हविषेन्द्रं पत्नं पराशरीत्—६. ७५. १.
सुचतु	५७ शपथर्थात्	सुञ्चन्तु मा शपथ्या ३ दयौ वरुणायुतु—६. ९६. २ = X. 97. 16
पत्त	५८ आध्वः	नि रीरितो नि पत्तर्त आध्वो ३ नि सिरामिते—६. १३१. १.
आख्या	५९ आण्ड्यौ ^६	अथास्येन्द्रो प्रावभ्यामुभे भिनत्वाण्ड्यौ—६. १३८. २.
	६० नाड्यौ ^७	ये ते नाड्यौ देवकृते—६. १३८. ४.
कवितेत्तुम्	६१ ओण्योः ^८	अभि त्यं देवं सवितारमोण्योः कवितेत्तुम्—onī—nīos ७. १४. १.
	६२ अस्म	अस्वं १ त्वाप्रजसं कृणोमि—asū:asūam, ७. ३५. ३.

supravyā ca IV 2
means that in this
word the last mem-
ber is separated from
the rest of the comp
and not the first
RV X 125 2 supravyā

TB 3 9 11 8 निर्वा-

onyōs ca III 61
means that in the
single word onyōs
the final syllable has
a Kṣaipra svarita
C aśvām

	६३ उक्थ्यम् ^१	दशनु वीरं शतदायमुक्थ्यम्—७. ४७. १ = II. 32. 4.
जन्वा	६४ जघन्याम्	इदं जघन्यामासाम् छिनच्चि स्तुकामिव—७. ७४. २.
	६५ उपपक्ष्याः	या प्रैव्या अपचितोऽथो या उपपक्ष्याः—७. ७६. २.
	६६ तलीञ्चम्	यः कीकसाः प्रभृणाति तलीञ्चमवतिष्ठति—७. ७६. ३.
	६७ आद्यम्	यदाद्ये ^१ यदनाद्यं सर्वं ते अन्नमविवं कृणोमि—८. २. १९.
अतिनाया	६८ अतितायाः	ये मृत्यव एकशतं या नाष्ट्रा अतितायाः—८. २. २७.
	६९ स्वयम्	उत्तक्षतं स्वयं ^१ पर्वतेभ्यः—८. ४. ४ = VII. 104. 4
	७० नाव्याः	उभयास्ताः परा यन्तु परावर्तो नवति नाव्या ^३ अति— ८. ५. ९.
	७१ नीविभार्यो	गर्भं त उग्रौ रक्षतां भेषजौ नीविभार्यो—८. ६. २०.
नृग्व्याछायका	७२ तङ्गल्वात्	तङ्गल्वा ^३ च्छायकादुत नग्नकात्—८. ६. २१.
	७३ पुनस्यम्	तास्ते यक्षमेनस्य ^१ मङ्गदङ्गादनीनशन्—८. ७. ३.
	७४ आहार्यम्	मधुमानभवति मधुमदस्याहार्यं भवति—९. १. २३.
परिवर्ग्यः	७५ परिवर्ग्यः	द्वेष्यो मित्राणां परिवर्ग्यः ^१ स्वानाम्—९. २. १४.
	७६ जत्वः	यार्वतीर्ज्ज्वा जत्वः कुरुरवः—jattu ९. २. २२.
	७७ वृक्षसर्प्यः ^३	यार्वतीर्वर्वा वृक्षसर्प्यो बभूवुः—९. २. २२.
	७८ शिक्यानि, रणयाय	यानि तेऽन्तः शिक्यान्यावेधू रणयाय कम्—९. ३. ६.
	७९ स्वाह्येभ्यः	स्वाहा देवेभ्यः स्वाह्येभ्यः—९. ३. २५.
सप्त प्रजन्वाश्च मस्या	८० प्रजन्वः	शिवास्ते सन्तु प्रजन्व इह या इमाः—nā ९. ४. ६.
	८१ अनुक्यम्	परूषि यस्य संभारा क्रवो यस्यानुक्यम्—९. ६. १.
कुम्भ्यो	८२ कुम्भ्यः	कुम्भ्यो वायव्यानि पात्राणि—९. ६. १७.
प्रेक्ष्यते	८३ आहार्याणि	यदाहार्याणि प्रेक्षते—९. ६. १८.
पाजस्य	८४ पाजस्यम्	श्येनः क्रोडो ^३ न्तरिक्षं पाजस्यम्—९. ७. ५.
वहु	८५ विश्वरूप्यम्	अमीमिद्वत्सो अनु गामपश्यद्विश्वरूप्यं त्रिषु योजनेषु —rūpām ९. ९. ९ = I. 164. 9.
	८६ पस्यनाम्	ध्रुवं मध्य आ पस्यनाम्—९. १०. ८ = I. 164. 30.
सदेव्यात्सर्वस्मात्	८७ सदेव्यात्	सदेव्यात्सर्वस्मात्पापादिमा मुञ्चन्तु त्वौषधीः—१०. १. ११.
तद्वयः	८८ संवाधतन्वः ^३	प्रियाप्रियाणि बहुला स्वप्नं संवाधतन्वः—१०. २. ९.

Con. priyā pri-may
be corrected.

यो यजुष्यो देवः ६० नाड्यः	यजुष्यो देवयजनः—१०. ५. १५. यस्य चतस्रः प्रदिशो नाड्यं १ स्तिष्ठन्ति प्रप्यसाः—१०. ७. १६.
कुमे ६१ उदहार्यम् ६२ विश्वदाव्यः ६३ पाजस्यात् ६४ असुखः ^१	ऊर्ध्वं भरन्तमुदकं कुम्भेनैवोदहार्यम्—rīa-१०. ८. १४. अग्निरैतद्दहन्विश्वदाव्यः—१०. ८. ३९. पाजस्याज्ज्ञे यज्ञः—१०. १०. २०. सर्वे गर्भोद्वेपन्त जायमानादसुखः—sū १०. १०. २३.
मल्यं देवस्य देव- हेतिम्; देवस्यम् does not occur, cp देवत्या १. 22. 3.	६५ मल्यम् ६६ अनुक्ये ६७ समाप्याः ^२

मा नो ऽमि आ मल्यं देवहेतिम्—११. २. १९.

खलः पात्रं स्फ्याचंसावीपे अनुक्ये—११. ३. ९.

ओदनेन यज्ञवतः सर्वे लोकाः समाप्याः—११. ३. १९.

Text yaśā-
without accent

॥ २१ ॥

मुचुतु ६८ शपथ्यात् ६९ उक्थ्यः १०० उर्व्यः १०१ वज्रहो अन्यदुप १०२ उपदेश्यम् १०३ विश्वस्वम् मुजिष्यपात्र १०४ मुजिष्यम् शतदामुक्थ्यः for शतदामुक्थ्यम् Op. 7 47 1; 48. 1. तहोप्या १०५ तन्वम् यज्ञ १०६ भाव्यम् रथनप्यः १०७ नप्यः	मुञ्चन्तु मा शपथ्यादहोरात्रे अथो उषाः—११. ६. ७. एकुरात्रो द्विरात्रः संद्याः क्रीकृक्थ्यः—११. ७. १०. क्षत्रं राष्ट्रं वहुर्व्यः—११. ७. १८. पृष्टीर्वज्रहो पात्रे कस्तत्समदधादृषिः—११. ८. १४. विद्याश्च वा अविद्याश्च यज्ञान्यदुपदेश्यम्—११. ८. २३. विश्वस्वं मातरमोषधीनाम्—sū · sūam १२. १. १७. मुजिष्यं १ पात्रं निहितं गुहा यत्—१२. १. ६०. क्रव्यादमग्निं शशस्मानमुक्थ्यं १ प्र हिणोमि पृथिविः पितृयानैः—१२. २. १०. वशां च विद्यात्तरद् ब्राह्मणास्तहोप्याः—१२. ४. १६. रोहितेन तन्वं १ सं स्पृशस्व—१३. १. ३४. त्वयीदं सर्वं जायतां यद्धुतं यज्ञा भाव्यम्—१३. १. ५४. अयुक्ता सप्त शुन्धुवः स्रो रथस्य नप्यः—naptias १३. २. २४ = I. 50. 9.
लोच ११० अभ्वम् शामुल्यश्मर्ववीर १११ शामुल्यम् ^३ ११२ वचस्यम् अनुक्ये आस्ता ११३ अनुक्ये	स एव मृत्युः सोऽमृतं सोऽभ्वं १ स रक्षः—१३. ४. २५. परो देहि शामुल्यम्—१४. १. २५. रयि धेहि सर्ववीरं वचस्यम्—१४. २. ६. बृहच्च रथंतरं चानुक्ये ३ आस्ताम्—१५. ३. ५.

śB abhram wa.
II. 1. 91b p 216

Text vānū-

११४ तिरश्च्ये ^१	यज्ञायज्ञियं च वामदेव्यं च तिरश्च्ये—१५. ३. ५.
११५ दुरमण्यः ^२	निर्दुरमण्य ऊर्जा मधुमती चाक्—१६. २. १.
यम्यं काम. ११६ यम्यम्	यमस्य मा यम्यं १ काम आगन्—१८. १. ८=X. 10. 7.
कक्षेव ११७ कक्ष्या	अन्या किल त्वां कक्ष्येव युक्तं परि प्वजातै लिखुजेव वृक्षम्—१८. ११. ५=X. 10. 13.
११८ विभ्वम्	अथ त्वं द्रप्सं विभ्वं विचक्षणम्—१८. १. २१= X. 11. 4.
अपीच्ये न वय ११९ अपीच्ये	अपीच्ये ३ न वयमस्य विद्या—१८. १. २६=X. 12. 8.
१२० पृथ्याः	यत्रा नः पूर्वै पितरः परैता पुना जज्ञानाः पृथ्या ३ अनु स्वाः—१८. १. ५०=X. 14. 2.
१२१ बर्हिष्येषु	उपहृता नः पितरः सोम्यास्तौ बर्हिष्येषु निधिषु प्रियेषु (१८. ३. ४५=X. 15. 5.) इति यावद्वा ।

असमासे सवैषु
लिङ्गेषु वचनेषु च
तन्वपद स्वरित
भवति on mar-
gin

56 ॥ सर्वलिङ्गवचनेष्वसमासे तन्वोपस्पृशतेति ॥ १३=५६ ॥

१२२ [शिव्या तन्वोप स्पृशत त्वचं मे—१. ३३. ४; १६. १. १२; TS. 5.

6. 1 2.]

Corrected
into ksaiprās,
यादु combined
पचपया चत्वारि
क्षेप्रा भवति उकार-
स्य च सर्वनातो-
दादादीनि भवति
on margin

57 ॥ चत्वारि चैप्रथं पञ्चपयामन्तोदादादीनि यात् ।

उकारस्य सर्वत्र ॥ १४=५७ ॥

तस्योदाहरणानि :—

१२३ { विलीढ्यम्	विलीढ्यं ललाम्यं १ ता अस्मन्नाशायामसि—vilīḍhī :
{ ललाम्यम्	—ḍhām, lālāmīam १. १८. ४.
१२४ { निर्लेक्ष्यम्	निर्लेक्ष्यं ललाम्यं १ निररति सुवामसि—lakṣmīam
{ ललाम्यम्	१. १८. १.
१२५ नद्यः	तस्मादा नद्यो ३ नाम स्थ—nadyās ३. १३. १.
१२६ वध्वः	ये पूर्वै वध्वो ३ यन्ति—८. ६. १४.
विष्य १२७ पिप्पत्यः	पिप्पत्यः १ समवदन्त (६. १०९. २) इत्येवं प्रभृतीनि ।

ūkārasya sarvatra
III 60 means that
throughout the de-
clension, if the final
of the theme is-ḍ, the
circumflex arising
upon the conversion
into a semivowel of
an acute vowel be-
fore a grave is the
Ksaipra

nad-, pip-, cited
under antahpadepu-
paścapadyām III 59,
meaning that even in
the interior of a word,
in a strong case, the
circumflex arising
upon the conversion
into a semivowel of
an acute vowel be-
fore a grave is the
Ksaipra

1. Vn तिरश्चे 2. \$ नेष्वसमासे, Vn, N, M, J -पस्पृशीति; P, R, Vn पस्पृशति; Vr -पस्पृशति 3. Vn. क्षेप्रथ 4. V, P, Vr. -दादादीनि यात् ॥ उकाः-; Al, N and M पचपयामन्तोदादादीनि न्यायात्; J पचपयामन्तोदादादीनी न्यायात्-; ~Vr. पचपयामन्तोदादादादीनि यात्; R अन्तोदादादीनि दीयात्; Vn दादादीनि यात् 5 Vn. लक्ष्म्या

57b ॥ ततोऽपवदति :—

॥ उ॒वर्वा॒वर्वा इ॒व पु॒दा॒काः॑ ३३श्व॒रुः॑ स्त्र॒स्रवा॒स्ते अ॒स्यै व॒ध्वै॑ संप॒त्यै ॥

tatopavadati urvār-
vā iva prdākvāḥ śva-
śurah śvasīrvāḥ CCA.
III. 60.

उ॒वर्वा॒विः छि॒नन्न॒यस्य॑ ब॒न्धनं॑ मू॒लमु॒वर्वा॒व इ॒व—६. १४. २.

पु॒दा॒काः पै॒द्वो र॑थ॒व्याः शि॒रः सं बि॒भेद॑ पु॒दा॒काः—१०. ४. ५.

३श्व॒रुः ? but cp :—

श्व॒ध्वै स्यो॒ना श्व॒ध्वै प्र गृ॒हान्वि॒शेमा॒न्—१४. २. २६.

श्व॒ध्वाः न॒नान्दुः स॒म्राह्मे॒धि स॒म्राह्यु॒त श्व॒ध्वाः—१४. १. ४४.

व॒ध्वै ते अ॒स्यै व॒ध्वै संप॒त्यै प्र॒जाव॒क्ष्यं य॒जुन्तु॑—१४. २. ७३.

॥ २२ ॥

॥ प्रथमः प्रपाठकः समाप्तः ॥

1 Vn. repeats ते अस्य. वध्वै सस्यैन. 2 N has ॥१४॥ ३॥ इति प्रातिशाख्ये प्रथम प्रपाठकः ॥ J agrees with N and adds आथवेणे प्रतिशाख्यमुक्तमन्त्रे प्र प्रपा-; R, Vr, and P read इति श्री अथवेदे प्रातिशाख्यस्य प्रथम पाद ॥ प्रपाठकः समाप्तः ॥ V. simply gives ॥३॥ प्रथम पादः ॥ A1 has इति श्री अथवेदेदीपप्रातिशाख्ये प्रथमः पादः समाप्तः.

[द्वितीयः प्रपाठकः]

ॐ^१ कर्मन्कर्मज्ञाभंगमधिभितेऽग्निहोत्रे वृत्रहा विमृधो वश्योजस्वान्विमृधो
वशी विश्वाहा विश्वहेति यावद्वा ॥

प्रपीतां correc-
ted into प्रपीताः

घृतं दुहाना विश्वतः प्रपीताः प्रपीतां ब्रह्मचारिभिर्हि सहस्रसातमा
भव वसुधातरश्चैयक्ष्यमाणा शृगुभिरियक्षति हयंत एकं त्वं व्यसर्षो महि
त्वं ज्योतयैनमस्य ज्योतयमासकान्वृषण्यंतीव कन्यलोक्षतीः कन्यलाः ॥ १ ॥

१ कर्मन्कर्मज्ञाभंगममिमीडे—आऽभंगम्—४. २३. ३.

२ अधिभितेऽग्निहोत्रे—अधिऽभिते १५. १२. १.

३ वृत्रहा विमृधो वशी—विऽमृधः १. २१. १=X. 152. 2

४ ओजस्वान्विमृधो वशी—विऽमृधः ८. ५. ४.

५ विश्वाहा ते सद्विद्धरेम—विश्ववाहा ३. १५. ८.

६ अतं रक्षन्ति विश्ववहा—विश्ववहा ५. २७. ७=I. 90. 2.

७ घृतं दुहाना विश्वतः प्रपीताः—प्रऽपीताः ३. १६. ७=VII. 41. 7; VS.

34. 40.

= प्रपीतां ब्रह्मचारिभिः—प्रऽपीताम् ६. १०८. २.

८ इह पुष्टिर्ह रतं इह सहस्रसातमौ भव—सहस्रऽसातमा ३. २८. ४.

१० वसवश्चातिष्ठन्वसुधातरश्च—वसुऽधातरः ५. २७. ६; VS. 27. 15.

११ इयक्षमाणा शृगुभिः सजोषाः—इयक्षमाणाः ४. १४. ५; VS. 17. 69.

vasudhātaraḥ sa-
hārasātameti vasu-
sahasrābhyām IV 45
fyn-bhik cited un-
der II 87

- १२ इयक्षति ह्यतो हत इष्यति—इयक्षति १८. १. २३=X. 11. 6.
 १३ वशी वशी नवासा एकज त्वम्—एकज्ज । त्वम् ४. ३१. ३=X. 84. 3.
 व्यसप्तो १४ अदो वहेवि प्रथमाना पुरस्तादिवैरुक्ता व्यसप्तो महि त्वम्—महि । त्वम् १२. १. ५५; W, SPP. mahitvām
 cp. KS. 7. 12.
 १५ ज्योतयनं महते सौमगाय—ज्योतय ७. १६. १. VS. 27 3 vardhāv
 १६ अवकादानमिशोचानप्सु ज्योतयमामकान्—ज्यो- ४. ३७. १०.
 वृषण्य-कं १७ वृषईक्षमा रोहसि वृषण्यन्तीव कन्यला—वृषण्यन्तीऽइव । कन्यला ५. ५. ३. vr- cited as an ex
 under IV. 99.
 १८ उशतीः कन्यला इमाः—कन्यलाः १४. २. ५२.

58 || कन्यलाप्रलयस्यार्थे स्वरितस्तत्र लुप्यते ।

प्रलयस्यादिरित्युक्तमुशतीः कन्यला इमाः ॥ १ ॥

• अजुषे सखाया सयुजा सखाया पद्चात्युदाकवः सहस्राक्षरं प्र पुरो नि
 पद्चाक्षितिरा उपवर्हणं चक्षुरा अभ्यजनमवायमैलव ऐलैत्सोमो निरणैद्वध्य-
 मानमनु दीध्याना दक्षिणां दिशमभि नक्षमाणावमूर्या उप सूर्य उप सव्याखरे
 निरीणासुप सातुषूप पात्रे ह्वयेथासुप कामिनीरनुचितमनु चित्तेभिः सं युषे वशी
 यो मा भूतेधि ज्ञाता परि भूतमधि श्रुतमधि बुध्यमाना अधि दीध्याना अवत्क-
 मेजत्का मनस्कं बालदेकमणीयस्कमात्रा इव घर्मदुधे इव यमे इवापाजैत्कुष्णा-
 मभि ज्योतिरश्रैत्याहैद्विस्तकमानमप वाधतां रक्षोहा अप वाधयास्मत्पि-
 शाचां अपवाधमानो गातुविद हवामहे नार्धमाना महिषो नार्धमानस्य निषे-
 दुर्कषयो नार्धमानास्तव यत आबभूथ पशूँ हि पशुपतिर्वभूथ पत्युर्जनित्वमभि
 सं बभूथ ॥

[उशतीः कन्यला इमाः—१४. २. ५२.]

- १६ यो अग्नीषोमावजुषे सखाया—सखाया ६. ६१. ३.
 २० द्वा सुपर्णा सयुजा सखाया—सखाया ९. ९. २०=I. 164. 20.
 पद्चात् २१ इमे पद्चा पृदाकवः—पद्चा १०. ४. ११.
 पद्चात् २२ सहस्राक्षरं प्र पुरो नि पद्चा—पद्चा १०. ८. ७; ११. ४. २२.
 अभ्यज २३ चित्तिरा उपवर्हणं चक्षुरा अभ्यजनम्—आः/अस् १४. १. ६=X. 85. 7.
 २४ अवायमैलव ऐलैत्—ऐलैत् ६. १६. ३. W. alayit
 २५ सोमो निरणैत्—अनैत् १०. ४. २६. W. anayit

- २६ ये बुध्यमानमनु दीर्घ्यानाः—अनु । दी- २. ३४. ३; TS. 3. 1. 4. 2. W vadh-
- २७ दक्षिणां दिशमभि नक्षमाणौ—अभि । नक्षमाणौ १२. ३. ८.
- २८ अमूयां उप सूर्ये—उप । सूर्ये १. ४. २=I. 23. 17
- २९ सुगर्गां वार्षमक्रतोप चन्द्र्याखरे कृष्णां इषिरा अर्नतिषुः—उप । यवि ६. ४९. ३=
X. 94 5.
- ३० गिरीणामुप सारुतु—उप । सारुतु १०. ४. १४.
- ३१ सर्वास्तौ उप पात्रे ह्वयेथाम्—उप । पात्रे १२. ३. ४०.
- ३२ अस्मै कामायोप कामिनीः—उप । कामिनीः ३. ८. ४.
- चित् ३३ मरं चित्तमनु विस्तेमिरेत—अनु । चि- ३. ८. ६; ६. ९४. २; cp HG. 1. C anucittabhih
5 11; AG 1 21 7.
- ३४ यः संग्रामावयति सं युधे वशी यः—सम् । युधे ४. २४. ७; TS. 4. 7. 15. 2,
MS 3. 16 5. 190. 12
- ३५ मा भूते ?
- ३६ अद्वायां इहिता तपसोऽधि जाता—तपसः । अधि । जाता ६. १३३. ४.
- ३७ सप्ताज्यानि परि भूतमायन्—परि । भूतम् ८. ९. १८.
- श्रुत्य ३८ तदन्यस्यामधि श्रितम्—अधि । श्रितम् १. ३२. ४; १०. ८. १९; TB. 3. 7.
10. 3.
- ३९ स्योनाशोनेरधि बुध्यमानौ—अधि । बु- १४. २. ४३; Kauś. 79. 12.
- ४० नाकस्य पृष्ठे अधि दीर्घ्यानाः—अधि । दीर्घ्यानाः १८. २. ४७.
- ४१ अदो यदेवधार्वात्यवत्कमभि पर्वतात्—अवत्ऽकम् २. ३. १; Kauś 25. 6.
- ४२ एजत्काः शिपविलुकाः—एजत्ऽकाः ५. २३. ७.
- ४३ अदो यत्तु हृदि श्रितं मनस्क पतथिष्णुकम्—मनःऽकम् ६. १८. ३.
- ४४ बालादेकमणीयस्कम्—अणीयःऽकम् १०. ८. २५.
- ४५ ह्रैवाभि वि तन्मे आत्नी^१ इव ज्यया—आत्नी इवेत्यात्नीऽइव १. १. ३.
- Vn. has वृपति
अन (8.4.6.)
here. ४६ दुहायां घर्मदुधे इव धेत्—घर्मदुधे इवेति घर्मदुधेऽइव ४. २२. ४; TB. 2. 4.
7. 8.
- ४७ यमे इव यतमाने यदैतम्—यमे इवेति यमेऽइव १८. ३. ३८=X. 13. 2.
- ४८ अपाजित्कृष्णां हरोति पुनान.—अजैत् १२. ३. ५४; cp. X. 3. 1.
- अस्तेव ४९ अपाङ्गमोऽभि ज्योतिरश्रैत्—अश्रैत् १३. २. ९.
- ५० गो वः प्राहैत्—प्र । अहैत्—२. २४. १-८.
- ५१ अग्निस्तकमानमप बाधतामितः—अप । बाधताम् ५. २२. १; Kauś 29. 18.
- ५२ ऋचीकां रक्षो अप बाधयास्तत्—अप । बाधय १२. १. ४९.
- ५३ रक्षः पिशाचो अप बाधमानः—अपऽबाधमानः १२. ३. १५.
- ५४ गातुविदं हवामहे नार्धमानाः—√ नाध् १३. २. ४३.

avatkām ejatkāh
cited under II 83,
IV 25

1. 82 prescribes
such Pada-reading
The three ex are
cited under II. 82

Cited as a counter-
example under II 83,
to show the necessity
of the restriction be-
fore a taddhita suffix
CA II 83 changes
s into s before a tadd-
hita suffix begi-
nning with t

५५ धृवि॒वीप्रो म॒हिषो नार्ध॑मानस्य गातुः—नाथ १३. २. ४४.

५६ स॒र्वं नि वे॒दुर्ऋष॑यो नार्ध॑मानाः—नाथ १७. १. १४.

५७ वि॒द्या तमु॑त्तं यत॑ आव॒भूय—आऽव॒भूय ४. ३१. ५.

X 45. 2. āyagāntha

५८ प॒शूनां॑ हि प॒शुपति॑र्व॒भूय—व॒भूय ११. २. २८.

५९ प॒त्युर्जनित्व॑म॒भि सं व॑भूय—व॒भूय १८. ३. २ = X. 18. 8.

babhūva Tā. 6. 1. 8.

59 ॥ एकारो विभक्त्यादेशश्छन्दसीति ॥ २ ॥

धृ॒च॒न्ति	त्वे	त्वे क्रतुमपि पुञ्चन्ति भूरि—५. २. ३ = X. 120. 3.
प॒श्य॒न्ति	त्वे	पश्यन्ति त्वे न त्वे पश्यन्त्येनाम्—८. ९. ९.
रण॑य॒त्वर॑मे	अस्मे	सीदन्तु गोष्ठे रणयन्त्वस्मे—४. २१. १ = VI. 28. 1.
अ॒व॒का॒णि	अस्मे	अस्मे वखाणि विदा परयन्ताम्—५. १. ३.
ज॒न्युः	अस्मे	नि ते मनो मनसि धात्यस्मे जन्युः पतिस्तन्व १ मा विचि- इयाः—१८. १. ३ = X. 10. 3.
	अस्मे	अनमीवा इय आ धेहास्मे—१८. १. ४२ = X. 17. 8.

asmé' yusmé tyé
mé ita oodāśāh I 77;
CCA. reads- nīgame
yusmādasamābhyaṁ
vibhakter itvam isyāti.

W. tve ná tvé pa-

Not recorded in
the Concordance.

Concordance dhehi as

60 ॥ सजेः । पत्सङ्गिनीरा संजंतु द्विषते त्वा संजामस्यासंजत्वमित्राणास्मि
तं स्थाणावध्यासंजामीति; सचतिरन्यत्र ॥ ३ ॥

प॒त्सङ्गि॑नीरा संज॒न्तु वि॒रते बाहु॑वीर्य—५. २१. १०.

अ॒य॒स्येना॑द्दिनं द्विष॒ते त्वा संज॑ामसि—७. ११५. १.

क॒न्यादो॑ वा॒तर॑हस आ॑ संजन्त्वमित्रान्वज्रेण त्रिषन्धना—११. १०. ३.

W. sacā—

तं अ॒स्मिन्ना॑ स्थाणावध्या संजामि—१४. २. ४८.

भवतीति शेषः on
margin

61 ॥ आकमिति मकारस्य लोपः ॥ ४ ॥

अ॒साका॑रार्थं जज्ञिषे—अ॒स्माकं । अ॒र्थाय १. ७. ६.

ए॒वासा॑केदं धान्यम्—अ॒स्माकं । इ॒दम् ३. २४. ४.

अ॒साका॑ती रिशादसः—७. ७७. १.

VII. 59. 9. yusmākoṭi

शेष इति शेषः
on margin

62 ॥ शकल्येप्यादिर्षु पररूपम् ॥ ५ ॥

श॒क॒ल्ये॒षि य॒दि वा ते ज॒नित्र॑म्—श॒क॒ल्य॒ऽएषि १. २५. २.

वि॒त्रतीः सो॒म्यं म॒ध्वन॑मीवा उपेतन—उ॒प॒ऽएत॑न ३. १४. ३.

परा॑डमि॒त्र एष॑त्वर्वाची गौरपेवतु—उ॒प॒ । ए॒षतु॑ ६. ६७. ३.

उ॒पे॒षन्त॑मु॒दु॒म्बलं॑ तु॒ण्डे॒लसु॑त शाल॒डम्—उ॒प॒ऽए॒षन्त॑म् ८. ६. १७.

śakalyesyādisu pa-
raripam; ex the same
as here marked.

W. upāśa-

1. Vn. पचते. 2. Vn. जन्युः पतिष्ठति. 3. N देशः छ- 4. V, § रन्वयः B सचतेरन्यत्र 5. Vn आसजत्वमित्राणास्मि
तं स्थाणा- 6. N, M, J अकामि- 7. All other mss. मकारलोपः. 8. P joins 4-5 into one; Al शकल्येषां.

प्रगुह्यसौ वेदित-
स्यो on mar-
glin

रतोः वन
उर्वी

पूर्वमित्ये मय-
नोतो वकारो भव-
ति on margin
पूर्वस्य correc-
ted into पूर्वस्य

स्रश्च्ये शेषस्य on
margin, वावर

शेषः on top of
the line, वावर
Ms. omits
virāmas.

मर्त्तं with
double t in
all cases

63 ॥ ईकारोकारौ^१ च सप्तम्यर्थे ॥ ६ ॥

ikārokarau ca sap-
tamyarthe 1 74

तनू इक्ष्मा सुवतो^२ सुसेवम्—तनू इति ४. २५. ५.
आष्टी पदं कृणुते अग्निधामने—आष्टी इति ६. २७. ३.
अतो जातासौ धारयन्त उर्वी—उर्वी इति १८. १. ३२=X. 12. 3.
मही नो वातो इह वास्तु भूमौ—मही इति १८. १. ३९.

व्याप्तायाम् अरण्यान्वाम्;
X 165 3 has āstryām
the less primitive form
C takes urvī as
dual.
C mahatim, or
mahānto vātāh

64 ॥ पूर्वमित्यस्मिन्नर्थे^३ सयकारम् ॥ ७ ॥

महो देवस्य पूर्वस्य धाम—४. १. ६.
प्र महेते प्रतरं पुण्यं गुः—५. १. ४; Kauś. 34. 20.
स पुण्यं नूतनमाविवांसत्—७. २१. १; SV. 1 372.
पुजे वा ब्रह्म पुण्यं नमोभिः—१८. ३. ३९=X. 13. 1

C pūrvasya
V gūh

65 ॥ यकारलोपः । प्रत्ययान्तरं वा ॥ ८ ॥

सुरोः यस्यासौ सुरो विरतो महित्वा—४. २. ४.
मह्यं सुरो अभरज्ज्योतिषे कम्—६. ६१. १.
जगाम सुरो अर्धनो वि मर्धम्—७. ७२. २=X. 179. 2.
अयुक्तं सप्त शुन्धुवः सुरो रथस्य नप्यः—१३. २. २४=I. 50. 9.
सुरोय विश्वचक्षसे—१३. २. १७=I. 50. 2.
सुरो अह्ना प्रतरीतोषसा दिवः—१८. ४. ५८.
सुरो न हि द्युता त्वं कृगा पावक रोचसे—१८. ४. ५९=VI. 2. 6.

mahitvā is cited on
tre cāntodātte IV
26

66 ॥ यकारलोपः । प्रत्ययान्तरं वा । अपवादो वा ॥ ९ ॥

मर्त्तः गावो मर्त्तस्य वि चरन्ति यज्वनः—४. २१. ४=VI 28 4.
यो नो मर्त्तो मरुतो दुर्हणासुः—७. ७७. २; TS. 4. 3. 13. 3.
अग्ने मर्त्तो^४ अमर्त्यस्त्वं नः—८. ३. २०=X. 87 21.
तत्र मर्त्तो वि जायते—९. ३. २०.
अग्नि मर्त्तसि इन्धते—१२. १. २०.
यस्ते अग्ने सुमर्त्ति मर्त्तो अक्यत—१८. १. २४=X. 11. 7.
देवो यन्मर्त्तो न्यजथाय कृण्वन्—१८. १. २९=X. 12. 1.
मर्त्तसिद्धिदुर्वशीरुकप्रन्—१८. ३. २३.

C martyān

॥ २ ॥

1. Al ईकारौ, § ईकारौकारौ च सप्तम्यर्थे. 2. Vn सुवतो. 3. Al, and § सिक्थे. 4. M लोपप्रत्यय. 5. Vr अरण्यान्वाम्.
6. Vn. मर्त्तं.

67 ॥ वृषभ इति देवताख्यानम् ॥ १० ॥

वृषभः—

- श्रुगो १ सहस्रशृङ्गो वृषभो यः समुद्राबुदाचरत्—४. ५. १ = VII. 55. 7.
 २ यद्वर्षेणिप्रो वृषभः^२ खर्वित्—४. २४. ३.
 ३ प्राज्ञये^३ वार्षभोरय वृषभार्यं क्षितीनाम्—६. ३४. १ = X. 187. 1.
 ४ वृक्षिणतो वृषभं^४ पयि हव्यः—६. २८. ३; TS. 2 4. 14. 2.
 ५ अपां गर्भं वृषभमोर्षधीनाम्—७. ३९. १ = I. 164. 52.
 ६ वृषभं वाजिनं वयं पीरुमासं यजामहे—७. ८०. २.
 ७ इन्द्रं स्रममि वाममोजो उजायथा वृषभं वर्षेणीनाम्—७. ८४. २ = X. 180. 3.
 ८ शक्रा वृषभं^८ खराजः—९. १. ९.
 ९ अपां^९ वृषभः—१०. ५. १८.
 १० वृषभोऽस्ति स्वर्गं श्रुधीनायान्छ—११. १. ३५.
 ११ शक्राय दध्रे वृषभाय वृष्णे—१२. १. ३७.
 १२ पर्वतस्य वृषभस्याधि पृष्ठे—१२. २. ४१.
 १३ सहस्रशृङ्गो वृषभो जातवेदाः—१३. २. १२; KS. 35. 18.
 १४ यो रोहितो वृषभस्तिमशृङ्गः—१३. १. २५; Kauś. 18. 25.
 १५ वत्सो विराजो वृषभो मतीनाम्—१३. १. ३३; Kauś. 12. 4.
 १६ अतिखद्यो अपां^६ वृषभः—१६. १. १; Kauś. 9. 9.
 १७ उप बर्हि वृषभार्यं बाहुम्—१८. १. ११ = X. 10. 10.
 १८ आ रोदसी वृषभो रोरवीति—१८. ३. ६५ = X. 8. 1.

TB. 3 7 5 13 and
ApS 2 2 5 raa-bhām.

LŚ 3 5 15 rsa-

TB 3.10.4.2 raa-

वेपमिति शेष.
on margin

68 ॥ अस्तेः^१ प्रैषण्या मध्यमस्यैकवचनम् ॥ ११ ॥

69 ॥ शिवा न इहैधि सङ्गरे हृत एधि सह मेघेधीहैधि पुरुषेहैवैधि माप
 न्योष्टाः समुद्र ईधैध्यद्वितोऽजस एधि पर्यसा सहैधि देवताभिः सहैधेप्रैवैधि
 पितृषु पुंरुषुगंधिरेधि सम्राण्येधीति त्रीण्यपतिष्नीहैधि चारुरेधि प्रियः इहैवैधि
 धनसन्निहैधि वीर्यवत्तर ईत्येतेरिहीत्यन्यत्र ॥ १२ ॥

एधि/अस्

१ शिवा न इहैधि—३. २८. ३.

1. V, P, Vr, B, and Al omit देवता; As omits दे-नम्. 2. Vn repeats वृषभ.. 3. Vn वृषभ. 4. Vn वृषभा.
 . Vn अवा. *6 Vn अर्थ 7 Al, P आस्ते ष, P आस्ते; M हस्ते; S अस्ते; Vn अस्ते मे; M, P, R प्रैषण्या; Vr आस्ते; लेतेरि प्रैष-
 V omits इत्येते and reads इहीत्यन्यत्र; Vr, P इत्येतेरिहीत्यन्यत्र; Al इत्येतेरिहीत्यन्यत्र; P इत्येते- पुर- as one sūtra.

- २ सेनानीनः सहुरे हूत पथि—४. ३१. २=X. 84. 2.
 ३ कृत्वा नो मन्यो सह मेधेधि^१—मेदी । पथि ४. ३१. ६=X. 84. 6.
 ४ इहैधि पुरुष सवण मनसा सह—५. ३०. ६.
 न्योष्टाः ५ इहैवेधि मापं च्योष्टाः—६. ८७. २=X. 173. 2.
 धक्षित. ६ सुसुद्र इवैध्वक्षितः—६. १४२. २.
 ७ इहेव त्वमजस्र पध्यमे—७. ७८. १.
 ८ साकं संजातैः पर्यसा सहैधि—११. १. ७; Kauś. 61. 20.
 ९ प्रसङ्गनां देवताभिः सहैधि—११. १. २२.
 एवैवे १० अत्रैवेधि पितृषु जाग्रहि त्वम—१२. २. १०.
 पुरुषपथिः ११ ज्योगेव नः पुरुषगान्धिरैधि—१२. २. ४९.
 मन्त्राप्येधि १२ एवा त्वं सन्नाथैधि (१४. १. ४३, ४४) इति वीणि ।
 Vn. स्ते १३ अवेद्वन्यपतिम्रीहैधि—१४. २. १८.
 १४ संवेरते तन्वा ३ चारहेरि प्रियो देवानां परमे सुख्ये—१८. ३. ७=X. 56. 1.
 १५ इहैवेधि धनसनिरिहचित इहकतुः ।
 १६ इहैधि वीथैवत्तरो वयोषा अपराहतः—१८. ४. ३८; Kauś. 70. 1.

W. notes on pra-
parābhyām enah III
80 that a part of his
mss read senānir
nah but the edition
follows the prevailing
authority of the oth-
ers and gives nah
with the RV. X. 84.2

Cited as an exam-
ple under na samo
rājatau (II 86), which
negatives nasalisation
of m of sam before rā

70 ॥ परस्तात्—

- १ उत यो यामतिसर्पात्परस्तात्—४. १६. ४.
 २ यदन्तरा रोदसी यत्परस्तात्—४. १६. ५.
 ३ पूषा परस्तादपयं वः कृणोतु—६. ७३. ३.
 ४ अस्माभिर्दत्तं जरसः परस्तात्—६. १२२. १; TA. 2. 6. 1.
 ५ भयं परस्तादभयं ते अर्वाक्—८. १. १०.
 ६ न वि जीनामि यतरा परस्तात्—१०. ७. ४३; AB. 3. 43. 5.
 ७ यत्रातिष्ठसेकेपत्नीः परस्तात्—१०. ८. ३९.
 ८ अमोचि शुक्रो रजसः परस्तात्—१३. २. ८.
 ९ अर्वाक् परस्तादप्र्यतो व्यध्वे—१३. २. ३१.

C puras-

C puras-

C. puras-

शेषानीति शेषः
on margin

70b—पुरस्तादन्यानि ॥ १३ ॥

॥ ३ ॥

आकारातिषेकारा-
तानि पदानि शे-
यानि on mar-
gin

71 ॥ ऐकारान्तान्याकाराबाधे ॥ १४ ॥

- १ प्रजाया अराति नयामसि—प्रऽजायै १. १८. १.
 २ अशं निरैत्या अकः—निऽकस्यै २. २५. १.
 ३ मद्या अरिष्टतातये—महौ ३. ५. ५.

This is cited un-
der tātili IV 20

1. Vn. सहभाषणीहेधि. 2 V पुरस्तान्येदेति; AI सादन्येति 3. Vn. omits यदन्तरा ..भयं परस्तात्. 4. N एकाराता-
न्याकारातिषे; M ऐकारातान्याकारातिषे, S ऐकारातान्या-; P एकारातान्याकाराबाधे, R एकारातान्याकारा. 5. Vn. ० तातये.

- ४ निर्ऋत्या अकरं नमः—निःऽऽकृत्यै ५. ७. ९.
 ५ अरात्या अकरं नमः—अरात्यै ५. ७. १०.
 ६ सुवीरताया इदमा संसधात्—सुवीरतायै ६. २९. ३.
 ७ सरस्वत्या उद्वयचै—सरस्वत्यै ६. ४१. २.
 ८ अस्या इच्छन्नयुवै पतिम्—अस्यै ६. ६०. १.
 ९ धातास्या अयुवै पतिं दधातु प्रतिकाम्यम्—अस्यै ६. ६०. ३.
 १० त्वष्टा तमस्या आ बध्नात्—अस्यै ६. ८१. ३.
 ११ येना संग्रहा उप मा स शिशात्—संग्रह्यै ७. १२. १.
 १२ जाताया उत ते नमः—जातायै १०. १०. १.
 १३ जिह्वाया आस्याय ते—जिह्वायै ११. २. ६.
 १४ तस्यै हिरण्यचक्षसे पृथिव्या अकरं नमः—पृथिव्यै १२. १. २६.
 १५ अद्यान्या इषुमत्यै—अद्यान्य १२. ३. ५८.
 १६ अस्यै नार्या उपस्तरं—नार्यै १४. २. २१; Apmb. 1. 8. 1.
 १७ अस्यै देवताया उदकं याचामि (देवतायै १५. १३. ८.) इति ।

शेषानोति शेषः
on margin

72 ॥ यान्याकारोपधानि^१ मकारान्तानि तानि स्त्रियैकवचनानि^२ ।
 ह्रस्वोपधानि पुंवचनानि ॥ १५ ॥

१ उतामूं धां^३ धर्म्मणोपे स्पृशामि—अमूम् fem; अमुम् masc.; ४. ३०. ७ =
 X. 125. 7.

- २ अमूं सं वनयन्तु मे—६. ९. ३.
 ३ अमूं च मां^४ च सं जुद—६. १३९. ३.
 ४ कुहं देवीं युक्तं विप्रनापसम्—७. ४७. १; TS. 3. 3. 11. 5.
 ५ उदमूं छिन्धि^५ तष्टिके—७. ११३. १.
 ६ पूति सेनां कृणोत्वमूम्—८. ८. २.
 ७ यथा सेनाममूं हतन्—८. ८. १४-१५.
 ८ सेनाममूं हतम्—८. ८. १७-१८.
 ९ तेनाहममूं सेनां नि लिप्सामि—११. १०. १३.
 १० न ते तन् तन्वा^६ सं पृच्छ्याम्—१८. १. १३.
 ११ न धा उ ते तन् तन्वा^७ सं पृच्छ्याम्—१८. १. १४.

amūh sam vana-

C. amūh senām

C. nūnam for tanūm

X 10 12 तन्वा

॥ ४ ॥

1. Vn अकरनशम्या. 2. Vn यछात्रम्याकारोकाभरापधानि पकारातानि तानानि etc.; N, J read यान्याकारोपधानि पकारातानि मका-; M puts fullstop after यान्याकारोपधानि, the rest as in N, V, P, Vr, and R read as N, but put fullstop after स्त्रियैकवचनानि, thus making two sūtras. 3. Al, V read यान्याकारोपधानि पकारातानि मकारातानि तानि स्त्रियै० ॥ ह्रस्वो as two sūtras; Ṣ. यान्याकारोपधानि ॥ पकारातानि मकारातानि ॥ स्त्रियैकवचनानि ह्रस्व-. 4. Vn बं वगीणा. 5. Vn. मा. च. 6. Vn. उदमूमक्षिधि.

उष्मा, शेवातीति
शेषः on mar.

73 ॥ ऊष्मान्तानि^१ स्वरान्तावाधान्याकारान्तात् स्त्र्यामेकवचनानि^२

॥ १=१६ ॥

ākropadhasya lo-
pah II. 55
proscribes the dropping
of visarjaniya, when
preceded by ā

वचन

74 ॥ लोपसंदेहे तदा यत्पञ्चमीषष्ठयोरेकवचनम् ॥ २=१७ ॥

शेवा इति शेषः
on margin

75 ॥ तृतीयासंदेहे सान्ताच्च; स्त्रीपुंसयोः प्रथमाया एकवचनम् । अनु-

नासिकान्ताद्धातोः कृतात्वात्प्रत्ययलोपिनः ॥ ३=१८ ॥

MS. omits
virāmas
between
स्त्रीपुंसयोः and
प्रत्ययलोपिनः
रतादेव

76 ॥ आकारान्ताच्च^३ प्रत्ययलोपिनः ॥ ४=१९ ॥

77 ॥ आख्यातं गकारान्तादेव^४ ॥ ५=२० a ॥

78 ॥ भूतेऽद्यतन्या^५ मध्यमस्यैकवचनम् ॥ २० b ॥

॥ बहुवचनं परपूर्वमकारान्ताच्च प्रातिपदिकात्प्रथमाया बहुवचनम् ।
तानि सर्वत्र ॥ २० c ॥

॥ ५ ॥

१ वशा हि सत्या वरुणस्य राज्ञः—वशाः । सत्याः १. १०. १.

C. vaśā vaśāni,
satyā satyāni.

२ यो अञ्जना वातजा यश्च शुष्मः—अञ्जनाः । वातजाः १. १२. ३.

३ विष्वक्पुनर्भुवा मनः—पुनःऽभुवाः १. २७. २.

C. punarbhavā

४ या विश्वावर्धुं गन्धर्व सचन्धे—याः २. २. ४.

५ दृष्या दूर्धिरसि हेत्या हेतिरसि मेन्या मेनिरसि—दृष्याः, हेत्याः, मेन्याः

२. ११. १; Kauś. 39. 1.

६ अया यमस्य सादनम्—अयाः २. १२. ७.

७ नाभ्या वि वृद्धामि ते—नाभ्याः २. ३३. ४.

८ धियो सुगार्वा सुषदा बभूव—सुऽसदाः २. ३६. ४.

९ अनता ये वः प्रथमा यानि कमाणि चकिरे—प्रथमाः ४. ७. ७; ५. ६. २; KS.

C. prathamā-pra-
thamāni.

38. 14; ApŚ. 16. 18. 7.

१० आर्भूत्या सहजा वज्र सायक—सहऽजाः ४. ३१. ६=X. 84. 6.

११ त्वयार्चक्षेण पृतेना जयेम (पृतेनाः ५. ३. १=X. 128. 1.) इति यावद्वा ।

१२ उरुव्यचा नो महिषः शर्म यक्षतु—उरुव्यचाः ५. ३. ८=X. 128. 8.

१३ मेन्या मेनिरसि—मेन्याः ५. ६. ९.

सन्ध्या

१४ सधुं हिंसिता सज्जया वैतहव्याः पराभवन्—सन्धऽजयाः ५. ११. १.

TS (6.6.2) pada
keeps it undivided

1. Vn. उष्मानानि 2. J, N count ॥ १५ ॥ ४ ॥; J has ॥ १५ ॥ १ ॥; the rest of the mss. giving only ॥ १ ॥.
3. N अकारान्ताः— (J, प्रत्ययलोपिनः); S आकारान्ताच्च; V अकारान्तात्प्रत्ययलोपिनः; P आकारान्तात्; Vr आकारान्तात्प्रत्ययलोपिनः 4. N, J आख्यातं आकारान्तादेव भूतेषु as one sūtra, M आ- आकारान्तावद्भूतेतिेत्यामध्य- 5. S-सन्ध्या म-; V, P, R- V; put fullstop after सन्ध्या and thus make two sūtras.

- गृह्णानो १५ गृह्णा गृह्णानो बहुधा वि चक्ष्व—गृह्णाः acc. ५. २०. ४.
 १६ अस्या नार्या गवीन्योः—नार्याः ५. २५. १०—१३.
 १७ प्रेषा यज्ञे निविदः खाह—प्रऽपेषाः ५. २६. ४.
 १८ यथा भूमिर्भूतमना मृतान्भूतमनसरा—मृतमनाः ६. १८. २.
 १९ वृष्टिर्वा विश्वा निचतस्पृणाति—विश्वाः । निऽवतः ६. २२. ३.
 २० यशस्विर्न नमसाना विधेम—नमसानाः ६. ३९. २.
 २१ इष्वा ऋजीयः^१ पततु—इष्वाः abl. ५. १४. १२=X. 18. 14.
 रंहा २२ वारतरंहा भव वाजिन्युज्यमानः—वारतरंहाः ६. ९२. १; VS. 9. 8; ŚB.
 5. 1. 4. 9.
 नयतु २३ अन्यत्रास्मदघविषा नयन्तु—अघऽविषाः acc. ६. ९३. २.
 २४*अभीषोमा वरुणः पुतदक्षा वातापर्जन्ययोः सुमतौ स्याम—पुतदक्षाः ६. ९३. ३;
 see also 5. 22. 1.
 २५ तिमः सरस्वतीरदु सचित्ता विषदूर्पणम्—सऽचित्ताः ६. १००. १.
 २६ नक्षत्रजा जार्यमानः सुवीरः—नक्षत्रजाः ६. ११०. ३.
 २७ शृणातु श्रीवाः प्र शृणातुष्णिहा वृत्रस्यैव शचीपतिः—उष्णिहाः acc. ६. १३४. १. W. usnha
 २८ स वैव सुमना भव—सुमनाः ६. १२३. ५.
 २९ दमूना देवः सविता वरेण्यः—दमूनाः ७. १४. ४; AB. 3. 19. 4.
 भनानि ३० वयं राजेभु प्रथमा धनान्यरिष्टासो वृजनीभिर्जयेम—प्रथमाः ७. ५०. ७=X. 42. 10.
 ३१ मधोर्दुग्धस्याश्विना तनाया वीतम्—तनायाः gen. ७. ७३. ५; AS. 4. 7. 4.
 पूर्वचित्ता ३२ मा त्वा नि क्रन्पूर्वचित्ता निकारिणः—पूर्वचित्ताः ७. ८२. ३.
 हन्यतां ३३ परःसहस्रा हन्यन्ताम्—परःऽसहस्राः ८. ८. ११.
 बुधदृ ३४ बृहद्बुधत्या निर्मितम्—बुधत्याः abl. ८. ९. ४.
 ३५ इदं मानस्य पत्न्या^२ नज्जानि वि वृतामसि—पत्न्याः ९. ३. ५.
 एकमुखा ददाति ३६ सहस्रं स एकमुखा ददाति—एकमुखाः acc. ९. ४. ९.
 ३७ पार्वे अस्तामनुमत्या भगस्यास्तामनुवृजौ—अनुमत्याः ९. ४. १२.
 हृद ३८ नाभ्या हृदयादधि—नाभ्याः ९. ८. १२.
 वहति ३९ उक्तानायां दश युक्ता वहन्ति—युक्ताः ९. ९. १४=I. 164. 14.
 ४० धुरा न युक्ता रजसो वहन्ति—युक्ताः ९. ९. १९=I. 164. 19.
 ४१ बहुप्रजा निर्कीतिरा विवेश—बहुप्रजाः ९. १०. १०=I. 164. 32.

visvā-visvāni,
This is cited under
nivatas-prnātau. II.
78.

W. usnha

C prathamā-pra-
thamāni, rājasu cited
under sau ca IV.32.

VS. 27. 4, TS 4. 1.
7. 2 -cito; MS 2.12
5 148.17 -utttau.

४२ कृणुत धूमं वैषणः सखायोऽद्वाधावित्वा वाचमद्व—अद्वाधऽअविताः ११. १. २;

S avitā in Pada
and so is C.

Kaus. 60. 22.

अग्निमा श्वानो ४३ परः कोद्यरो अभिमाः श्वानः परो यन्त्वघरो विकेश्यः—अग्निऽभाः

११. २. ११.

४४ मा नो ऽभि स्त्रा मर्त्यं देवहेतिम्—स्त्राः √स्त्र्ज् ११. २. १९.

C. martyam

त ४५ मा नः सं स्त्रा दिव्येनाग्निना—स्त्राः ११. २. २६.

४६ इवा प्रैषा ब्रह्मा हविः—प्रऽएषाः ११. ७. १८.

वक्ष्या ४७ हिरण्यवक्षो जगतो निवेशनो—हिरण्यवक्षाः १२. १. ६.

रासमानाः ४८ वसुति नो वसुदा रासमाना—वसुऽदाः १२. १. ४४.

प्रति बुध्यमानाः ४९ दीर्घं न आयुः प्रतिबुध्यमाना वयं वुभ्यं वसिहृतं स्याम—प्रतिबुध्यमानाः १२.

१. ६२.

प्रतिमन्यूर्यमाना वयम् ? but cp —

५० अथरे पयन्तामप्रतिमन्यूर्यमानाः—१३. १. ३१.

क्रिया गोर्ध— ५१ द्विनति कृष्या गोर्धनायं क्रम्यार्दनुक्ते—कृष्याः १२. २. ३७.

मुयते ५२ स्त्रिया यन्त्रियते पतिः—स्त्रियाः १२. २. ३९.

काम्याह्व्य ५३ ये ऽश्रद्धा धनकाम्यात्कव्यादा समासते—अश्रद्धाः । धनऽकाम्या । आत् । कव्य-
ऽअदा १२. २. ५१.

Cited under kām-
āmrāṭayoh IV 40

५४ अरण्यान्या गह्वरं सत्त्व—अरण्यान्याः १२. २. ५३.

५५ विश्ववयं च घृतपृष्ठो भविष्य—विश्ववयं चः १२. ३. १९; Kaus. 61. 24.

५६ अनामनात्वं शीर्यन्ते या मुर्खेनोपजिघ्रति—याः १२. ४. ५.

५७ यवस्या गोपतौ सत्या लोम ध्वान्नो अजीहिहत्—सत्याः १२. ४. ८.

५८ विलिप्या बृहस्पते या च सुतवशा वचा—विऽलिप्याः १२. ४. ४४.

W. vilptf yā
vilptf yā Con ?

५९ शुचो ते चके यात्या व्यानो अन्न आहृतः—यात्याः १४. १. १२=X. 85.

12.

६० येन महानज्या जघनम्—महाऽनज्याः १४. १. ३६.

६१ वेनामित्रस्या भूर्या हस्तं जग्राह दक्षिणम्—भूर्याः १४. १. ४८.

६२ शालाया देव्या द्वारं स्योनं कृणो वधूपथम्—देव्याः १४. १. ६३.

ख ६३ उद्वं कर्मि शम्या हन्वापो योक्त्राणि सुब्रत—शम्याः acc. १४. २. १६. III.

33. 13.

६४ तदा रोहद सुप्रजा या कन्या विन्दते पतिम्—सुऽप्रजाः १४. २. २२.

६५ बृहस्पतिर्म आत्मा नृमणा नाम हवीः—नृऽमनाः १६. ३. ५.

६६ स्वधा याश्चक्रे जीवंस्तास्ते सन्तु मधुश्नुतः—स्वधाः १८. २. २०; Kaus.

Cited as an ex-
ample under avagra-
hād rkārāt III 85.
Siyana "svadhā
annam"

82. 21.

- ६७ विश्वा मृधो अभिमातीर्जयेम—विश्वः १८. २. ५९; cp. X. 18. 9.
 ६८ पुरोगवा ये अभिशार्वो अस्य—पुरःऽगवाः १८. ४. ४४.

W and C—śacāh
against all authorities

॥ ६ ॥

- ६९ अमुकथा यक्षमात्—अमुकथाः √ मुक् २. १०. ६.
 ७० सं ह्यहास्था वरुणैः संविदानः—अहास्थाः ३. ४. ६.
 ७१ यो गिरिष्वजायथा वीरुधा बलवत्तमः—अजायथाः ५. ४. १.
 ७२ कुरुथा बलासं कासस्युगम्—कुरुथाः ५. २२. ११.
 ७३ इन्द्रं चित्रमभि वाममोजो ऽजायथा वृषमं चर्षणीनाम्—अजायथाः ७. ८४. २=

X. 180. 3.

- ७४ विषे विषमपृक्था विषमिद्रा अपृक्थाः—अपृक्थाः ७. ८८. १.
 ७५ मा गतानामा दीधीथा ये नयन्ति परावतम्—दीधीथाः ८. १. ८.
 ७६ तम एतत्पुरुष मा प्र पत्था भयं परस्तादभयं ते अर्वाक्—पत्थाः ८. १. १०.
 ७७ उक्तामातः पुरुष माव पत्था स्योः पड्वाचमवमुच्चनानः—अव । पत्थाः ८. १. ४.
 ७८ मा छित्था असाहोकात्—छित्थाः ८. १. ४.
 ७९ अथा स वीरैर्दशभिर्वि यूया यो मा मोषं यातुयानेलाह—वि । यूयाः ८. ४. १५

= VII. 104. 15.

- ८० यदुदरं वरुणस्यानुप्राविशथां वशे—अविशथाः १०. १०. २२.
 ८१ अग्नेऽजनिष्ठा महते वीर्याय—अजनिष्ठाः ११. १. ३; Kauś. 60. 23.
 ८२ यामिन्द्राय संधां समधत्था ब्रह्मणा च बृहस्पते—अधत्थाः ११. १०. ९.
 ८३ मा नः परचान्मा पुरस्तान्नुदिष्ठा मोत्तरादधरादुत—नुदिष्ठाः १२. १. ३२.
 ८४ मा व्यथिष्ठा यहापुधैराज्येनातिपक्ता—व्यथिष्ठाः १२. ३. २३.
 ८५ अर्कः समिद उदरोचथा दिवि—अरोचथाः १३. ३. २३.
 ८६ मा व्यथिष्ठा मया सह—व्यथिष्ठाः १४. १. ४८.
 ८७ अमुच्या द्रुहः पाशान्—अमुच्याः gen. १६. ६. १०.

C. dhattāh “chān-
dasso varnavikārah”

- ८८ ग्राह्याः दशवृक्ष मुञ्चेमं रक्षसो ग्राह्या अधि यैनं जग्राह पर्वसु—
 २. ९. १.

- ८९ निर्ऋत्याः क्षेत्रियात्त्वा निर्ऋत्या जामिशंसाद्रुहो मुञ्चामि वरुणस्य
 पाशात्—२. १०. १; Kauś. 27. 7.

- ९० अदित्याः अदित्या यत्तन्वंः संवभूवं—३. २२. १.

- ९१ हेत्याः सो असात्सर्वतः पातु हेत्या देवासुरेभ्यः—४. १०. ५.

C. hetyā hanane-
na.

- ९२ कुलपाः कुलया न प्राजपतिं चरन्तम्—कुलऽपाः ७. ७२. २=

X. 179. 2.

- ९३ अभिभाः मा नो विददभिमा मो अशस्तिः—१. २०. १; ५. ३. ६;

KS. 40. 10.

- ६४ स्वस्तिदाः स्वस्तिदां विशां पतिः—१. २१. १=X. 152. 2.
 ६५ सुमनाः दशमीमुग्रः सुमनां वसेह—३. ४. ७.
 ६६ ऋतस्थाः स हि दिवः स पृथिव्या ऋतस्था मही क्षेमं रोदसी
 अस्कमायत्—४. ४. ४. W. āska—
 ६७ आत्मदाः बलदाः य आत्मदा बलदाः—४. २. १=X. 121. 2.
 ६८ वयोधाः देवो देवाय गृणते वयोधा विप्रो विप्राय स्तुवते सुमेधाः—
 ५. ११. ११.
 ६९ सजोषाः आ याह्यग्रे वसुभिः सजोषाः—५. १२. ३=X. 110. 3.
 १०० सदान्वाः शङ्केनामीवामर्मति शङ्केनोत सदान्वाः—४. १०. ३.
 १०१ क्षोल्याः परेणेहि नवति नाव्या ३ अति दुर्गाः क्षोल्या मा क्षणिष्ठाः
 परेहि—१०. १. १६.
 durgās s- is cited as an example under visarjanīyasya paramasthāno'ghose II. 40.

79 ॥ एना अनुदात्तम् ॥ ६=२१ ॥

॥ ७ ॥

तास्त्वं जुषस्व प्रति चैना गृहाण—च । एनाः ५. २९. १४.
 एता एना व्याकरं खिले गा विष्टिता इव—एनाः ७. ११५. ४.

मर्याः ?

१०२ अनागाः अनागा देवाः शकुनो गृहं नः—अनागस् ६. २७. २=
 X. 165. 2.

१०३ तपोजाः मह्यं देवा उत विश्वे तपोजा मह्यं देवः संविता व्यचो
 धात्—६. ६१. १.

१०४ नृचक्षाः श्येनो नृचक्षा^१ अवसानदर्शः—नृऽचक्षाः ७. ४१. १.

शुभं १०५ ताः शुद्धाः सतीस्ता उ शुर्मन्त एव—१२. ३. २६.

१०६ ज्ञाः उत ज्ञा व्यन्तु देवपत्नीः—ज्ञाः । व्यन्तु ७. ४९. २=
 V. 46. 8.

१०७ धिष्ण्याः पुनरग्नयो धिष्ण्या यथास्थाम कल्पयन्तामिहैव ७. ६७. १;
 ŚB. 14.9 4 5.

१०८ संवत्सरीणाः संवत्सरीणा मरुतः स्वर्का उरुक्षया स्वर्गा मातृपातः—
 संवत्सरीणाः ७. ७७. ३; TS. 4. 3. 13. 4.

१०९ उषाः शमुषा नो व्युच्छतु—७. ६९. १; TA. 4. 42. 1.

हृतवर्चापि ११० हृतवर्चाः अयङ्गियो हृतवर्चा भवति—१२. २. ३७.

१११ अधिपाः यस्यां सोमो अधिपा मृडिता च—१२. ३. ९.

यदक्षेषु ११२ वदाः यदक्षेषु वदा यत्समित्याम्—√वद्; subjunctive

- ११३ राज्याः राज्या वत्सोऽजायत—१३. ३. २६.
 ११४ भुवनेष्टाः वाचमिव वक्त्ररि^१ भुवनेष्टा^१ धास्युरेयः—भुवनेष्टाः
 २. १. ४. W. suggests a-
 ११५ मध्यमेष्टाः सजातानां मध्यमेष्टा राक्षाम्—मध्यमेष्टाः
 २. ६. ४; VS. 27. 5. These words are
 ११६ अङ्गेष्टाः अङ्गेष्टा यश्च पर्वेषु (अङ्गेष्टाः ६. १४. १.) इति सर्वत्र। cited under parama-
 bhyonāpāke II. 94.

सकारे सयोगे च
 परे ऊभातानि
 वानि on mar-
 gin

80 ॥ ऊभान्तानि सकारे परतः संयोगादौ च ॥ ७=२२ ॥

- १ नि स्तुवानस्य^१ पातय—निः । स्तुवानस्य^१ १. ८. ३.
 २ वातभ्रजा स्तनयनेति वृष्या—वातभ्रजाः । स्त— १. १२. १.

- ३ दुष्पुण्यं दुरितं नि प्वासत्—निः । स्व^१ √षू प्रेरणे ६. १२१. १; ७. ८३. ४.
 ४ उपसत्ता वर्धतां ते अनिष्टृतः—अनिःस्तृतः ७. ८२. ३=VIII. 33. 9;
 VS. 27. 4.

- ५ प्र तद्विष्णुं सत्तवे वीर्वाणि—विष्णुः । सत्तवे ७. २६. २=I. 154. 2.
 ६ पाटामिन्द्रो व्यशनादसुरेभ्य स्तर्पितवे—असुरेभ्यः । स्त— २. २७. ४.
 ७ य स्तायन्मन्यते चरन्त्सर्वं देवा इदं विदुः—यः । स्तायन् ४. १६. १.
 ८ मा व स्तेन ईशत माघशंसः—वः । स्तेनः ४. २१. ७; ७. ७५. १=VI. 28. 7;
 VS. 1. 1.

- ९ वृचम^३ स्तोमा^३ उप मेम आणुः—वृचऽमः । स्तोमाः । उप । मा । इमे । आ ।
 अणुः ४. २४. १; TS. 4. 7. 15. 1.

- स्तामानं १० मा मे सख्युं स्तामानमपि छात—सख्युः । स्तामानम् ५. १३. ५.
 सरस्वतीः स्व ११ सरस्वती स्वर्षसः सदानाम्—सरस्वतीः । सुऽअर्षसः ५. १२. ८=X. 110. 8.
 १२ यस्ते पृथु^३ स्तनयितुष्यं क्रुष्वः—पृथुः । स्त— ७. ११. १; Kauś. 38. 8.
 वेदः दुष्पणः १३ वेद स्वस्तिर्दुष्पण स्वस्तिः परशुर्वेदिः परशुर्न स्वस्ति—वेदः—णः—नः ७. २८.
 १; Vait. 4. 12.

- १४ यो न स्तायद्विपस्ति^४—नः । स्तायत् ७. १०८. १; Kauś. 48. 37.
 क्रु १५ रिपु स्तेन स्तैयकृद्भ्रमेतु—रिपुः । स्तेनः । स्ते— ८. ४. १०=VII. 104. 10.
 सुर्भिः स्योन १६ शन्तिवा सुर्भिः स्योना—सुर्भिः । स्योना १२. १. ५९.
 १७ संख्याता स्तोकाः पृथिवीं तचन्ते—ताः । स्तोकाः १२. ३. २८; Kauś. 61. 36.
 स्व स्मित १८ तेन स्व स्तमितं तेन नाकः—स्वः । स्त— १३. १. ७; TB. 2. 5. 2. 3.
 तं १९ तं वधै स्तृणवामहै—वधैः । स्तृणवामहै १०. ५. ४२.

मांताति पदानि
 वानि on mar-
 gin

81 ॥ शकारादौ^५ च ॥ ८=२३ ॥

This is cited under
 visarjanīyasya para-
 sasthāno' ghoṣe II. 40
 nih sva=nirgam-
 aya, SPP nīśva with
 all authorities of this,
 W nih
 SPP āni + str-in
 Pada;=not laid low,
 ahimstah, the three
 examples, marked
 here are cited under
 strīśvasvaspīsu II 86

C understands as-
 urebhyah tar-
 C yah tāyat, S fo-
 llows him This is cited
 under uttamā uttam-
 eśu II 5 which chan-
 ges finals not nasals
 into nasals before na-
 sals

KS 22 15 =nah.
 vr- is cited under gy-
 aralope hanteh III. 91.

W-uh

S-tih sv-in Sam
 hitā, so- Concor-
 dance

W vedāh, ghanāh
 -śur nah and so is our
 MS.

C nah tāyat and
 so S.

W surabhīh, so
 is S.

व्यधि

पुरा यथा व्यधि अथ इन्द्रस्य नाधुषे शर्वः—व्यधिः । अर्वः ६. ३३. २.

C. "vyathi-vya-
thākār;" W. vyāchi
in Samhitā

82 ॥ समास्वाग्ने या मंहयस्येन्द्रकुमारस्योद्वल्लुतोभिभूर्यज्ञो दमूना अनाधृष्यः

परः सो अस्तु जितमस्माकमिमामेषामतद्रो यास्यं ननुव्रता रोहिणी तिम्रो
विभ्राजं दंडं हस्तादिति विश्वा विसर्जनीयान्ताः ॥ ९=२४ ॥

समास्वाग्ने

समास्वाग्ने क्रतवो वर्धयन्तु संवत्सरा कर्षयो यानि
सत्या ।सं विव्येन दीविहि रोचनेन विधा आ भ्राहि प्रदिश-
श्चतस्त्राः—२. ६. १; VS. 27. 1.

या मंहती

या मंहती महोन्माना विधा आशा व्यानरो—५. ७. ९.

अस्येन्द्र

अस्येन्द्र कुमारस्य

अस्येन्द्र कुमारस्य किमीन्धनपते जहि ।

हता विधा अरातय उग्रेण वचसा मम—५. २३. २.

उद्वुतः

उद्वुतो मरुतस्तां ईयते वृष्टियो विधा निवतस्पृणाति—
६. २२. ३.

O viśvā-viśvām

अभिभूर्यज्ञः

अभिभूर्यज्ञो अभिभूरग्निरभिभूः सोमो अभिभूरिन्द्रः ।
अभ्यर्हं विधाः पृतना यथासान्येषा विधेमाग्निहोत्रा
इदं हविः—६. ९७. १.Land yāthāmā- a
misprint.

दमूनाः

जुष्टो दमूना अतिथिर्दुरोण इमं नो यज्ञमुप याहि विद्वान् ।
विधा अग्ने अभियुजो विहव्यं शत्रुयतामा भरा भोज-
नानि—७. ७३. ९=V. 4. 5.

अनाधृष्यः

अनाधृष्यो जातवेदा अमर्त्यो विराडग्ने क्षत्रभृदीविहीह ।
विश्वा अमीवाः प्रमुञ्जन्मानुषीभिः शिवाभिर्य परि
पाहि नो गर्यम्—७. ८४. १; KS. 18. 16.

परः सो अस्तु

परः सो अस्तु तन्वा ३ तनां च तिस्रः पृथिवीरधो अस्तु
विश्वाः—८. ४. ११=VII 104. 11.

जितमस्माकम्

जितमस्माकमुद्भिन्नमस्माकमभ्यष्टां विश्वाः पृतना
अरातीः—१०. ५. ३६; १६. ९. १.

इमामेषाम्

इमामेषां पृथिवी वस्त एको ऽन्तरिक्षं पर्येको बभूव ।
दिवमेषां ददते यो विधर्ता विश्वा आशाः प्रति रक्ष-
न्येकैः—१०. ८. ३६; JUB. 1. 34. 7 11.

अतद्रो यास्यन्

अतन्द्रो यास्यन्

अतन्द्रो यास्यन्हरितो यदास्थाद् द्वे रूपे कृणुते रोचमानः ।
केतुमालद्यन्सहमानो रजोसि विश्वा आवित्य प्रवतो
वि भासि—१३. २. २८.

अनुव्रता रोहिणी अनुव्रता रोहिणी रोहितस्य सूरिः सुवर्णा बृहती सुवर्चाः ।
 तया वाजान्विष्वरूपां जयेम तया विश्वाः पृतना अभि
 प्याम—१३. १. २२.
 तिग्मो विभ्राजन् तिग्मो विभ्राजन्तन्व १ शिशानोऽरंगमासः प्रवतो रराणः ।
 ज्योतिष्मान्पक्षी महिषो वयोधा विश्वा आस्थात्प्रदिशः
 कल्पमानः—१३. २. ३३.
 दृढ दृण्डं हस्तात् दृण्डं हस्ताद्वादनो गतासोः सह श्रोत्रेण वर्चसा बलेन ।
 अत्रैव त्वमिह वयं सुवीरा विश्वा मृधो अभिमती-
 र्जयेम—१८. २. ५९=X. 18. 9.

॥ ८ ॥

83 ॥ खरान्तान्युष्मान्तावाधानि ॥ १०=२५ ॥

- व्यूर्णोत् १ सूषा व्यूर्णोत्—सूषा । वि । ऊर्णोत् १. ११. ३. W proposes pūśā
 कुरादा २ मित्र एनं वरुणो वा रिशादा जराण्युं कण्ठां संविदानी—रिशादा २. २८. २. C dāh, and so S, W, and Bloom. Con
 ३ सौत्रामण्या दृष्टन्त देवाः—सौत्रामण्या ३. ३. २.
 युजति ४ सीरा युजन्ति कवयः—सीरा ३. १७. १=X. 101. 4; VS. 12. 67; TS. 4. 2. 5. 5.
 शोचन ५ नैनं प्राप्नोति क्षपथो न कृत्या नाभिशोचनम्—कृत्या ४. ९. ५.
 ६ यत्रः पयो दक्षिणा दोहो अत्य—दक्षिणा ४. ११. ४.
 ७ सं ते नवन्त प्रभृता मदेषु प्रभृता ५. २. २=X. 122. 2.
 ८ इमा ब्रह्म बृहदिवः कणवत्—इमा । ब्रह्म ५. २. ८=X. 120. 8.
 ९ सरस्वत्या वाचमुप ह्वयामहे मनोयुजा—सरस्वत्या ५. १०. ८.
 १० तलारा वृक्षाणामिवाहं भूयासमुत्तमः—तलारा ६. १५. ३.
 ११ नीचीनमच्या दुहे—अच्या ६. ९१. २=X. 10. 60. 11.
 १२ मेदस्वता यजमानाः चुचाज्यानि जुह्वतः—मेदस्वता ६. ११४. ३; TB. 2. 4. 4. 9.
 १३ अयो विष्टा जनयन्कवराणि—अया । विष्टा instr. ७. ३. १; TS 1. 7 12. 2. C visthāh sarvā
 नरिष्टा १४ नरिष्टा नाम वा अस्मि—नरिष्टा ७. १२. २. tūnabhāvena sthitaḥ
 १५ अस्मिन्यत्रे सुहवा जोहवीमि—सुहवा ७. ४७. १; MS. 4. 12. 6: 195. 8. C suhavām=śo-
 १६ दक्षा मदनित वेधसः—दक्षा=दक्षौ ७. ७३. २; MS. 4. 14. 14: 238. 6. bhanāhvām
 १७ अस्माकोती रिशादसः—अस्माकं । ऊती ७. ७७. १.
 १८ इमं यमं नयत देवता नः—देवता ७. ८२. १.

RVPp. 4 58 10.
devātā, VS. 17. 98. C.
devatāḥ

१६ या मा लक्ष्मीः पतयालूरुद्राभिचस्कन्द वन्दनेव वृत्तम्—मा ७. ११५. २.

२० अमीवाः सर्वा रक्षास्य हन्वधि वृत्तमाह—सर्वा = सर्वाणि ८. ७. १४.

२१ अमिष्टं नृतरापश्च नृतर्य प्रथमा द्वाः—प्रथमा । द्वाः ९. ३. २२.

२२ ज्येष्ठतस्ते प्रजा मरिष्यतीत्येनमाह—प्रजा ११. ३. ३२.

२३ सुष्ठतस्ते प्रजा मरिष्यतीत्येनमाह—११. ३. ३५.

२४ कृष्या न रास्यसीत्येनमाह—कृष्या ११. ३. ४१.

नरिष्टा २५ ह्यो नरिष्टा नृत्तानि शरीरमनु प्राविशन्—नरिष्टा = sport ११. ८. २४.

C nuristāh, Snaristāh

२६ नानावीर्या ओषधीर्या विभर्ति पृथिवी न प्रथतां राध्वता नः—या १२. १. २;

MS. 4. 14. 11 . 233. 11.

२७ गवामरुनां वयंसद्व विष्टा भगं वक्त्रे पृथिवी नो दधातु—विष्टा १२. १. ५.

२८ विश्वम्भारा वसुधानी प्रतिष्ठा हिरण्यवचा जगतो निवेशनी—प्रतिष्टा १२. १. ६.

MS 4 14 11 234
1 purukant for pra-

नीलपुण्या २९ अर्प कामति सृष्टां वीर्यं पुण्या लक्ष्मीः—पुण्या १२. ५. ६.

नृपनद्धा ३० शुभा योस्ति रिणन्नपः—शुभा १३. १. २१.

अवा येदेवा ३१ अद्वा यद्देवा अष्टमीतिमार्ग—अद्वा = अद्वाणि १८. १. ३१ = X. 12 4.

C अद्वा = अद्वा;
देवा. as nom, S देवा.

३२ सरस्वती पितरो हवन्ते दक्षिणा यद्धर्ममिनक्षमाणाः—दक्षिणा १८. १. ४२ = X.

17. 9.

हव्याहः ३३ अवाह्व्येपितो हव्याहः—अवाह. हव्या = हव्याणि १८. ४. १.

C istā=istān;
All the mss accent
havyavāhah and so
does APr, W emends
to vāhāh.

हेपमिति शेषः
on margin

84 ॥ एना अन्तोदात्तम् ॥ ११=२६ ॥

[एना व्याघ्रं परिषस्वजानाः—एना ४. ८. ७; 16 times, MS. 2. 1.

9. 11 10.]

हेयानीति शेषः
on margin

85 ॥ स्वरान्तानि^३ सकारे परतः^४ संयोगादौ च^५ ॥ १२=२७ ॥

स्वप्न स्वप्राभिकरणेन सर्वे निष्वापया जन्म—नि. स्वापय ४. ५. ७.

यत्ते प्रजायां पशुषु यद्वा गृहेषु निष्ठितम्—नि. स्थितम्—१४. २. ६२.

यन्तु निस्वरम्—नि. स्वरम् ८. ४. ५ = VII 104. 5.

निर्ऋथो यश्च निस्वरः—नि. स्वरः १२. २. १४.

C nih svaram=
nihsvaram

यद्वा

स्वरान्तानि हेयानि
on margin

86 ॥ शकारादौ च ॥ २७b ॥

देवेष्वक्रत अवः—अक्रत । अवः ६. २८. २ = X. 155. 5.

॥ ९ ॥

1. Vn येदेवा. 2. P, Vr एना 3 P स्वरान्ति. 4. V puts fullstop after परत. but, this is not coloured.
5. Of the Abr. mss., Al alone reads शकारादौ च after 27, and this is significant

देवे शति शेषः
on margin

87 ॥ गोपा मे स्तमभूतं गोपेति^१ द्विवचने^२ ॥ १३=२८ ॥

[गोपा मे स्तं गोपायते मा—५. ९. ८.

अभूतं गोपा मिथुना शुभस्पती—१४. २. ५=X. 40. 12.]

पुंस्त्वचनबहु-
वचनान्युष्मानि
शेषानि on
margin

88 ॥ एकवचनबहुवचनान्युष्मान्तानि^३ ॥ १४=२९ ॥

[इयौ गोपाः पुष्टपतिर्व अजत्—n sing. ३. ८. ४; 10 times.

आ प्याययन्तु भुवनस्य गोपाः—n. pl. ७. ८१. ६; TS. 2. 4. 14. 1.

ये अस्य गोपा महतो बभूवुः—n. pl. १०. ८. ९; only twice; N.12.38.]

शेषानि on
margin

89 ॥ प्रपा कृपां देवगोपेत्यतोऽन्यानि^४ पा इत्युष्मान्तानि ॥ १५=३० ॥

[समानी प्रपा सह वौऽज्ञभागः—प्रऽपा ३. ३०. ६.

सूरो न हि द्युता त्वं कृपा पवित्र रोचसे—कृपा instr; १८. ४. ५९=VI.2 6

सेमं यन्नमवतु देवगोपा—देवऽगोपा ७. २०. ५.]

Cited as an example
under na krpādīnām.
I 65
devāgopāh RV. 7
85. 13,

शेषानि on
margin

90 ॥ भूरिधारा शतधारा मधुधारेत्येकवचनानि ॥ १६=३१ ॥

[सा नो भूमिर्भूरिधारा पर्यौ दुद्राम्—भूरिऽधारा १२. १. ९.

तेभ्यो द्युतस्य कुस्यैतु शतधारा व्युन्दती—१८. ३. ७२; TA. 6. 12. 1.

तेभ्यो द्युतस्य कुस्यैतु मधुधारा व्युन्दती—१८. ४. ५७.]

शेषानि on
margin
वचनान्यु

91 ॥ स्त्रीबहुवचनान्युष्मान्तानि^५ ॥ १७=३२ ॥

[पर्जन्यो धारा महत ऊर्ध्वो अस्य—धाराः ४. ११. ४.

एतास्त्वा धारा उर्ध्वं यन्तु सर्वाः—४. ३४. ५-७; 9 times.]

92 ॥ स्तनयन्नेति^६ वृष्ट्या पर्जन्यस्य^७ वृष्ट्यार्भीपतो वृष्टयेति^८ तृतीयान्ता-
न्युष्मान्तान्यन्यानि ॥ १८=३३ ॥

स्तनयन्नेति

[वार्तभ्रजा स्तनयन्नेति वृष्ट्या—१. १२. १.

आ पर्जन्यस्य वृष्ट्योर्दस्यामामृता वयम्—३. ३१. ११.

अभीपतो वृष्ट्या तर्पयन्तम्—७. ३९. १.]

vrstyd () ZDMG
XLIII 684
1.164 52 vrstibhāp

93 ॥ ग्राह्याभिग्राह्या^९ गृहा ग्राह्यैर्न विध्यामीति^{१०} तृतीयान्तान्युष्मान्ता-
न्यन्यानि ॥ १९=३४ ॥

1 Vn गवति 2. So P, V, Vr, R, the rest omitting द्विवचने 3 So Al and V; N has एकवचनद्विवचनबहुवचनान्यु-
are M, S, except that they read -न्युष्मा-; P unites 29-30 into one and reads पाद इत्युष्मा च-. 4 N omits
; प्रपाकृपा ईतानि-; Vr प्रपाकृपा देवगोपेत्यतोऽन्यानि पाद इत्युष्मा- भूरि- as one and so does R 5 Vn तदवगायत्यतो तानि 6 P
निबहुवचनान्यु-; R स्त्रीबहुवचनान्यु- 7 Al स्तनयनेनेति-; V, Vr स्तनयनेनेति-; P स्तनयनेनेति-; Vr स्तनयनेनेतिवृष्ट्या-; M स्तनयनेनेति वृष्ट्येनेति
-; 8. S पर्जन्यस्य वृष्ट्येनेति, *thus dividing one sūtra into two. 9 S ग्राह्याभिग्राह्या ग्राह्या ग्राह्यैर्न विध्यामीति, Vr ग्राह्या ग्राह्य
विध्यामीति, Al has ग्राह्या गृहा ग्राह्यैर्न विध्यामीति, P joins 34-35 into one.

[प्राह्यामित्रांस्तमसा विध्य शत्रून्—प्राह्या ३. २. ५.
प्राह्यां गृहाः सं खड्यन्ते स्त्रिया यन्त्रियते पतिः—प्राह्या १२. २. ३९.
प्राह्येन विध्यामि तमसैनं विध्यामि—१६. ७. १.]

Vn. reads स्त्री-
बहुवचनान्यन्मा-
नानि which
has been
scored off in
the main MS.

94 ॥ एना पृथिव्या पृथिव्योरेसा सं त्वा दधामि पृथिवीं पृथिव्या
दिवा पृथिव्येति तृतीयान्तान्यूष्मान्तान्यन्यानि ॥ २०=३५ ॥

[परो दिवा पर एना पृथिव्या—४. ३०. ८=X. 82. 5, 125. 8, VS. 17.
29, TS. 4. 6. 22.

—vyāh MS. 2 10.3.
134 12

पृथिव्योरेसा—११. ३. ४१.

सं त्वा दधामि पृथिवीं पृथिव्या—१२. २. २३.

दिवा पृथिव्या मिथुना सर्वन्धू—१८. १. १०=X. 10. 9.]

95 ॥ ता वो नामानि सिन्धैवस्त्वं ता विश्वा यस्ता
विजानादा घा ता गच्छान्तस्वर्गा ता यम आपितेति नपुंसक-
बहुवचनानि ॥ २१=३६ ॥

[तस्मादा नद्यो रे नाम स्थ ता वो नामानि सिन्धवः—ता=तानि ३. १३. १.
त्वं ता विश्वा भुव्वनानि वेत्थ—५. ११. ४.

S tā, but all the
mss of Pāda text tāh,
a blunder.

यस्ता विजानात्स्व पितृष्पितासत्—९. ९. १५=I. 164. 16

आ घा ता गच्छानुत्तरा युगानि—१८. १. ११=X. 10. 10.

विष्टुव्यायत्री छन्दांसि सर्वा ता यम आपिता—ता=तानि १८. २. ६=X.
14. 16.]

॥ १० ॥

95b ॥ नैगमी वा ततोऽन्यत्र भूते वा बहुलमिति ।

सहशानामतोऽन्यत्र भवतीति प्रयोजनम् ॥ ३७३ ॥

१ नदी फेल्मिवा बहत्—आ । बहत् १. ८. १.

२ स र्धा नो देवः संविता साविषदयुतानि भूरि—साविषत् ६. १. ३.

३ तद्दत्तमाणो विभरदिरस्यम्—विभरत् १. ३५. ३.

४ ब्रह्म वा यो निर्विषत्क्रियमाणम्—निर्विषत् २. १२. ६.

कृय

VI 52. 2 nīritsāt

1. R has एना पृथिव्या पृथिव्येति 2. Vn omits पृथिव्या 3. Vr पृथिवी पृथि- 4. P omits पृथिव्या दिवा. 5. S दिवा पृथिव्येति. 6. N औ. 7. M सध्वः; P सिधवः स्व, Vr सिधवः स्व ताः; so Al and R. 8. S विजानात्, R वेजानात्. 9. J, N, गच्छांस्वर्गा; M गच्छांस्वर्गा, R गच्छांस्वर्गा; Vr आघाता-; 10. M सर्वा ता यतावितेति, N आपितेति, Vr अपितेति; J आपितेति; Al puts fullstop after आपितेति and thus divides the sūtra into two, R has virāma after सर्वा; N १८ ॥ २ ॥ J ॥ २ ॥ २ ॥; other mss. only put down ॥ २ ॥. 11. After बहुवचनानि Vn has स्त्रीबहुवचनान्तान्यन्यानि.

मुखतो नवत ५ समभ्वरायोषसो नमन्त दधिक्रावेव शुचये पदार्थ—सम्-नचन्त ३. १६. ६ =

7 41.6

यवप्रदुरो ६ नेदीय इत्यर्थः एकमा यवन्—आ । यवन् ३. १७. २.

X. 101.3. éyāt,
C. yavam

७ तासामिदेकमभ्यधुरो गात्—गात् ५. १. ६=X. 5. 6

नवत ८ सं ते नवन्त प्रष्टता मवेधु—सम्-नचन्त ५. २. २=X. 120. 2.

नरोत्तमगमद ९ वैश्वानरो न आगमदिमं यत्नं सजूरुप—आ । गमत् ६. ३५. २.

W nk , SW आ ।
अगमत्

१० त्वष्टा तमस्या आ बध्नाद्यथा पुत्रं जनादिति—जनात् ६. ८१. ३.

आवहा ११ यं शेषधिमावहाज्जातवेदाः—आ ऽ वहात् ६. १२३. १.

१२ संस्वती तदा पुणद् घृतेन—आ । घृणत् ७. ५७. १.

S sārāsvatī

१३ तदापो दत्त मेषजम्—आपः । दत्त ११. ६. २३.

W āpo, against
all the authorities
C datta-prayachata.

नेष्ट १४ जरा त्वं भद्रा नेष्ट—नेष्ट may conduct ३. ११. ७.

जनिष्ट १५ अह्यर्ष्युक् ज्योतिषो जनिष्ट—was born ४. १. ५.

१६ यो नो दिप्सददिप्सतः—दिप्सत् has sought to harm ४. ३६. २.

१७ प्र णो वोचस्तमिहेह ब्रवः—नः । वोचः ७. २. १.

W and C dipsāt
but all the mss. in-
cluding ours read di-
sat.

१८ एवनेवाव सा गरत्—एव । अनेव । सा । गरत् १६. ७. ४.

व्य { 96 ॥ प्रो दीर्घो यत्र ह्रयेतावर्णादि परं पदम् ।
प्रा वोचं वर्जयित्वा द्वे व्यख्येऽन्यत्र न कचित् ॥ १=३७ ॥

vdmādinām śārā-
disu III. 16.

१६ इन्द्रस्य तु प्रा वोचं वीर्याणि—प्र । वोचम् २. ५. ५=I. 32. 1.

२० विष्णोर्नु कं प्रा वोचं वीर्याणि—प्र । वोचम् ७. २६. १=I. 154. 1.

२१ आ त्वां गन्राष्टम्—त्वा । गन् ३. ४. १; Kauś. 16. 30.

W. understands agan

२२ उद्वाज आ गन्थो अप्सन्तः—आ । गन् १३. १. २.

२३ पुनस्त्वा दुरप्स्वरसः पुनरिन्द्रः पुनर्भर्गः—दुः

C. aduh dattavatyah

२४ पुनस्त्वा दुर्विदेवे देवा यथानुमदितोऽस्मि—दुः ६. १११. ४.

२५ भोग्यो भवत्—भवत् १०. ८. २२.

सुज्यैष्ठौ २६ सुज्यैष्ठ्यो भवत्युत्रस्त एषः—सुऽज्यैष्ठ्यः । भवत् १४. २. २४.

गन्धर्वो २७ सोमो ददद् गन्धर्वार्यं गन्धर्वो ददद्गन्धर्वे—ददत् १४. २. ४=X. 85. 41.

W. 'gave'

२८ यथासौ भिन्नवर्धनस्तथा त्वा सविता करत्—यथा । अस् । करत् ४. ८. ६; KS.

36. 15.

- २६ यस्त्वा करदेकवृषं जर्जनाम्—करत् ४. २२. ५.
 मधुला करत्
 Vn. मधुलक-
 रत् so Paipp.
 धातवे कः दिशः
 ३० मधु मे मधुलां करः—करः ५. १५. १.
 ३१ संदानं सविता करत्—करत् ६. १०३. १.
 ३२ सरस्वति तमिह धातवे कः—कः mayest thou cause (us) to suck ७. १०.
 १=I. 164. 49.
 ३३ यथा न इन्द्रः केवलीर्विशः समनसस्करत्—सम्भनसः । करत् ७. ९४. १;
 TS. 3. 2. 8. 6.
 ३४ ओजोऽस्योजो मे दाः (दाः २. १७. १-७; १८. १-५) इति द्वादश ।
 ३५ वचं आ धादृहस्पतिः—आ । धात् २. २९. १.
 ३६ शं ते वातो अन्तरिक्षे वयौ धात्—वयः । धात् २. १०. ३.
 C. vayodhāh
 ३७ मरु देवः सविता व्यचो धात्—व्यचः । धात् ६. ६१. १; KS. 40. 9.
 ३८ आ क्रन्दय बलमोजो न आ धाः—आ । धाः ६. १२६. २=VI. 47. 30.
 मा धात्
 धात्
 ३९ अन्यत्रास्त्वितस्तामि तो धाः—इतः । धाः ७. ११५. २.
 ४० परि त्वा धात्सविता देवः—त्वा । धात् १३. १. २०.
 मा धा जीवसे
 ४१ पूषा मा धात्कृतस्य लोके—मा । धात् १६. ९. २.
 ४२ स नो यमः प्रतर जीवसे धात्—१८. ३. ६३; ४. ५४.
 ४३ अपी नयान्मधुमतीरपो दाः^३—अपः । दाः १४. १. ३७=X. 30 4.

TS. 4. 2. 8 1 mā-
dhāt=ma+ā-

॥ ११ ॥

- ९७ ॥ भूतेऽङ्गस्यादितोऽकारो यत्रावर्णात्परो भवेत् ॥ २=३८ ॥
 छन्दस्युभयदृष्टत्वादाबाधे तत्प्रयोजनम् ॥ ३=३९ ॥
 ९८ ॥ अदन्तैस्सोपसर्गस्य दीर्घत्वं यत्र दृश्यते ॥ ४=४० ॥
 अवर्णादि परं पदं सवर्णे दीर्घ एव सः ॥
 रा ॥ अकारान्तादकारादि भूतकाले परं पदम् ।
 अघोषदचेत्परोकारान्न तादृक् पठ्यते पदम् ॥

तस्योदाहरणानि :—

- तपोऽतिष्ठत् तपोऽतिष्ठत्प्यमानः समुद्रे—११. ५. २६.
 ऊर्ध्वोऽतिष्ठत् स संवत्सरमुर्ध्वोऽतिष्ठत्—१५. ३. १.
 योऽचरत् श्येने वात उत योऽचरत्परीक्षतः—६. ९२. २.

- ९९ ॥ एष स व्यञ्जने^६ लोपः खरेषु खरसंघयः ॥ ५=४१ ॥
 ओकारो^७ यत्र दृश्येताकारादि परं पदम् ॥

esa sa vyañjane II.57
ekāraukārāntāś
pūrvah padāder akā-
raasya III 53

1. Vn मधुलक. 2. Vn कद. 3. Vn -रप्ताः 4. Vn भूतेङ्गस्यादिताकारा; V ङः स्वा, P, B, Vr-ङः स्वा-, J भूतेङ्गस्या-
 P combines 40-42 into one; A1 अदन्त्यस्य. 6. Vr व्यञ्जने एकादेशे तु. 7. Vn उकारो.

पुषः यथाखरो मघवंचार्हरेष मियो मुगाणां सुषदा बभूव—२. ३६. ४.

सः स सेनां मोहयतु परेषाम्—३. १. १.

100 ॥ एकादेशे^१ तु दीर्घान्ताः संहिताः संहिता^२ यदा ॥ ६=४२ ॥

बहुलं छन्दसीत्युक्तं तदर्थ^३ पठितो गणः ॥

kvaot prakriyā
III. 54.

॥ १२ ॥

परापत

१ यथेषुका परापतत्—पराअपतत् १. ३. ९.

२ अयं स्तुवानं आगमत्—आ । अगमत् १. ८. २.

३ इक्षुणागामविधिषे—इक्षुणा । अगाम् १. ३४. ५.

४ सस्तयेऽभृष्टीनारिभिरास्तिषा उ—सस्तये । अभृः २. १३. ३; HG. 1. 4. 3.

खननसा

५ सुकरस्वाखननसा—त्वा । अखनत् । नसा २. २७. २; ५. १४. १.

६ अमि त्वा जरिमाहित—जरिमा । अहित ३. ११. ८; Vart. 36. 19.

७ वि देवा जरसावृतन्—जरसा । अवृतन् ३. ३१. १; Kauś. 58. 3.

सिचमृष्टा

८ अमि त्वा चर्वसासिचन्—चर्वसा । असिचन् ४. ८. ६; KS. 36. 15.

९ व्यापस्तृष्ण्यासरन्—वि । आपः । तृष्ण्या । असरन् ३. ३१. ३.

पचन्मनसा

१० प्रजापतिस्पर्षा ब्रह्मणेऽपचत्—मृ णे । अपचत् ४. ३५. १.

११ पुनर्मघत् मनसाचिकित्सीः—मनसा । अचिकित्सीः ५. ११. १.

भवनवाति

१२ ते ब्रह्मणस्य गां जग्वा वैतहव्याः पराभवन—परा । अभवन ५. १८. १०.

१३ गोरेव तान्दन्वर्माना वैतहव्याँ अवातिरत्—अव । अतिरत् ५. १८. ११.

१४ असंभवं पराभवन—परा । अभवन ५. १८. १२.

गमं

१५ आ त्वगमं शंतातिभिः—त्वा । अगमम् ४. १३. ५=X. 137. 4.

१६ सह कासावैपयः—कासा । अवैपयः ५. २२. १०.

हीति corrected
into हिंति

१७ सोमस्यैकं हिंसितस्य परापतत्—परा । अपतत् ५. २८. ६.

१८ इन्द्रं पनं पराशरीत्—परा । अशरीत् ६. ७५. १.

१९ येनावपत्सविता हुरेण—येन । अवपत् ६. ६८. ३.

वेददन्तानि

२० मनसा वा येऽवेदन्तानि—ये । वेदन् ७. १. १; ŚŚ. 15. 3. 7.

यजत

२१ यद्देवा देवान्द्विषायजन्त—द्विषा । अयजन्त ७. ५. ३.

यजत

२२ उत गोरहेः पुरुधायजन्त—पुरुधा । अयजन्त ७. ५. ५.

उत शुनावजतो जो

२३ मुग्धा देवा उत शुनार्यजन्त—७. ५. ५.

२४ इन्द्रं चित्रममि वाममोजोऽजायथा—ओजः । अजायथाः ७. ८४. २=X. 180.3.

२५ असदन्गावः सद्नेऽपैतदसति वयः—सद्ने । अपैतत् ७. ९६. १.

२६ सुगा वो देवाः सद्ना अकर्म—सद्ना । अकर्म ७. ९७. ४; VS. 8. 18.

२७ सर्वमयुश्च तेऽविदम्—ते । अविदम् ८. १. २०=X. 161. 5

W includes sadā-
nā aka-in the exam-
ples under enā ehā
ādayas ca. III 84

1. Vn एकादेशतु. 2. Vn संहिता. 3. Vn तदर्थ. 4. Vn शुवान. 5. Vn omits दीर्घा. 6. Vn हींसितस्य.
7. Vn शुना. 8. Vn -यसत्. 9. Vn विदन्.

- २८ अनेनामु॑रान्पर॑मावयन्मनीषी—परा । अ॒मावयन् ८. ५. ३.
 संश्रे॑षिणेजयत् २६ वि॒ज्रत्संश्रे॑षिणो॑ऽजयत्—संश्रे॑षिणे । अ॒जयत् ८. ५. १४.
 वि॒क्रा॒ता ३० चतु॑र्धा वि॒क्रान्तातिष्ठत्—वि॒क्रान्ता । अति॑ष्ठत् ८. १०. ८.
 वन॑स्पतयो॒धन्त ३१ तां वन॑स्पतयो॑ऽघ्नत—वन॑स्पतयः । अ॒घ्नत ८. १०. १८.
 ३२ ता पि॒तरौऽघ्नत—८. १०. १९.
 अत्रा॑पश्य ३३ अत्रा॑पश्यं वि॒स्पति॑ सप्तपु॒त्रम्—अत्र । अप॑श्यम् ९. ९. १ = I. 164. 1.
 ३४ वृ॒द्धि व॒र्षा॒ना उ॒दकं प॒दापुः—प॒दा । अपुः ९. ९. ५ = I. 164. 7.
 ३५ सा क॒द्मीची कं वि॒वर्ध॑ परा॒गात्—परा । अ॒गात् ९. ९. १७ = I. 164. 17.
 परा॑धीत् ३६ सत्त्वा॑ शि॒कः परा॑र्वधीत्—पराऽअ॒र्वधीत् १०. ६. ३; Vait. 10. 3.
 ३७ अ॒क्षुराणां पु॒रौऽजयत्—१०. ६. १०.
 यु॒षाजयत् ३८ सर्वा॑हो॒कान्यु॒धाज॑यन्—यु॒धा । अ॒जयन् १०. ६. १६.
 ३९ च॒क्षुर॒ङ्गिर॒सोऽभ॑वन्—१०. ७. १८, ३४.
 ह॒विषोऽवि॑शत ? but cp:—
 ४० न्य॒॑न्या अ॒र्कम॑भितो॑ऽविशन्त—१०. ८. ३.
 र॒शना ४१ एषा॑ त्वा र॒शना॑ग्र॒भीत्—र॒शना । अ॒ग्रभी॑त् १०. ९. २.
 ४२ सोमं॑ त्वापाययद्दशो—त्वा । अ॒पाय॑यत् १०. १०. ९.
 कु॒बो अ॒क्षर॑दशे ४३ क्षी॒रं कु॒क्षौऽह॑र॒दशे—अ॒ह॑रत् १०. १०. १०.
 ४४ ततो॑ हो॒ताजा॑यत—हो॒ता । अ॒जाय॑त् १०. १०. १९.
 ४५ अ॒ग्नेऽज॑निष्ठा॒ मह॑ते वी॒र्याय॑—अ॒ग्ने । अ॒जनि॑ष्ठाः ११. १. ३; Kauś. 60. 23.
 ४६ ते त्वा॑जीजनन्—त्वा । अ॒जीज॑नन् ११. १. ३.
 ४७ धा॒तुर्धा॑ताजा॒यत—धा॒ता । अ॒जाय॑त् ११. ८. ९.
 ४८ मु॒च्यमा॑नो नि॒रन्सो॑ उ॒मो॒ग॒सो अ॒शस्त्वाः—प॒नसः । अ॒मो॒क् । अ॒स्मान् १२.
 २. १२.
 ४९ दे॒वा व॒शा पर्य॑वद॒न्न नो॑ उ॒दादि॑ति॒ ही॒डिताः—न । नः । अ॒दात् १२. ४. ४९.
 आ॒यसो॑ ह ५० तस्मा॑त्त दे॒वा आ॒ग॒सोऽवृ॑ध्वन्—१२. ४. ५०.
 ५१ आ ते रा॒ष्ट्रमि॒ह रो॒हितोऽह॑र्षीत्—१३. १. ५.
 पु॒रो॒ह ५२ एक॑पादो ^६इ॒ह ह॒द् याव॑पृथिवी ब॒लेन॑—एक॑पादः । अ॒हं ह॒त् १३. १. ६.
 रा॒री॒दुरि ५३ वि॒श॒वा॒ता॒री॒दुरि॒तानि॑ शु॒क्रः—वि॒श॒वा । अ॒ता॒री॒त् १३. २. ३४.
 ५४ म॒नसा॑ स॒विता॑द॒दात्—स॒विता । अ॒द॒दात् १४. १. ९.
 ५५ अ॒प्रा॒मि॒न्त्र त्रि॒षु॒न्वा॒कृ॒णोः स॒र्यत्व॑चम्—पु॒त्वा । अ॒कृ॒णोः १४. १. ४२ =
 २. १२.
 व॒दन्त ५६ या दे॒वो॒रन्ता॑ अ॒भितो॑ऽद॒दन्त—अ॒भितः । अ॒द॒दन्त १४. १. ४५.
 रा॒ज॒न्यो ५७ ततो॑ रा॒ज॒न्योऽजा॑यत—१५. ८. १.
 वा॒द॒न्यानि ५८ तम॑म इ॒क्षितो॑ जा॒तवे॒दोऽवा॑ङ्मु॒ड्यानि॑—अ॒वा॒द् १८. ३. ४२ = X. 15. 12. ६.

C śamāsraṇa

VIII. 101, 14 vivāṣre

S adadāt unacceded in the Paṣa

VIII. 91. 7.

- जानतु ५६ मेधयो ऽभुः प्रति त्वां जानन्तु पितरः परेतम्—१८. ४. ५२.
 बाध ६० अथा मासि पुनरा याति नो गृहान्—आ । अयात् १८. ४. ६३.
 ६१ अभि तैऽधां सहमानामुप तेऽधां संहियसीम्—अधाम् ३. १८. ६; Kauś.
 36 20.
 ६२ अत्रा पिता दुहितुर्गर्भमाधात्—आ । अधात् ९. १०. १२ = I 164. 33.
 ६३ पुनरत्वा ब्रह्मणस्पतिराधात्—आ । अधात् १२. २. ६.
 ६४ तत्रैतावन्नी आधत्त—आ । अधत्त १३. १. ४६.
 ६५ अत्रादधुर्जमानाय लोकम्—अत्र । अदधुः १८. ४. ७.
 ६६ यस्ते मन्योऽविधदत्र सायक—४. ३२. १ = X. 83. 1.
 वधिसं ६७ तेन ते ऽवधिप हविः^३—७. ७०. ५.
 ६८ ते ऽवदन्—५. १७. १.
 ते ऽबुवन् ?
 ६९ सो ऽब्रवीत्—१५. ३. २.
 कर्णो ७० यो ऽस्य दक्षिणः कर्णोऽयं सो अमिर्वाऽस्य सव्यः कर्णोऽयं स पर्यमान—१५. १८. ३.
 ७१ सो ऽरज्यत—१५. ८. १.

ekāraukāntānt
 pūrvah padāder akā-
 śasya III 58, exam-
 ples as marked here
 W reads in CAA
 तेऽबुवन्, which is to be
 emended to द्रुवन्
 The same series of
 examples is cited
 under III 55

॥ १३ ॥

101 ॥ आकारात्केवलत्पदाद्भूतकाले परं पदम् ।

Read so'n

आकारादीनि सर्वत्र सोङ् माङ्योगे तु नेष्यते ॥ ७=४३ ॥

तस्योदाहरणानि :—

- नाहं १ भर्गेनाहं सहार्णमम् (आ । अगमम् २. ३०. ५.) इति गणः ।
 २ अहमन्तरिक्षमारुहमन्तरिक्षादिवमारुहम्—आ । अरुहम् ४. १४. ३; Kauś.
 68. 27
 आहारिषम् ३ आहारिषं धान्यं^१ रसम्—आ । अहारिषम् २. २६. ५.
 ४ दक्षं त उग्रमाभारिषम्—आ । अभारिषम् ४. १३. ५.
 ५ तां वीतहृद्व्य आभरत् (आ । अभरत् ६. १३७. १.) इति यावद्वा ।
 ६ आ मारुक्षत्पर्णमणिः—मा । अरुक्षत् ३. ५. ५.
 ७ आ मारुक्षदेवमणिः—मा । अरुक्षत् ८. ५. २०.
 पुनरागात् ८ पुनरागाः पुनर्षवः—आ । अगाः । पुनःऽनवः ८. १. २० = X. 161. 5.
 ९ सा वनस्पतीनागच्छत् (आ । अगच्छत् ८. १०. १८=२९.) इत्येवमादीनि द्वादश ।
 ननु १० बार्हस्पत्य उस्त्रियस्तन्नुमातात्—आ । अतान् ९. ४. १.
 ११ देवाः पुरुषमाविशान्—आ । अविशन् ११. ८. १३.

This is cited under
 navateśca III 82

1 Vn नृः प्रतिवचनं तु 2 Vn भो मही. 3 Vn वधिसं स हवि. 4 S आकारात्, V, P, B, Vr join 43-44 into one
 Vn सो मा यागदु. 6 Vn भारिष

- त्रिषधिं १२ त्रिषधिं दिव्याभयन्—आ । अभयन् ११. १०. १०.
 सृष्टा १३ इत एत उदारकहन्दिवस्पृष्टान्यारुहन्—इतः । एते । उत् । आ । अरुहन् । दिवः । C. etat
 पृष्ठानि । आ । अरुहन् १८. १. ६१; SV. 1. 92.
 १४ इमे जीवा वि सुतैरावबुधन्—आ । अवबुधन् १२. २. २२ = X 18. 3.
 १५ अमेस्तेजोभिरादिषि—आ । अदिषि १३. १. ३०.
 हरितो १६ अतन्द्रो यास्यन्हरितो यदास्थात्—यत् । आ । अस्थात् १३. २. २८.
 १७ विश्वा आस्थाप्रदिश कर्त्तमान—आ । अस्थात् १३. २. ३३.
 १८ आरोहत्सूर्यां सवित्री—आ । आरोहत् १४. २. ३०.
 गंधर्व १९ उदितो गन्धर्वमावीवृताम—आ । अवीवृताम १४. २. ३६.
 गर्भे २० ये पितरो बधूदशो हूमे वहुतुमागमन्—आ । अगमन् १४. २. ७३;
 TS Pada āga-

Kaus. 77. 12.

- २१ तामासन्दी ब्राह्म आरोहत्—आ । आरोहत् १५. ३. ९.
 २२ विरामरदिषिरः ह्येनो अचरे—आ । अभरत् १८. १. २१ = X 11. 4.
 २३ इत एत उदारकहन्—उत् । आ । अरुहन् १८. १. ६१; SV. 1. 92

कुदन्तेन्यवर्णा-
 ताच्च
 MS. has no
 virāma after
 वर्णाताच्च

102 ॥ कुदन्ते^३ अन्यवर्णान्ताच्च ॥ ८=४४ ॥
 ॥ सर्वत्रैकारान्ताच्च ॥

॥ १४ ॥

प्रकृत्या.

103 ॥ एना एहा आदयः प्रकृत्या^३ ॥ ९=४५ ॥

enā ehā ādayas
 ca III 84, examples
 as marked here.

मनापगा

त्वष्ट्रेव रूपं सुकृतं स्वधिल्यैना एहाः परि पात्रे ददधाम्—१२. ३. ३३.
 यथा मन्त्रापगा असः—मत् । न । अपगा । SPP.—गाः । असः १. ३४. ५;
 २. ३०. १; ६. ८. १-३.
 वेद नावस्य पृथिवी उत द्यौः—पृथिवी । उत १८. १. ५ = X. 10. 5.

O apagāh

104 ॥ पृष्ठामि वाचः परमं व्योम ब्रह्माय वाचः परमं व्योमात्तमं नाकं
 परमं व्योम विश्वं भगान्सुपर्णात्तुन्नोकोदाशवो रथा इवाशुनिव सुयमाग्नपत्त्याशुम-
 दिति त्रीणि । आशुगांष्टामिव प्रतनाजिमाशुं सुपक्षमाशुमाशुर्विपश्चित्पत्यत-
 माशुमुत्पिपातश्कोकृदयं पिपात इन्द्रो मा ते हृदयमपित्सुत्पिपातं बृहस्पते
 पुना रूपाणि देव त्वष्टा रायः प्राता रात्र्या अप्सवान्ता राक्षत त्वा । रोदसी
 वरुणानी । पिबन् रोचने शिशिते तिरते प्रचे उर्व्या गव्यंतिर्दवकृते पथ्याभिश्चावे
 भवतः । ते प्रगृह्यमप्ये^x ॥ १०=४५ ॥

1. Vn रूपधि. 2. Majority of the mss do not observe samdhi here, Al अन्यवर्णान्ताच्च. 3. Vn, P एहा एहा आदयः प्रकृत्याः ते प्रगृह्यमप्ये ॥ so Vr (with एना), Al (with ह्यमाप्ये); S (with आदयः); V puts fullstop after प्रकृत्याः ॥ 'so does J 4 N, M, J, R, read ते प्रगृह्यमप्ये भूतादिभ्यः पतिस्तरपद as one; Vb has ते प्रगृह्यमप्ये भूतादिभ्यः ॥ पतिस्तरः ; V has a virāma mark after मप्ये, but it is not coloured.

- परमं १ पृच्छामि वाचः परमं व्योम—विऽओम, not व्योमन् ९. १०. १३=I. 164. 34.
- वै; में २ ब्रह्मायं वाचः परमं व्योम—विऽओम ९. १०. १४=I. 164 35.
- परमं ३ उत्तमं नाकं परमं व्योम—विऽओम ११. १. ३०; परमं व्योम only thrice, व्योमन् is common.

विश्व ४ विश्वम्भर विश्वेन मा भरसा पाहि—२. १६. ५; only once; विश्वम्भरा in १२. १. ६.

सुर्व ५ सर्पानुसर्प—अनुऽसर्प २. २४. ४; the word occurring only once; úpa sarpa, in 18 3 49.

६ भोक्तुन्नोक्त—अनुऽन्नोक्त २. २४. ३; only once

७ उदाशवो रथा इव—उत् । आशवः ३. ९. ५; only once; amśávah at 9 6. 14, 11. 4. 18.

८ आशुनिव सुयमानह ऊतये—४. २७. १; TS. 4. 7. 15 4, MS. 3 16 5 191. 11, 15, KS 22 15; only once, amśún 5. 20. 10; 6. 49. 2; 11. 1. 9; 12. 3. 20

९ परापतत्याशुमत्—आशुऽमत् ६. १०५. १-३.

आशुर्गोष्ठा १० परि धामन्यासामाशुः काष्ठामिवासरम्—आशुः २. १४. ६.

११ अरिष्टनेमि पृतनाजिमाशुम्—आशुम् ७. ८५. १; only twice; amśúm at 7 81. 6; only once.

१२ सुपक्षमाशुं पतयन्तमर्षवे—आशुम् १३. २. २.

१३ आशुर्विपश्चित्तयन्त्यतः—आशुः १३. २. ३१; only twice, 19. 13 2= X. 103 1 omitted

तमाशुम् ?

पानश्ले १४ उत्पिपानः श्लोककृत्—उत्ऽपिपानः/पा ५. २०. ७.

१५ अयं पिपान इन्द्र इत्—पिपानः/पा ९. ४. २१.

मथितम् so Vn and Paup १७ मा ते मम विद्युग्वरि मा ते हृदयमपिपम्—अपिपम्/क्र १२. १. ३५; cp. under 147 1

१८ व्ययया सजातमुत्पिपानं बृहस्पते—उत्ऽपिपानम्/पा १३. १. ३१.

१९ पुनां रूपाणि कल्पय—पुनः; this samdhī of punár only here, the word punár about 93 times १. २४. ४.

२० देवं त्वष्टा रायस्पोषं वि ध्य नाभिर्मस्य—देवं । त्वष्टः । रायः; voc. four times, with this samdhī only once, ५. २७. १०.

२१ भद्राहं नो अन्ना प्राता रात्री भद्राहंस्तु न.—भद्रऽअहम् । प्रातः । रात्री; prātár occurs 15 times; with this samdhī only here; ६. १२८. २.

C udāśavah

C amśún iva, W cites śūyamān on nára-kādnām prathamasya III 21, which is not found in the painted AV text and is contradicted by our treatise

C glāsthām

X 178 1 prīṇā-jam, so C

S and the MS read arpitam

repasaya rephe II 19, ralope III 20

Not recorded by the Concordance

अप्स्वान्ता २२ रक्षन्तु त्वा॒मयो॒ ये अ॒प्स्व॑न्तो॒ रक्ष॑न्तु त्वा मनु॒ष्या॒ ३ यमि॒न्धते॑—अ॒प्ऽसु॒ । अ॒न्तः ।
antár occurs 71 times; with this sandhi only here, ८. १. ११.

२३ आ रोद॑सी वरु॒णानी॒ शृणो॑तु—रोद॑सी=“रुद्रस्य जाया” not रोद॑सी इति;
only here; dual, pragrhya 16 times; ७. ४२. २=

V 46 8.

त २४ मा॒ध्वी॑ धर्ता॒रा वि॒दथ॑स्य सत्प॒ती त॑सं॒ घर्न॑ पि॒वतं॑ रो॒चने॑ दि॒व—रो॒चने॑=प्रका॑शके
loc. sing. ७. ७३. ४; AŚ. 4. 7 4.

२५ शि॒शी॒ते शृ॒ङ्गे रक्षो॑भ्यो वि॒निक्षे॑—शृ॒ङ्गे इति॑ pragrhya, but शि॒शी॒ते=
“तीक्ष्णे करोति” int 3rd, sing at ८. ३. २४=V. 2. 9.

२६ प्रा॒न्या तन्मु॑स्तिरते॒ धृ॒त्ते अ॒न्या ना॑प॒ वृ॒जाते॑—ति॒रते॑ √तृ; 3rd sing;
वृ॒जाते॑ इति॑ dual, pragrhy १०. ७. ४२.

२७ अ॒संता॑पं मे ह॒र्यमु॑र्वी ग॒न्यु॒तिः—उ॒र्वी । ग॒न्यु॒तिः; urvī nom sing. no
pragrhya, १६. ३. ६; also at 4. 2 4; urvī iti in 4.
26 3, 11. 5. 8; 18 1. 32;

२८ मा हि॑मि॒ष्टं कु॒मार्चं॑ । स्थू॒र्णे दे॒वकृ॑ते प॒थि—स्थू॒र्णे इति॑ pragrhya, but
दे॒वऽकृ॑ते loc. sing १४. १. ६३.

२९ दा॒वा ह॒ क्षामा॑ प्र॒थमे॑ ऋ॒तेना॑भि॒श्चावे॑ सं॒वतः॑ स॒त्यवा॑च॒—प्र॒थमे॑ इति॑ pragrhya, but
अ॒भिऽश्चा॒वे loc.; १८. १. २९=X. 12. 1.

S understands abhi-
as dual pragrhya

भवतीति शेषः
on margin

105 ॥ भू॒तादि॑भ्यः पतिरुत्तरपदमाद्युदात्तम् ॥ १०=४६ ॥

भू॒तप॑तिः भू॒तप॑तिर्नि॒रज॑तु—२. १४. ४.

प॒शुप॑तिः^३ य ई॒शे प॑शुपतिः प॒शुना॑म्—२. ३४. १; ११. २. २८,
६. ९; १५. ५. ३.

पु॒ष्टप॑तिः इ॒यौ गो॒पाः पु॒ष्टप॑तिर्वि॒ आज॑तु—३. ८. ४.

वि॒ष्पतिः^१ वि॒ष्पतिः स्व॑प्नु वि॒ष्पतिः^३—४. ५. ६.

Vn नृ॒पती॑ इव नृ॒पती॑व इ॒मा ब्र॒ह्माणि॑ नृ॒पती॑व जि॒न्वत॑म्—नृ॒पती॑ इवेति॑ नृ॒पती॑ऽइव
८. ४. ६=VII. 104. 6.

S. nrpāśi iva in Sam-
hitā

स्थ॒पतिः^१ उ॒तैषां॑ स्थ॒पति॑हेतुः—२. ३२. ४.

अ॒तु॒पती॑र्चं अ॒तु॒पत्य॑ज अ॒तु॒पती॑न्—३. १०. ९; ११. ६. १७.

उच्यत इत्यर्थ
on margin

106 ॥ द्वि॒यका॑राणि ॥ ११=४७ ॥

अ॒रा॒र्य्यः^६ रक्षो॑ अ॒भ्वम॑रा॒र्य्यः—अ॒रा॒र्यी=arāyās ‘hags’ ४.

१७. ५.

श॒पथे॑र्य्यम् सु॒लिने॑ श॒पथे॑र्य्यम्—५. ३१. १२; only once.

1 Vn रा॒र्या न्वश्च॑ता 2 Vn ते प्र॒शुक्ष्म॑भूता. 3 Vn प्रवि॑तिः. 4 Vn अ॒तु॒पती. 5 Vr द्वि॒यका॑राणि, P reads द्वि॒यका॑राणि
द्वि॒यका॑रो द्वि॒र्लकार. द्वि॒यका॑राणि as one. 6 Vn अ॒रा॒र्य्य

हृदय्यम् अङ्गि^१ हृदय्यं^१ शोकम्—६. १८. १. hṛdayam · 18
times.

प्रतिकूलमुदाय्यम् यस्त्वोवाच परेहीति प्रतिकूलमुदाय्यम्—उत् ५ आय्यम्
१०. १. ७. W accepts udāp-
yām as the true form.

प्रहाय्याः संकल्पाः^३ प्रहाय्याः—प्रहाय्याः—१५. ३. १०.
रय्या^३ रय्या सहस्रवर्चसा—६. ७८. २; ३. १४. १; only
twice; rāyā 14 2. 36 rayyā Apś 9 9 1=

सहस्रेय्याय समाने योनौ सहस्रेय्याय—१८. १. ८=X. 10. 7.
rāye VS. 18 85, MS 1
8 8 127 14, SB 7.5.
1 81.

107 ॥ मज्जा रज्जुरिति द्विजकारे^५ ॥ १२=४८ ॥

[सं ते मज्जा मज्जा भवतु—४. १२. ३.
परेण दत्वती रज्जुः परेणाघातुरर्षतु—४. ३. २.]

अतोऽन्यत्र चवर्गसंयोगे सबकारः ।

108 ॥ क्षुल्लका इवेति द्विलकारम्^६ ॥ १३=४९ ॥

[अथो ये क्षुल्लका इव सर्वे ते किमयो हताः—२. ३२. ५.]

शेषानीति शेषः
on margin

109 ॥ पिप्पली पिप्पलं पिप्पल्यं इत्येवमादीनि द्विपकाराणि^७
॥ १४=५० ॥

[पिप्पली क्षितभेषजी—६. १०९. १; Kauś. 26. 33.

तयोरन्यः पिप्पलं स्वाद्वत्ति—९. २०=I. 164 20.

पिप्पलयः^१ समवदन्त—६. १०९. २.]

110 ॥ पित्तं वित्तमुन्मत्तमित्येवमादीनि द्वितकाराणि^८ ॥ १५=५१ ॥

[तस्य त्वं पित्तमासित्य—१. २४. १; १८. ३. ५.

चित्तं मे अस्य रोदसी—√चिद्; १८. ४. ८९=I 105. 1-18.

उन्मत्तं रक्षसस्परि^१—६. १११. ३; only once, únmaditam 6. 111

3, only once]

दीति 111a ॥ अन्नं छिन्नं वाचं विश्वमिन्वा^१मित्येवमादीनि द्विनकाराणि^९
॥ १६=५२ ॥

1 अशीय्य 2. Vn *सकाल. प्रहाय्या 3 Vn repeats रय्या 4 Vn सहस्रेय्याय 5 Vn द्विजैः—; so J, M, S; N द्विज—,
7 द्विजकारे द्विल—; Vr द्विजको द्विलकार द्विपकाराणि as one sūtra 6. Vn N द्विल—; S, J द्विल 7 N द्विप. 8. Vr combines
1-52 into one. 9. Vn. चित्त 10. Vn वाचमविश्वमीविश्वाम्

[घृदाकृ रक्षितान्नमिषवः—३. २७. ३.

छिन्नं सं घृह्याषधे—४. १२. ५; chintām 6. 50. 1.

मन्त्रयन्ते दिवो अमुष्यं पृष्ठे विश्वविदो वाचमविश्वविज्ञाम्—९. ९. १०.
= I. 164. 10.]

111b || नशब्दप्रत्ययो यत्र दकारान्तात्परो भवेत् ।

सर्वाणि द्विनकाराण्यवपन्नं निदर्शनम् ॥ ५२ ॥

[अवपन्नम् ?]

तस्यापवादः—

111c || तुत्तानां परिवित्तो मत्तो रजस्या निर्वत्ताः ॥ ५२c ॥

[तेषां तुत्तानामधमा तमांसि—९. २. ४; pannānām for nuttānām ,
in 9. 2. 9.

येभिः पदौः परिवित्तो विवदः—६. ११२. ३.

उतेर्बे मत्तो विलपन्नपायति—६. २०. १.

ये पार्थिवे रजस्या निर्वत्ताः—१८. १. ४६ = X. 15. 2.]

॥ १५ ॥

Read akṣarā
śeṣāṇi on
margin
कुम्

112 || एकारान्तान्याकारावाधे ॥ १७=५३ ॥

१ वासु याः कुम्भे आश्रुताः—कुम्भे । आऽश्रुताः १. ६. ४.

२ स नो यडाति तन्व क्रजुगः—तन्वे । क्रजुगः १. १२. १.

३ इन्द्र इवेन्द्रियाण्यधि धारयामो अस्मिन्—इन्द्रेऽहव १. ३५. ३.

४ ससुद्र आसां सर्वे न म आहुः—ससुद्रे । आसाम् २. २. ३.

५ यद्राजानो विभजन्त इष्टापूर्तस्य^१—विभजन्ते । इष्टा— ३. २९. १.

६ उज्जै आ रमामहे—उत्तुज्जै । आ ४. १७. १.

७ इन्द्रो यज्वने गृणते च शिक्षत उपेह्यति^२—शिक्षेत । उप । इत् ४. २१. २

= VI. 28. 2.

८ आस्ते यम उप याति देवान्—यमे । उप ४. ३४. ३.

९ य आगरे युग्यन्ते—ये । आगरे ४. ३६. ३.

१० प्रियो हरो इव भुवा—हरोऽहव ४. ३७. ११.

११ वैश्वानरी वर्चसे आ रमध्वम्—वर्चसे । आ ६. ६२. ३.

१२ य आत्मानमतिमात्रमंसं आघाय विभ्रति—अंसं । आघाय ८. ६. १३.

१३ यो ब्राह्मण कृषममाजुहोति—ब्राह्मणे । कृ— ९. ४. ९, १८.

atimātrā is quoted
as an example under
mātre ca IV. 29.

1. Vn. निषतः. 2. Vn. उत आ. 3. Vn. रूतसादुष आरतारमामहे. 4. Vn. उपश्रुति. 5. Vn. इव इव.

- स्कम्भ इदं विद्वं १४ स्कम्भ इदं विश्वं भुवना विवेश—स्कम्भे । इदम् १०. ७. ३५.
 स्कम्भ इदं १५ स्कम्भ इदं सर्वमात्मन्वत्—स्कम्भे । इदम् १०. ८. २.
 इदं १६ वामं पितृभ्यो य इदं समीरिरे—ये । इदम् १४. १. ४६=X. 40. 10.
 रत् १७ अगन्म यत्र प्रतियन्त आयुः—प्रतियन्ते । आयुः १४. २. ३६=I. 113. 16.
 १८ ममैव राय उप तिष्ठतामिह—राये । उप १८. २. ३७.
 १९ यस्मै ते क्षीरं ओदनम्—क्षीरे । ओदनम् १८. २. ३०.
 ध्रुव २० ध्रुव आ रोह पृथिवीम्—ध्रुवे । आ १८. ४. ६.

W. and C. render
rāyāh

113 ॥ शं योः प्राणेहैव याभ्यामुते न बलदावा नस्ते न विन्दन्ते न्यञ्चनं
 सवदनं गवीनामिन्द्रं मेघहं तव मास्मातोऽर्वाङ्घ्रिर्म आ गतं भाग आ गतं त आ
 गतावसा स योनिमैति सा नौ नाभिर्जार आ भगं चक्रमा को वि वेद च्यावयतु
 प्र विद्राम हि युता यथायसरपा असद्यथा द्यौश्च पृथिवी च न बिभीत इति
 षट् ॥ यच्च प्राणति याचितां च न दिवसति यांश्च पश्यामि यांश्च नेति नानापदो-
 न्येकपदाबाधे ॥ १८=५४ ॥

- १ शं योरभि खन्तु न—शम् । योः १. ६. १=X. 9. 4.
 प्राणे २ प्राणेहैव भव—प्र । अन ३. ३१. ९.
 ३ याभ्यामुते न किं चन शक्नुवन्ति—कृते । न ४. २६. ६.
 ४ बलदावा न एहि—बलदावा । नः ४. ३२. ५.
 विदते न्यचनं ५ ते न विन्दन्ते न्यञ्चनम्—ते । न ४. ३६. ६.
 ६ सवदनं गवीनाम् ? but cp :—
 इदं तृतीयं सवदनं कवीनाम्—६. ४७. ३.
 इन्द्रमेघहं तव—इन्द्र । मेदी ५. ८. ९.
 ७ मा स्मातोऽर्वाङ्घ्रिः—आ । पेः ५. २२. ११.
 ८ तसो वा धर्म आ गतम्—आ । गतम् ७. ७३. २; AS. 4. 7. 4.
 १० स वामश्विना भाग आ गतम्—आ । गतम् ७. ७३. ४; AB. 1. 22. 5.
 ११ त आ गतावसा गतमेन—आ । गत १८. १. ५१=X. 15. 4.
 १२ स योनिमैति—आ । एति १३. २. २५.
 १३ सा नौ नाभिः—सा । नौ १८. १. ४=X. 10. 4.
 १४ उदीर्यु पितरां जार आ भगम्—आ । भगम् १८. १. २३=X. 11. 6.

X. 83 5. baladé-
yāya méhi

- चक्रमा को विवेद १५ कदस्याति वतं चक्रमा को^१ वि वेद—वि । वेद १८. १. ३३=X. 12. 5.
 व्यावयंतु १६ पूषा त्वेतश्च्यवयंतु प्र विद्वान्—प्र । विद्वान् १८. २. ५४=X. 12. 5.
 १७ स्रो न हि द्युता त्वम्—न । हि १८. ४. ५९=VI. 2. 6.
 १८ यथायमेरपा असत्—यथा । अयम् । अरपाः । असत्√अच् १. २२. २=
 X. 137. 5.
 १९ यथा यौश्च पृथिवी च न विभीतः (च । न २. १५. १-६; MG. 1. 2. 13.)
 इति षद् ।
 २० यच्च प्राणति यच्च न—च । न ११. ४. १०; १३. ४. ११. १९; ŚB 14. 4.
 3. 1; TB. 3. 12. 6. 1.
 २१ याचितां च न दित्सति^२—च । न १२. ४. १३.
 २२ याश्च पक्ष्यामि याश्च^३ न (च । न १७. १. ७.) इति नानापदानि^४ ।

॥ १६ ॥

114 ॥ विश्वमन्याममीवारं जागरत्प्रविशिवँसमित्यभ्यासस्यापवादः

॥ १९=५५ ॥

[विश्वमन्याममीवारं तदन्यस्यामधि अितम्—अभिऽवारं १. ३२. ४; TB. 3. 7. 10. 3. C-vārah

जगरत्

न ब्राह्मणस्य गां जग्ध्वा राष्ट्रे जगार कश्चन—५. १९. १०.

विशोविशः प्रविशिवांसमीमहे—प्रविशिऽवांसम् ४. २३. १.]

छंदःसि

न बाभ्यासः “छन्दसि वा” वचनात्^५ ।शेषानि on
margin

114b ॥ एकपदानि नानापदाबाधे ॥ ५५b ॥

praviśivāmsam is cited under vasvanta-sya pañca-pādyām II 85, which prescribes that a nasalized vowel, occurring in a strong case from a theme in uams, is long

- १ तनुपानोऽसि^६—तनुऽपानः २. ११. ४.
 २ पुणोऽसि तनुपानः—तनुऽपानः ३. ५. ८.
 ३ रयिष्ठानो रयिमस्मानु धेहि—रयिऽस्थानः ७. ७६. ६, not rayiṣṭhā nah
 ४ परिपार्णः सुमङ्गलः—परिऽपार्णः ८. ५. १, १६.
 ५ विवितं ते वस्तिविलम्—वस्तिऽविलम् १. ३. ८.
 ६ विद्युतं देवहेतिम्—देवऽहेतिम् १०. १. २३.
 ७ तेनाहमिन्द्रजालेन—इन्द्रऽजालेन ८. ८. ८.
 ८ तयाहमिन्द्रसंधया—इन्द्रऽसंधया ११. १०. ९.

TS Pada 5 7 8 1 divides tanūpā nah

C rayiṣṭhāna voc RV VI. 47 6 rayiṣṭhānah noted under RPr 5 29

C he indra-, tayā sandhayā

1. Vn को विलद. 2. Vn दित्सति 3 Vn यँश्च. 4. Vn omits इति नानापदानि. 5. Vn जगरत् 6. Vn छंदसि वावचनदेकपदानि नानापदानि नानापदाबाधे 7. Vn puts fullstop after तनुपा and रयिष्ठा.

६ एता देवसेनाः^१ सूर्यकेतवः सचेतसः—देवऽसेनाः ५. २१. १२.

वदे १० आमे याहि सहस्रं देवचन्द्रैः^२ सत्यः कविमिच्छेभिर्मिर्मसद्भिः—देवऽचन्द्रैः १८. ३.

४७ = X. 15. 10.

११ ईशां वो वेदराज्यं त्रिषन्धे अरुणैः केतुभिः सह—वेदऽराज्यम् ११. १०. २.

W. and C. veda
is a compound of two words, so
is S

पुरु १२ यथापुरु तन्वं १ रां मेरुत्—यथाऽपुरु = पुरुष् १८. ४. ५२.

अचिधि १३ तपुर्ग्राभिरिचिमिः—अचिऽभिः = अचिष् ८. ३. २३.

X 87. 23 istibh
for ar-

१४ सर्वं व्यापुः शुचयः शुचित्वम्—शुचिऽत्वम्; contrast 4 31. 3; 12. 1. 55;

१२. ३. २८.

Cited as an example
under two cāntodāste
IV. 26, which sepa-
rates *tvā* in a word
accented on the final
syllable.

१५ दुर्गा तस्मा अधिष्ठाने पृथिवी सहदेवताः—सहऽदेवता १२. ४. २३.

, 115 ॥ अकारान्तानि^४ प्रैषण्या^५ मध्यमस्यैकवचनानि ॥ २०=५६ ॥

उपाव सृज त्मन्या समञ्जः—सृज ५. १२. १० = X. 110. 10.

कीर्ति बहुभ्यो वि हूर द्विराजे—हूर ५. २०. ९.

तर्दमे विद्वान्पुनरा भर त्वम्—भर ५. २९. ५.

घृतमप्सराभ्यो वह त्वमे—वह ७. १०९. २.

अग्ने तौ इह मादय—५. ८. १.

उपमादय त्वं १ अग्न उन्मादया त्वम्—मादय ६. १३०. ४.

अग्ने वास्तुनि निर्देह त्वम्—९. २. ४.

अग्ने वास्तुन्युनिर्देह त्वम्—अनुऽनिर्देह ९. २. ९.

विश आ रोह त्वद्योनयो याः—रोह १३. १. २.

युव आरोह
त्वद्योनयः

जेयानि on
margin
संविता
भवतीति शेषः
on margin

116 ॥ नैगमी^६ तकारावाधे^७ ॥ २१=५७ ॥

117 ॥ स्वरितान्ान्युदात्तसंहितान्युदात्तेनैकादेशे ॥ २२=५८ ॥

शिवयो तन्वोर्प स्पृशत् तव मे—तन्वा । उप १. ३३. ४; १६. १. १२;

TS. 5 6. 1. 2; MS. 2. 13. 1. 152. 5.

यदि जगद्यदि स्वप्नेन एतस्योऽक्रम—एतस्यैः । अक्रम ६. ११५. २;

W svapā—

VS. 20. 16, KS. 38. 5.

कक्षा कक्ष्याथैव वाजिना—कक्ष्या । अश्वाऽइव ८. ४. ६ = VII 104. 6.

कैर्क चक्रं नामासीत् (क । एकम् १४. १. १४ = X. 85 15.) इति ।

1 Vn देव । सेना 2. Vn देवव । दे 3 Vn सह । देवता. 4. J, M आका- 5 R प्रेषण्या, S प्रैषण्या; Al divides अकारानानि ॥ प्रेषण्या: into two. 6. S नैगमि तकारावाधे; V नैगमी- 7. P नकारा- 8. Vn स्वरितान्ान्युदात्तसंहितान्युदात्तेनैकादेशे; P, Vr न्युदात्त संहिता-; V न्युदात्त-; Al स्वरितान्ान्युदात्तसंहितान्युदात्ते ॥ It joins नैकादेशे with the following sūtra and so does V.

उदात्तोऽस्मत्प्रति-
पेथमपि मारूप
अदिशेऽनुदात्तः म
उदात्तनैकादिशे
उदात्त
on margin

118 ॥ प्रतिषेधं उदात्तोऽस्मदादेशोऽनुदात्तः ॥ २३=५९ ॥

॥ अनुदात्तान्युदात्तसंहितान्युदात्तेनैकादेशे ॥ २३=५९ b ॥

- १ यावापृथिवी अनु मा दीधीथा विश्वे देवातो अनु मा रभध्वम्—मा । आ ।
दीधीथाम् । मा । आ । रभध्वम् २. १२. ५.
शुभतु २ विश्वे शुभन्तु मेनंसः—मा । एनंसः ६. ११५. ३.
द्रातु ३ कृणोमि भगिनं माप द्रान्त्वरातय —मा । अप । द्रान्तु ६. १२९. १.
रिन्द्रि ४ पुनर्मैत्विन्द्रियम्—पुनः । मा । आ । एतु ७. ६७. १; Vait. 18. 4; Kauś.
9. 2.
माग ५ यदा मार्गप्रथमजा ऋतस्य—मा । आ । अगन् ९. १०. १५ = I. 164. 37. RV Pada ā o āgan
६ द्रविणं मोप तिष्ठतु—मा । उप १०. १. १०.
मुनेन ७ पुणो मन्थेन मार्गमत्—मा । आ । अगमत् १०. ६. २.
न प्राणो मालु तिष्ठतु—मा । अनु ११. ४. २४.
पृथिवी ८ पवित्रेण पृथिवि मोत्युनामि—मा । उत् । पुनामि १२. १. ३०.
९ गृह्णामि हस्तमलु मैत्वव—मा । आ । एतु १२. ३. १७.
११ स्यो माहः पातु—मा । अहः १६. ४. ४.
१२ शकरी स्थ पशवो मोप स्तेषु—मा । उप । स्तेषुः १६. ४. ७.
१३ स्योनो मापः पवनैः पुनन्तु—मा । आपः १८. ३. ११.
C syonām
१४ अहमोत्यपीपरः—अहः । मा । अति । अपीपरः १७. १. २५.
SMB 2 6 18 no
for mā
Cited as example
under ahar napumsa-
kam II 50 which cha-
nges the visarjanīya
into r
१५ रात्रि मात्यपीपरः—मा । अति । अपीपरः १७. १. २६.
१६ मोदीच्या विशोऽघातुरमिदासात्—मा । उदीच्याः ५. १०. ४.
मंशे १७ यशसं मेन्द्रो मयवाङ्कणोतु—मा । इन्द्रः ६. ५८. ४; Kauś. 59. 9.
१८ यो मायतुं यातुयानेसाह—मा । अयातुम् ८. ४. १६ = VII. 104. 16.
१९ सुश्रुतिश्च मोपश्रुतिश्च मा हतिष्ठम्—मा । उप—१६. २. ५.

पदानि हेयानि
on margin

हिङ्
हिङ्
हिङ्कारो
हिङ्कारेण

119 ॥ लकारावग्रहाणि ॥ २४=६० ॥

- हिङ्कृष्वती वसुपत्नी वसूनाम्—हिङ्ऽकृष्वती ७. ७३. ८.
हिङ्करिक्ती बृहती वयोधाः—हिङ्ऽकरिक्ती ९. १. ८.
हिङ्कार उछिष्टे—हिङ्ऽकारः ११. ७. ५.
C. him ita śabdah
हिङ्कारेण ?

हेनः on
margin

120 ॥ नकारावग्रहे प्रकृतिभावश्च ॥ २५=६१ ॥

उमा हि वृत्रहन्तमा—वृत्रहन्ऽतमा ७. ११०. १; TB. 2 4. 5. 7.

1. R प्रतिषेधे उदात्तोऽस्मदादेशो लकारा as one, P प्रतिषेधे उदात्तोऽस्मदादेशो; it combines 59-62 into one, Al अस्मादादेशो.
2 Vn अनु मा दिधीथा. 3 Vn यथादामागन् 4 Vn मोपश्रुतुम प्राणो मान निष्ठतु निष्ठतु पृथिवि मोत्युनात्युनामि 5 Vn
स्योना मापाहमा.

मदिन्तमः—मदिन्तमः ११. ७. ७.

शेषानि on
margin

121 ॥ मकारावग्रहाणि ॥ २६=६२ ॥

समये^१यक्षस्य विद्वान्समये न धीरः—सम्_२अये २. ३५. ३.TS ३. २. ८. २,
MS २. ३. ८. samaréसमरे^२भीता समरे वधानाम्—सम्_२अरे ५. २०. ५; ७. ७६.

६; १०. ८. ४२; ११. १०. २५.

समृद्धे^३समृद्धे^३धात्रे विधात्रे समृद्धे भूतस्य पतये यजे—सम्_२कथेC derives it from
√ vrddh

३. १०. १०.

समहम्^४

समहमेपां राष्ट्रं द्यामि—सम् । अहम् ३. १२. २.

समुदे^५जीवभ्यस्त्वा समुदे वायुरिन्द्रो धाता दधातु—सम्_२उदे

√ vad ८. १. १५.

C. renders sam-
modāya = sam + √
mud

वार्तमायाः

महिषो वार्तमाया यावतो लोकान्मि यद्विभाति—

Text mahiso
accentless.वार्तम्_२आयाः १३. २. ४२.अप्येन; अवग्रहो शेषः
on margin

122 ॥ सु इत्येतेनोपसर्गेण ॥ २७=६३ ॥

सुक्षेत्रिया सुगुत्या^६ वसुया च यजामहे—सु_२क्षेत्रिया । सु_२गुत्या ४. ३३. २

= I. 97. 2.

aningenā pūrvāna
IV 12 means that
if the appended mem-
ber is indivisible, the
former member is se-
parated, suk-,
sug- are cited as examples

स्वर्धौ

मित्रत्र्याय स्वर्धौ^७—सु_२अर्धौ ५. २०. ७.

सदताम्

सरस्वती स्वर्षसः सदन्ताम्—सु_२अर्षसः ५. १२. ८ = X. 110. 8.अवग्रहो शेषः
on margin

123 ॥ स्वशब्देन ॥ २८=६४ ॥

स्वपाः

अचिकवत्स्वपा इह भुवत्—स्व_२पाः ३. ३. १.स्वभ्यसाः^८स्वभ्यसाये चोद्धयसाः—स्व_२भ्यसाः ११. ९. १७.

स्वधित्या

स्वधित्या

त्वष्ट्रेव रूपं सुकृतं स्वधित्या—स्व_२धित्या १२. ३. ३३.

स्वधितिना

लोहितेन स्वधितिना मिथुनं कर्णयोः कृधि—स्व_२धितिना

६. १४१. २; SMB. 1. 8. 7, GG. 3. 6. 6

स्वधिते

स्वधिते

न्य^९स्सर्भ्य स्वधिते यछ या अमूः—स्व_२धिते ९. ४. ६.

C svadhitam

जुषताम्

स्वधितिम्

स्वधयां यज्ञं स्वधितिं जुषन्ताम्—स्व_२धितिम् १८. २. ३५

VS 19 67 sukrtam.

= X. 15. 13.

123 b ॥ प्रो दीर्घः ॥ २८=६४b ॥

पुषा परी स्वपातैः ?

छ

123 c ॥ ते शब्दा अनुदात्ता ये छन्दस्युभयसंज्ञिताः ।

Read—Śru-
tān.वक्ष्यामो^१ शुष्मदादेशे सप्तधा निग(द)सुतां ॥ ?

1. Vn सम । ये 2. Vn सम । रे. 3. Vn सृ । दे. 4. Vn सृदे. 5. Vn सुगुह या. 6. Vn स्वदी. 7. Vn स्वभ्यासाः.
8. Vn स्वधिति जपताम्. 9. Vn वक्ष्यामो शुष्मदादेशे सप्तसिगदसुता.

तेऽद्मानं तेऽयनं चैव तेऽपरस्तेऽक्षिणी च यत् ।
 असु^१ तेन्विह तेऽसुश्च यथा तेऽसानि सुप्रिया ॥
 विद्यादुदात्तमन्यत्र ते शब्दाः सर्वनाम यत् ।
 अनुदात्ततयेलथे भाषितं यत्र तत्र तु ॥
 अर्थं दृष्ट्वा पदं वाच्यं यत्र यत्र यथा यथा ॥ ६४८ ॥

Read दात्त तवे-
 ल्यवे
 One yafaa
 on margin
 Vn. omits it

॥ १७ ॥

[तेऽद्मानम् स्योनं ध्रुवं प्रजार्यै धारयामि तेऽद्मानं देव्याः पृथिव्या
 उपस्थे ते । अद्मानम् १४. १. ४७.
 तेऽयनम् तं गङ्गु तत्र तेऽयनम् ते । अयनम् १०. १. ८.
 तेऽपरः गन्धर्वस्तेऽपरः पतिः—ते । अपरः १४. २. ३.
 तेऽक्षिणी ये च तेऽक्षिणी—ते । अक्षिणी १०. ९. १४.
 तेऽसु असु^१ तेऽसु ह्वयामसि—ते । असु—८. १. १५.
 तेऽसुः इह तेऽसुरिह प्राणः—ते । असुः ८. १. ३.
 तेऽसानि यथा तेऽसानि सुप्रिया—ते । असानि ७. ३८. २.]

रूपाणि शैवानीति
 शेषः on
 margin

124 ॥ ददातेः^२ ॥ १=६५ ॥

तासु^३ ते परि दक्षसि—१. १४. ३.
 तन्मानं परि दक्षसि—५. २२. १४.
 सन्तः इहैव सन्तः प्रति दक्ष एतत्—६. ११७. २.
 उभाभ्यां परि दक्षसि—८. २. २०.
 ग्रीष्माय परि दक्षसि—८. २. २२.
 निधि शैविधि परि दक्ष एतम्—१२. ३. ४६.
 नञो एतं परि दक्षस्तं नो गोपायतास्माकमेतोः (१२. ३. ५५-६०) इति षट् ।
 एषां यज्ञसुत वचो देदेऽहम्—१. ९. ४.
 सर्वभ्यो च परि ददाम्येतम्—१. ३०. २.
 अमृद्वदे आसुं देदे हरसा देव्यन—२. १२. ४.
 अथा मनो वसुदेवाय^४ ऋणुष्व—३. ४. ४.
 भर्त्तवे देवा ददतु भर्त्तवे^५—३. ५. ३.
 जरायै त्वा परि ददामि—३. ११. ७.
 शिर्क्षत उपेहदाति^६—४. २१. २=VI. 28. 2.
 देवांसु याभिर्यजते ददाति च—४. २१. ३=VI. 28. 3.

1. Vn असुं ते हित सु 2. Al इदतेः; P ददाते, S combines ददातेः इति सार्धं into one. 3. Vn तातासुते. 4. Vn ददत. 5. Vn वसुदेवाय. 6. Vn देवा दक्ष दत्त भर्त्तवे. 7. Vn उपेहदाति.

चतुर्धा	चतुरः कुम्भांश्चतुर्धा ददामि—४. ३४. ७. सहै पिशाचान्सहसैषां द्रविणं ददे—४. ३६. ४. आदर्शना कृतं गृह्णात्—४. ३८. ३. देवा अदुः सूर्या अदाद् यौरदाष्टविष्यदात् । त्विन्नः सरस्वतीरदुः सचिता विषदूषणम् ॥ (६. १००. १.) इति यावद्वा । पुनरै देवा अददुः पुनर्मनुष्या अददुः । राजानः सत्वं गृह्णाना ब्रह्मजायां पुनर्ददुः—५. १७. १० = X. 109. 6. पुनस्ते धुरिर्न जरितर्ददामि—५. ११. ८. यस्तेऽङ्कुशो वसुदानः—वसुऽदानः ६. ८२. ३. एतं भागं परि ददामि विद्वान्—६. १२२. १. अबन्धेके ददतः प्रयच्छन्तः—६. १२२. २; TA. 2. 6. 2. स ददातु तन्मे—६. १२२. ५; ११. १. २७. स ददादितं मे—११. १. २७. एतं संघस्या परि वो ददामि—६. १२३. १; VS. 18. 59. स पचाभि स ददामि स यजे स वृत्तान्मा वृषम्—६. १२३. ४. इत्वं वज्रमा ददे ^१ —६. १३५. १. विद्वान् वचो विद्वानमा ददे (७. १२. ३; ७. १३. १; ७. १३. २.) इति चत्वारि । सप्तष्टविभ्य एनं परि ददामि—७. ५३. ४. वीरं ददातु वीरं शतदायमुक्थ्यम्—७. ४७. १. यामिर्ददासि दागुषे ^२ वसूनि—७. ४८. २ = II. 32 5. आ ते ददे वृक्षणाभ्य आ तेऽहं हृदयाहदे । आ ते मुखस्य संकाशा सर्वे ते वर्च आ ददे ॥ (७. ११४. १.) इति त्रीणि । परैणान्देवः सचिता ददातु—८. ३. १६. अहये वा तान्प्रददातु सोमः—८. ४. ९. सहस्रं स एकमुखा ददाति—९. ४. ९. पञ्चोदनं ब्रह्मणेऽजं ददाति—९. ५. ११, १२. यो ब्रह्मणे चिकितुषे ददाति—१४. २. ४१. दक्षिणाज्योतिषं ददाति—९. ५. २२. अधस्तेन ते पदमा ददे विषदूषणम् ^३ —१०. ४. २४.
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	तमि॑मं दे॒वता॑ म॒णिं म॒ह्यं द॒दतु॑ पु॒ष्टये॑—१०. ६. २९.
	वि॒चमे॑षां द॒दते॑ यो वि॒धर्ता॑—१०. ८. ३६; JUB. 1. 34. 7, 10.
	यो द॒दाति॑ श॒तौर्दना॑म्—१०. ९. ५, ६, १०.
	भू॒म्यां दे॒वेभ्यो॑ द॒दति॑ य॒ज्ञं ह॒व्यम॑र॒कृतम्—१२. १. २२.
दस्यु॑	परा॑ द॒स्युन्म॑द॒तीं दे॒वपी॑यू॒न्—१२. १. ३७.
	म॒णिं हि॒रण्यं॑ पृथि॒वी द॑दातु मे—१२. १. ४४.
	उ॒त्तरा॑स्वा सोमः सं द॑दातै—१२. ३. २४.
	अ॒हं प॑चा॒म्यहं॑ द॑दामि—१२. ३. ४७.
	अ॒रा यु॒ख्यवे॑ परि॒ णो द॑दातु (१२. ३. ५५-६०.) इति॑ षट् ।
	द॒दामी॑त्ये॒व ब्रू॑यात्—१२. ४. १.
ददत॑	या दे॒वो॒रन्ता॑ अ॒भितो॑ऽद॒दन्त॑—१४. १. ४५.
Repeated	यो ब्र॒ह्मणो॑ चि॒कितु॑षे द॒दाति॑—१४. २. ४१.
परि॑ द॒दात्यि॑तु॒भ्यः	अ॒येम॑मे॒न परि॑ द॒दात्यि॑तु॒भ्यः—१८. २. ५ = X. 16. 2.
	द॒दाम्य॑सा अव॒सान॑मे॒तत्—१८. २. ३७.
Repeated	द॒दामि॑ तद्य॒त्ते अ॒दत्तो॑ अ॒स्मि—५. ११. १०.
	स नो॑ द॒दात्व॑क्षि॒तां र॑यिम्—७. ८०. २.
	स नो॑ द॒दातु॑ तां र॑यिम्—६. ३३. ३.
रि॒त्वा	य॒मो म॒ह्यं पु॒नरि॒त्वा द॑दाति—६. ६३. २, ८४. ३.
द॒दाति॑	तस्मा॑त्यि॒तु॒भ्यो मा॑स्तु॒र्पमा॑स्यं द॒दति॑—८. १०. १९.
	चक्षुः॑ प्रा॒णं म॒जां द॑दुः—१०. २. २९.
द॒दते॑ प॒च	ये द॒दते॑ प॒ञ्च दि॒शः स॒ग्नीची॑—१०. ८. ३५; JUB. 1. 64. 6.
तेज॑ आ॒ददे॑	तेज॑ आ॒ददे॑—१३. ३. ५.
	उ॒तैर्ना॑ मे॒दो ना॑द॒दात्—१२. ४. ५०.
	सूर्या॑ यत्प॒त्ये शं॑स॒न्तां म॑न॒सा स॒विता॑द॒दात्—१४. १. ९ = X. 85. 9.
सोमो॑ द॒दादिति॑	सोमो॑ द॒दन्न॑ध॒र्वाय॑ गन्ध॒र्वो द॑द॒दन्नये॑ ।
	र॒यि च॑ पु॒त्रांश्चा॑दा॒दग्नि॑र्म॒ह्यमथो॑ इ॒माम् (अ॒दात् २४. २. ४ = X. 85. 41.)
	इति॑ त्रीणि ।
भर्त॑व	125 ॥ वा॒सो द॑दाति॒ भर्त॑वे इति॑ सा॒र्वधा॑तुके॑ ॥ २=६६ ॥

[ए॒तत्तै॑ दे॒वः स॒विता॑ वा॒सो द॑दाति॒ भर्त॑वे—१८. ४. ३१]

126 ॥ र॒यि दा॑ ॥ इति॑ भू॒ते ऽद्य॑त॒न्या इति॑ स॒र्वत्र ॥ ३=६७ ॥

1. Vn शतौर्दनाम्. 2. Vn दन्मस्युत्. 3. Vn मीयुत्. 4. Vn ब्रह्मण. 5. Vn अक्षित रयिम्. 6 Vn तं रयिम्. 7. Vn ददत. 8. Vn ते अज आददे. 9. Vn सगोपादुके; A1 तवैषादुके. 10. S रत्नी वा; P रयि दि; R रयि दी इति भूते.

[अथास्मभ्यं सहवीरं रयिं दाः—२. ६. ५; ३. १२. ५=VS. 27. 6.]

॥ १८ ॥

लि० 127a ॥ इदमः सर्वलिङ्गेषु तृतीयादिषु यो विधिः ।
न्यतो अन्वादेशे ऽनुदात्तान्यन्तोदात्तानि पूर्वशः ॥

अतो 127b ॥ अन्तोदात्तान्यर्थपादादौ तद्विभक्तिपरपूर्वं च ॥

127c ॥ समानाधिकरणे^१ समानार्थे पदव्यवाये^२पि ।

अतो 127d ॥ अस्मै शतादीनि^३ चान्तोदात्तानि ॥ ४=६८ ॥

अतो अर्थपादादौ अन्तोदात्तानि भवन्ति । अर्थादौ च पादादौ च ।

१ अस्मिन्वसु वसवो धारयन्तु—अस्मिन् १. ९. १; Kauś 55 17.

देवाः २ अस्य देवाः प्रदिशि ज्योतिरस्तु—अस्य १. ९. २.

३ अस्मिन्ब्रह्मण्यस्मिन्कर्मण्यस्यां पुरोधायामस्यां प्रतिष्ठायामस्यां चित्यामस्या-
माकृत्यामस्यामाशिष्यस्यां देवहृत्यां स्वाहा (अस्याम्, अस्मिन् ५. २४. १)
इति, अन्तोदात्तान्यर्थपादादौ ।

सन्तो तद्विभक्तिपरपूर्वं च । समानाधिकरणे समानार्थे तद्विभक्तिपर-
पूर्वमन्तोदात्तं भवति ।

समानाधिकरणे समानार्थे :—

४ शिवास्मै सर्वस्मै क्षेत्राय—अस्मै ३. २८. ३.

५ अस्मै कामायोषं कामिनीः—अस्मै ३. ८. ४.

६ अस्मै ग्रामाय प्रदिश्वतस्तः—अस्मै ६. ४०. २.

७ उतास्मिन्नल्प उदके गिलांनः—अस्मिन् ४. १६. ३.

८ अस्मिन्नर्थे ?

९ अस्मिन्नर्थे ?

अस्मि आमे १० त्रायन्तामस्मिन्ग्रामे गामश्च पुरुषं पशुम्—अस्मिन् ८. ७. ११.

११ अस्मिन्क्षेत्रे द्वावही स्त्री च पुमाश्च—अस्मिन् १०. ४. ८.

१२ कं खित्सते नहि यूये अस्मिन्—अस्मिन् ९. ९. १७.

मेधा १३ यथाहमेपां वीराणां विराजानि जनस्य च—एषाम् १. २९. ६=X. 174. 5.

I. 164. 17. antiśa
for as—

ṛimartham ?

समानाधिकरणे समानार्थे इति किमर्थः ?

१४ यथा देवेभ्यमुत यथैषु सत्यमाहितम्—एषु १०. ३. २५.

1. Vn छब्दि वदनः. * 2. S समानाधिकरणे; Vr कर्णे. 3. H पदव्यवाहे-. 4. § शतादिनि चांतोदात्तानि, Vr शतासदानि चांतोदात्तानि,
P समानार्थे दव्यवायेव्यस्ते शतादीनि चांतोदात्तानि as two sūtras; Vn omits भन्वा-तानि.

तद्विभक्तिपरपूर्व च । समानाधिकरणे समानार्थे पदव्यवायेऽपि^१ तद्विभक्ति-
परपूर्वमन्तोदात्तं भवति । यथा :—

नेत्सां १५ येऽस्यां स्थ प्राच्यो दिशि हेतयो नाम देवाः (अस्याम् ३. २६. १.) यथा ।

Text हेतयो

॥ १९ ॥

१६ इयमेव सा या प्रथमा व्यौल्लदास्वितरासु वरति प्रविष्टा (आसु ३. १०. ४; ८. ९. ११;
TS. 4. 3. 11. 1.) इति ।

āśā and itarāsu are
cited as examples un-
der na dirghāt IV 33,
which negatives sepa-
ration after a long
vowel

पत्वाथे
पुन
भवति

चत्वार्येतावत्स्वार्थः । न पञ्चम्येकवचनमनुदात्तं कचिदस्ति । पदव्यवाये-

प्यस्मै शतादीनि च । अस्मै शतादीनि चान्तोदात्तानि भवन्ति :—

१७ अस्मै ते ऋणुत जरसमायुरस्मै शतमन्यान्परि ऋणुत मृत्युत्—अस्मै १. ३०. ३.

१८ तान्वो अस्मै सन्नसदः ऋणोमि—१. ३०. ४.

१९ आयुर्धमसा असिः—२. २९. १.

२० आयुरस्मै धेहि जातवेदः प्रजा त्वष्टरधिनियेहास्मै ।

रायस्पोषे सवितरा सुवास्मै (अस्मै २. २९. २.) इति चत्वारि ।

धावा
कृते
रन्ध्र

२१ ऊर्जमस्मै धावाष्टयिवी अघाताम्—२. २९. ५. *

२२ सुपिण्डा ओषधीः कर्तमस्मै—३. १७. ५; VS. 12. 69.

२३ इन्द्र शत्रु रन्ध्रय सर्वमस्मै—४. २२. २.

२४ सहस्र मन्यो अभिमातिमस्मै—४. ३१. ३.

२५ मणं वार्तः पवतां कामायास्मै—५. ३. ३.

चक्षुषे

२६ स प्राणाय व्यानाय चक्षुषे मे अस्मै मृड—५. ४. ७.

न्वास्मै

२७ भगो युनक्वाशिषो म्वस्मै—५. २६. ९.

२८ ता अस्मा अर्वसे हुवे—८. ७. २३, २४.

२९ उषामुषी श्रेयसीं धेहास्मै—१२. २. ४५.

३० अस्मै पसा सौमगमस्त्वस्यै—२. ३६. १.

३१ अस्या इल्लक्षयुवै पतिम्—६. ६०. १.

३२ अस्मै रयि सर्ववारं नि यङ्—११. १. ३, ११.

३३ ध्रुवेयं विरायनमो अस्त्वस्यै—१२. ३. ११.

३४ ब्रह्मणस्पते पतिमस्यै रोचय—१४. १. ३१.

३५ धाता विपश्चितिमस्यै विवेद—१४. १. ५९.

विदेश

३६ इमं धाता लोकमस्यै विदेश—१४. २. १३.

W asmé against
all the mss and au-
thorities on the basis
of RV X 84. 3
W asmaī
X. 128. 2, asmiñ

दत्त्वा	३७	सौभाग्यमस्यै दत्त्वा दौर्भाग्यैर्विपरितन—१४. २. २८ = X. 85. 33.
वचो न्वास्यै	३८	वचो न्वास्यै सं दत्त—१४. २. २९.
	३९	वेदं पूर्वार्गन्धानामानी प्रजामस्यै द्रविणं चेह दत्त्वा—१४. २. ७४.
	४०	वस्तोरस्या वृज्यसे ^१ अये अहाम्—५. १२. ४.
अगो	४१	अङ्गो न्वयमन्नस्या अन्याः समनमायति—६. ६०. २.
	४२	अस्याः अथेममस्या घर आ पृथिव्या—७. ८. १.
	४३	को अस्या नो हुहो अवयवत्या उच्यप्यति—७. १०३. १.
	४४	तानस्या ब्रह्मणस्पते प्रतीवोधेन नाशय—८. ६. १५.
	४५	आदिद्वाको अरनुवे भागमस्याः—९. १०. १५ = I. 164. 37.
यावतो	४६	यावन्तो अस्याः पृथिवीं सर्वन्ते—१२. ३. ४०.
	४७	वि तिष्ठन्तां मातुरस्या उपस्यात्—१४. २. २५.
केदय	४८	अपास्याः ^२ केदयं मलमप शीर्षणं लिखात्—१४. २. ६८.
अगादया	४९	अङ्गादङ्गाद्वयमस्या अप यक्षं नि दध्मसि—१४. २. ६९.
योस्तेषु	५०	अस्य यो दे स्येदो द्विपदो यश्चतुष्पदः—४. २. १; ६. २८. ३; १३. ३. २४.
	५१	अद्यास्य ब्रह्मणस्पते धनुर्विवा तानया पतः—४. ४. ६.
		वेदमस्य ? but cp. :—
	५२	तेन ब्रह्माणो वपतेदमस्य—६. ६८. ३; TB. 2. 7. 17. 2.
	५३	तेनास्य ब्रह्मणस्पते धनुर्विवा तानया पतः—६. १०१. २.
	५४	विद्युर्मे अस्य देवाः—७. ८९. २ = I. 23. 24.
	५५	उञ्जोचनप्रशोचनावस्योछोचनौ हृदः—७. ९५. १.
	५६	य ई वकार न सो अस्य वेद—९. १०. १० = I. 164. 32.
	५७	वेद नावस्य पृथिवी उत बौः—१८. १. ५ = X. 10. 5.
	५८	को अस्य वेद प्रथमस्याङ्गः—१८. १. ७ = X. 10. 6.
	५९	उतो न्व ई स्य पपिवांसमिन्द्रं ^३ न कश्चन संहत आहवेषु—१८. १. ४८ =
		VI. 47. 1.
	६०	चित्तं मे अस्य रोदसी—१८. ४. ८९ = I. 105. 1-18.
	६१	पषाम् समहमेषां राष्ट्रं श्यामि—३. १९. २.
	६२	मा ज्येष्ठं वधीदयमन्न पषाम्—६. ११२. १.
पुशां मार्मुषि	६३	उन्मुष्य पाशांस्त्वमन्न पषाम्—६. ११२. २.
	६४	एवा घातरार्थं वि कल्पयैवाम्—१२. २. २५ = X. 18. 5.
	६५	अस्मिन् उतादित्या जायत यूयमस्मिन्—१. ३०. १.
यामोस्मिन्	६६	इन्द्रं हवेन्द्रियारयधि धारयामो अस्मिन्—१. ३५. ३.
	६७	तिस्रो वाचो निहिता अन्तरस्मिन्—७. ४३. १.

X 110 4, vryate;
so W. against all auth-
orities, Concordance
asya may be corrected
TS 1. 2. 8. 3 athe-
mavasya

- बीजं ६८ तस्या॑ नरो॒ वप॒त बीज॑मस्याम्—१४. २. १४.
 ६६ अस्य॑ निष्टं॑ अ॒जो अ॒मित्रो॑ अस्य—४. २२. २.
 ७० याव॑स्ये॒शायि॑ द्विपदो॒ यौ वतु॑षदः—४. २८. १.
 ७१ वि॒ष्य नाभि॑मस्य—५. २७. १०.

रयिमस्य ?

- परि॑षिः पि॒शाचो॑ ७२ यथा॑ सो॒ अस्य॑ परि॒क्षिप॑तति—५. २९. २.
 ७३ पि॒शाचो॑ अस्य॑ य॒तमो॑ ज॒घात्—५. २९. ४.
 ७४ यो॒ अस्य॑ पा॒रे रज॑सः शु॒क्रो अ॒भिरजा॑यत—६. ३४. ५ = X. 187. 5.
 ७५ तेन॑ ब्र॒ह्मणो॑ वप॒तेदम॑स्य—६. ६८. ३.
 ७६ आ॒सु आ॒स्वित॑रा॒सु च॑रति॒ प्रवि॑ष्टा—३. १०. ४.
 ७७ इह॑ प्र॒जा ज॑नय॒ यास्त॑ आ॒सु—७. १११. १.
 ७८ आ॒भ्यः इन्द्र॑स्ता ह॒वतु॑ वि॒द्भ्य आ॒भ्यः—३. ३. ३.
 रवा॑द्भ्यः ७९ प॒भ्यः स्वा॑द्भ्यो दुरा॒हमी॑भ्यः—८. ८. २४.

॥ २० ॥

128 ॥ लुप्तशेषेणावग्रहः^१ प्रकृत्यादेशश्च^२ ॥ ५=६९ ॥

दत्त

129 ॥ दन्तपादहृदयोदकनासिकासहसमानरात्रिजायादास्मासः^३
 पुंसि शेकृच्छ्रमावद्रमभीरमिति^४ ॥ ६=७० ॥

तस्योदाहरणानि :—

- ग॒घाय॑ १ दृ॒ढभ्यो॑ ग॒न्धाय॑ ते नमः—वृत्॒ऽभ्यः ११. २. ६.
 २ तत्प॒दभ्यां॑ प्रति तिष्ठतु—प॒त्ऽभ्याम् ५. ३०. १३.
 प॒त्सि॒ग्नी ३ प॒त्सि॒ग्नीरा॑ संजन्तु—प॒त्ऽसि॒ग्नीः ५. २१. १०.
 ४ वैरि॒न्द्रः प्रकी॑र्तते प॒दघो॑षैश्छा॒यया॑ सह—प॒त्ऽघो॑षैः ५. २१. ८.
 क॒त्स्य॒न्त ५ यो नो॑ अ॒भिः यि॒तरो॑ हृ॒त्सन्तः—हृ॒त्ऽसु १२. २. ३३; TS. 5 7 9. 1.
 ६ उ॒दधि॑र्म॒र्वया॑ति—उ॒द॒ऽधि॒म्=उ॒दक॑ ४. १५. ११.
 ७ अ॒य॒म्ब॒भस्ति॑ ह॒रिते॑भि॒रास॑भिः—आ॒स॒ऽभिः=आ॒स्य ६. ४९. २.
 आ॒स॒न्व ८ य॒द्भूतं॑ भ॒र्व्यमा॑स॒न्वत्—आ॒स॒न्ऽव॒त्=आ॒स्य ६. १२. २.
 सा॒न्त॒र्ह॒शाः ९ सर्वा॑ दि॒शः संम॑नसः स॒ग्रीचीः॑ सा॒न्त॒र्द॒शाः—स॒ऽअ॒न्त॒र्द॒शाः;
 सह॑ ९. ५. ३७.

W cites padgho-
sāp on II 38

This is cited as an
example under anin-
gena pūrva IV 19,
which means that if
the appended member
is indivisible, the for-
mer member is sepa-
rated

1. M, Vr लुप्तशेषाव-; S omits visargas of अवग्रहः; V अवग्रहं ॥ प्रकृत्या- as two sūtras 2 M प्रत्यदेशः.
 3. N दंतपादयोनाः सहसमानरात्रिजायादास्मासः पुंसि; J has -पादहृदयोनाः-; S -हृदयोनाः सहमाननरात्रीभावा-; M हृदयोनासहसमानरात्रिजाया-
 दास्मासः (J सहमान-); AL -सहः समानरात्रिजायादास्मास पु-; V -हृदयोदकनासिकासहसमानरात्रिजायादास्मास पुंसि; Vr -जयादास्मासः ॥
 पुंसिशेकृच्छ्रमावद्रमभी-; P -दास्मासः. 4. S -गभीरीमिति, AL पुंसि शेकृच्छ्रमावद्रमभीरमिति; P -पुंसि शेकृच्छ्रमावद्रमभीरमिति; R मावद्रमभी-

- १० तत्तै^१ संगत्य^२ पितरः^३ सनीडाः—सऽनीडाः=समाननीडाः १८. २. २६. O. sanjāh
- ११ त्रयोद्दशं^४ मासं^५ यो निर्मिमाते—त्रयः^६ ऽद्दशम्^७; त्रि १३. ३. ८.
- दंपती १२ यया^८शिषा^९ दंपती^{१०} वामनश्चुतः—दम्^{११} ऽपती १४. २. ९.
- १३ अयस्म्यै^{१२} दुपदे^{१३} वैषिष^{१४} इह—दु^{१५} ऽपदे; दाह ६. ६३. ३, ८४. ४.
- १४ माद्भ्यः^{१६} संवत्सरेभ्यः^{१७}—मात्^{१८} ऽभ्यः; मास् ३. १०. १०.
- १५ अद्भ्यस्त्वा^{१९} राजा^{२०} वरुणो^{२१} ह्ययत्—अत्^{२२} ऽभ्यः ३. ३. ३.
- १६ तत्र^{२३} पुंसुर्वनं^{२४} कृतम्—पुम्^{२५} ऽसुर्वनम्; पुंस् ६. ११. १.
- शवत्तैभ्यः १७ ऊर्ध्वमस्य^{२६} कीटेभ्यः^{२७} शवत्तैभ्यो^{२८} अधारयन्—श^{२९} ऽवत्तैभ्यः; शक्त् १. ४. १६.
- १८ को^{३०} अद्य^{३१} युहते^{३२} घुरि^{३३} गा^{३४} ऋतस्य^{३५} शिमीवतो^{३६} भामिनो^{३७} दुर्हणायूर—शिमी^{३८} ऽवतः; शिमा १८. १. ६.
- १९ तेषां^{३९} हि धामं^{४०} गमिषकसुद्रियम्—गमि^{४१} ऽसकः; गम्भीर ७. ७. १.

130 ॥ नलोपे च पादस्य ॥ ७=७१ ॥

ब्रह्मभिः^{४२} क्लृप्तः^{४३} स ह्यस्या^{४४} वन्धुः^{४५}—ब्रह्म^{४६} ऽभिः; ब्रह्मन् १०. १०. २३.

131 ॥ दीर्घायुत्वायादिषु च ॥ ८=७२ ॥

दीर्घायुत्वाय^{४७} शतशारदाय^{४८}—दीर्घायु^{४९} ऽत्वाय; आयुष् १२. २. ६; MS. 2. 3. 41:

31. 10.

य उच्यत इति
षः on mar-
gin

132 ॥ नि स्तुवानस्य^{५०} पातय^{५१} विषूचीरिन्द्र^{५२} पातय^{५३} परां^{५४} शुक्लानि^{५५} पातय^{५६}
शरमिव^{५७} पातयामसि^{५८} नम्^{५९} उत्पातयाथान्वञ्चमनु^{६०} पातय^{६१} इयेनौ^{६२} संपातिनां^{६३} विव^{६४}
वि^{६५} पंपातानु^{६६} घोषं^{६७} विद्युत्^{६८} पातयैतां^{६९} धूमं^{७०} पशुं^{७१} पातयासीति^{७२} पातयतेर्दीर्घो-
पधस्य^{७३} ॥ ९=७३ ॥

नि स्तुवानस्य^{५०} पातय^{५१} परमच्युतावरम्—१. ८. ३.

विषूचीरिन्द्र^{५२} पातय—१. १९. १.

परां^{५४} शुक्लानि^{५५} पातय—१. २३. २.

शरमिव^{५७} पातयामसि—४. ७. ४.

नम्^{५९} उत्पातयाथ—४. १५. ५.

सीमन्तमन्वञ्चमनु^{६०} पातय—६. १३४. ३.

इयेनौ^{६२} संपातिनां^{६३} विव^{६४}—७. ७०. ३.

तासांमेका^{७३} वि^{६५} पंपातानु^{६६} घोषम्—७. ४३. १.

1 Vn puts after this sūtra no. 21; A1 पादस्ये. 2. N, J पातयते दीर्घो—; V, P. ऽ पातयते दी—; R M पातयते
। पातयते दीर्घापदस्य.

अन्यत्रास्मद्विभुतं पातयैताम्—११. २. २६.

लुचो धूमं पशुं त्पातयासि (१२. ३. ५३.) इति ।

133a ॥ पादयतिरन्यत्र ॥ १०=७४ ॥

134a ॥ आप्तमाप्त्यानां पत्यमाना इदमापपत्याद्यौ पत्येत इति ॥ ७५ ॥

[इतममाप्तमाप्त्यानाम्—आप्तम् । आप्त्यानाम् √ पत् ? आप ५. २. ७.

W proposes āpitām

अग्नेर्वाग्ना पत्यमाने—५. २७. ८; VS. 27. 16.

अबैरहत्यायेदमापपत्यात्—६. २९. ३.

C papadyāt

यौ पत्येत अप्रतीतौ सद्वाभिः—७. २५. १; VS. 8. 59.]

134b ॥ पद्यतिरन्यत्र ॥ ११=७५ ॥

135 ॥ अभि त्वं त्यमूषु प्रति त्ये त एत उ त्ये पतयंत्युदु त्वं जातवेदस-

मप त्ये तायवोऽथ त्वं द्रुप्समिति सयकाराणि, तमित्यस्मिन्नर्थे ॥ ७६+७७ ॥

[अभि त्वं देवं सवितारम्—७. १४. १; SV. 1. 464.

त्यमूषु वाजिनं देवजुतम्—७. ८५. १=X. 178. 1.

प्रति त्ये तं अजरसस्तापिष्ठाः—८. ३. १९=X. 87. 20.

C te te

एत उ त्ये पतयन्ति धर्मातवः—८. ४. २०=VII 104. 20.

उदु त्वं जातवेदसं देवं वहन्ति केतवः—१३. २. १६=I. 50. 1.

अप त्ये तायवो यथा—१३. २. १७=I 50. 2.

अथ त्वं द्रुप्सं विभ्वं विचक्ष्णम्—१८. १. २१=X. 11 4.]

॥ २१ ॥

अचल्यत

॥ अञ्चल्यन्तं प्रथमान्तमुत्तमे परतो द्विधा ।

136a ॥ उत्तमान् उत्तमैश्चित्यर्वाङ्मध्ये पराङ्मनाः ॥ १४=७८ ॥

अचल्यत

136b ॥ अञ्चल्यन्तमतोऽन्यत्र यथासंहितमेव तत् ।

स्यरे वा व्यञ्जने वाक्यं तथा तद्विभजेत् पदम् ॥

इद्वो मेऽहिमरन्धयन्मित्रद्वज्जरन्नाम महत्पदम् ।

२४, जर्नाम

137 ॥ तकारान्तो पदे विद्याजकारादिषु तज्जरत् ॥ १५=७९ ॥

uttamā uttamesu
II 5 Ex —
fāhan mānto yō-
nim 5 1 1
yā udānan nyāya-
nam 6.77 2
arnavān mahatās
pān 1 10 4
mādūghān mādhu-
mattarah 1 84 4
mādhyān nicañ
4 1 3
yā stāyān mānyate
cāran 4.16 1

1. P joins 74-76 into one. 2. P, R, -रन्धय; R combines 75-76 into one 3. N सयकाराणी; N, M, J put full-stop after -मै and thus read two sūtras, P स्मितये ॥, A1 तमित्यस्मिन्नर्थे; R स्मिनर्थे; Vr unites ~77-78 into one. 4. All other miss. except S- (which has उत्तमोचिति) and A1 (which omits उत्तमा) read उत्तमा 3-. 5. S तकाराति; Vr तकाराति नकारातानि मकारावापे ॥ इति श्री अथर्ववेदे प्रतिशाख्ये द्वितीय. प्रपाठकः समाप्तः ॥

[ये अर्वाक् मध्यं उत वा पुराणम्—अर्वाक् । मध्यं १०. ८. १७; TA. 2.1.5.1. S. arvān in the Pads.

पराङ्मनाः ?

इन्द्रो मे ऽहिमरन्धयन्मित्रश्च वरुणश्च—अरन्धयत् १. ४. १६.

जरन्नाम महत्पदम्—जरत् । नाम १०. ८. ६.

द्वादशारं नदि तज्जराय—तत् । जराय ९. ९. १३ = I. 164. 11.]

विवाहा

138 ॥ अवपश्यं जनानां त्रिणहं जनं प्रैष्यं जनं विवाहां ज्ञातीन्तिरूहं जीवा-
तवे ते स्फूर्जयं जातवेदः अपयं जातवेदः पश्यं जातवेदः पश्यं जन्मानि गमयं
जातवेदा इति नकारान्तानि मकारावाधे ॥ १६=८० ॥

नकारान्तानि पदा-
नि मकारावाधे
भवति on mar-
gin

त्रिणहां

१ [सत्यादृते अवपश्यं जनानाम्—अवपश्यन् १. ३३. २ = VII. 49. 3.

२ यथासुं तृणहां जनम्—तृणहान् √तृह ५. ८. ७.

३ प्रैष्यं^२ जनमिव शेवधिम्—प्रऽपृष्यन् √इष् ५. २२. १४.

वाहा

४ विवाहां^३ ज्ञातीन्त्सर्वानपि क्षापयति—विऽवाहान् १२. ५. ४४.

५ आरादमि क्रव्यादं निरूहं जीवातवे ते परिधिं दधामि—निऽऊहन् ८. २. ९;

Kaus. 97. 6.

६ तमर्चिषा स्फूर्जयं जातवेदः—स्फूर्जयन् ८. ३. ११.

७ तेभ्यो हविः अपयं जातवेदः—अपयन् ११. १. ४.

८ पश्यं जातवेदः ?

९ पश्यं जन्मानि सूर्यं—पश्यन् १३. १. २२ = I. 50. 7.

१० पितृलोकं गमयं जातवेदाः—गमयन् १८. ४. ६४.]

S pásyan jâ-. This is cited under cavar-glye ghosavati II.11 which prescribes ñ for n before a sonant palatal. Examples as marked here

W. prasyan

X 87 li-yañ jâ- S. sphârjâyan in Samhitâ.

O. ñjâ-

पदानि शेषानि
on margin

139 ॥ निःसालां धृष्णुमशं निःकृत्या इरां जंघाभिः प्रायं नान्वान्तशे वृत्सा-
ष्टा भि बन्धीमः शतापाष्टाभि गिरति ताज शक्नोति मध्मषाकरं हृषदाकरं नमोऽप-
थेनाजभरैणां तां त्वाच्छावदामसि बद्धयैनां नुदश्वं प्रत्यङ्गेनां देवताभिर्वै एनां
निप्रियायतेऽथैनां निप्रियायतेऽथैतां देवा अब्रुवन्नन्युद्यं जना विदुः शीमं नाना-
रूपे उदागा जीवो गमयां चकारेति मकारान्तानि नकारावाधे ॥ १७=८१ ॥

१ [निःसालां धृष्णुं विपणाम्—निऽसालाम् २. १४. १.

२ अशो निःकृत्या अकः—अशम् । निऽकृत्यै २. २५. १.

३ पङ्क्तिः सेदित्वकामजिरां जंघाभिरुत्खिदन्—इराम् ४. ११. १०.

४ ययोः प्रायं नान्वान्तशे करचन—प्रऽअयम्=प्रगतम् ४. २५. २.

nakharasya sparśe paramasthānah II. 31 prescribes that n, before a mute, becomes of like position with the latter.

वत्साश्वि
शतापाश्वि

- ५ इह वत्सां नि बध्नीमः—वत्साम् ४. ३८. ७; Kauś. 21. 11.
६ शतापाश्वि नि गिरति तां न शक्नोति निःखिदम्—शतऽअपाश्वाम्; ताम् ५.
१८. ७.

- ७ सर्वांश्चि मध्मपाकरं दृषद्वा खर्वा इव—अकरम् ५. २३. ८.
८ निःश्रुत्या अकरं नमः—अकरम् ५. ७. ९.
९ अपथेना जभरैणां तां पथेतः प्र हिरमसि—एनाम् । ताम् ५. ३१. १०.

स्वाच्छा
वदथैना नु
प्रत्यङ्गेना

- १० प्रतीची विश्वान्देवान्तां त्वाछावदामसि—ताम् । त्वा ७. ३८. ३.
११ अजयां वर्धयैनां नुदस्व—एनाम्—११. १. २१.
१२ प्रत्यङ्गेनां देवताभिः सहैधि—एनाम् ११. १. २२.

- १३ म्नाज्येयं तद्वृषस्य एनां निप्रियायते—एनाम् १२. ४. ११.
१४ ब्राह्मणैश्च याचितामथैनां निप्रियायते—एनाम् १२. ४. २५.

अथैता

- १५ अथैनां देवा अन्ववन्—एनाम् १२. ४. २२.
१६ हिरण्यगर्भं परममन्युद्यं जनां विदुः—०उद्यम् १०. ७. २८.
१७ यत्वाह प्रत्यह स्वधया यासि शीमे नानारूपे अहनी कषि मायया—शीर्मम् १३. २. ३.
१८ उदागां जीव उपसो विभ्रातीः—उत्ऽअगाम् १४. २. ४४.
१९ अर्त्विष्टभ्यो गमयां चकार—गमयाम् १८. २. २७.] इति ।

Cited as an example under makārasya sparse-thānaḥ II. 81, according to which *an*, before a mute, becomes of like position with the latter

140 || सुसं नु दर्शं नु स प्राच्यां नीयसेऽहृष्टाञ्चि शंसयद्यानाम्धवां

भवति on margin

समंजश्चिरेव धन्वञ्चि जजास गव्यं दुदुभ आयं न्यऽन्या अर्कमिति नकारान्तानि
मकाराबाधे || १८=८२ ||

सुसं नु

- १ [पूर्वे अर्धे विधिते सुसञ्जु—सुसन् । नु ४. १. ६.

दर्शं नु

- २ दर्शञ्जु ता वरुण यास्ते विष्टाः—दर्शनं । नु ५. १. ८.

- ३ उदह जातो हिमवतः स प्राच्यां नीयसे जन्म—प्राच्यान् ५. ४. ८.

- ४ अस्याहृष्टाञ्चि शंसयत्—०हृष्टान् ६. ५२. ३.

समंजन्

- ५ तनुनायस्य श्रुतस्य यानाम्धवां समञ्जन्—यानान् ५. १२. २=X. 110. 2.

- ६ हरेव धन्वञ्चि जजास ते विषम्—धन्वन्=धन्वनि ५. १३. १.

गव्यं दुदुभे

- ७ गव्यं दुदुभे ऽधि ह्यल वेदः—गव्यन् ५. २०. १०.

आयन्वऽन्या

- ८ तिलो ह प्रजा अत्यायमायन्य १ न्या अर्कमभितोऽविशन्त—आयन् । नि । अन्याः
१०. ८. ३; GB. 2 229.]

C. sasam annanā-maitat.

W and S. prācyān

All mss. of W gavyām

भवति
on margin

140b || अकरन्महं सुदतान्महं जानीताहः स्वान्मित्रो जिह्वो लोकाभिर्ऋध-
तीति तकारान्तानि नकाराबाधे || ८२b ||

1. P, V, Vr तकारान्तानि for नकारान्तानि; after this N has || सृज १८ || ७ || इति प्रतिशाख्ये द्वितीयः प्रपाठकः समाप्तः || J has आपवर्गे प्रतिशाख्यमूलवर्गे द्वितीयप्रपाठकः || V has तकारान्तानि || ४४ || द्वितीयः पाठः ||; P runs तकारान्तानि || ४४ || इति श्री अथर्ववेदे प्रतिशाख्ये द्वितीयः प्रपाठकः समाप्तः ||; so are A1 and Vr; R agrees with P, except that it omits समाप्तः; P ends here, the rest of it is missing.

[उ॒रं लो॒क॒र्म॒कर॒न्म॒ह्य॒मे॒ध॒तु॒म्—अ॒क॒र॒त् ९. २. ११.

ब॒लि॒हा॒रय॑ मृ॒ड॒ता॒न्म॒ह्य॒मे॒व—मृ॒ड॒ता॒त् ११. १. २०.

जा॒नी॒ता॒न्नः॑ सं॒ग॒मे॒ने प॒थो॒ना॒म्—जा॒नी॒ता॒त् । नः॑ ९. ५. १९; TB 3. 7. 13. 3.

स्वा॒न्मि॒त्रो अ॒ध्या॒त्मनः॑—स्वा॒त् ११. ५. १५.

लो॒कानि॑रू॒

दे॒वान्स॒न्नो॒द्य॒या॒र॒त्वा जि॒ह्वो लो॒का॒भिर्जि॒ह्व॒ति—लो॒का॒त् । निः॑ १२. ४. ५३.]

C. mriatāt

All Pada mss.
svān and so S.

Repeated at
the end but
scored
slightly

140c ॥ तन्निष्कुरु॑ तन्निर्दध्मस्तन्नो॑ भूमे॑ तन्नस्तपस्तन्निर्दह॑त् तन्नो॑ गोपाय॑ता-
स्माक॑मिति॒ षण्म॑कारान्तानि॒ नकारा॑बाधे॒ मकारा॑न्तानि॒ नकारा॑बाधे॑ ॥ ८२c ॥

तन्नि

[त॒मा ब॑ह॒ तं नि॑ष्कुरु॒—तम् । निः॑ ५. ४. ६.

तन्नि

यो नः॑ स्येदुरा॑ग्रे॒ तं नि॑ दध्मः—तम् १२. १. ३०.

तन्नो॑

तं नो॑ भूमे॑ रन्ध॒य॒ पूर्॒व॒कृ॒त्वरि॑—तम् १२. १. १४.

य॒मो॒द॒नं प॑र्व॒तो दे॒वते॑ इ॒ह तं न॒स्तप॑ उ॒त स॒त्यं च॑ वे॒तु—तम् । नः॑ १२. ३. १२.

तन्निर्द॑ह॒त् ?

तन्नो॑

ए॒तं प॑रि॒ द॒द्य॒स्तं नो॑ गोपा॒य॒ता॒स्माक॑मै॒तौ—तम् । नः॑ १२. ३. ५५.]

W. तन्नस्तपः = tāt

nas

॥ २२ ॥

॥ द्वितीयः प्रपाठकः समाप्तः ॥

[अथ तृतीयः प्रपाठकः]

॥ ॐ रेफपरिहाराणि ॥

141 ॥ रेफप्रकृतिचोषवत्स्वरेषु' ॥ १ ॥

रेफ इति :—

निर्ऋत्या अकः सायंप्रातर्वेन अविरसंतश्च वि वृद्धीर्तवे कः प्रथमा द्वारिह
राष्ट्रमाहर्दिभ्यं घृतं वाः सुरभीरकुरिति ॥

(अशं निर्ऋत्या अकः—अकरित्यकः २. २५. १.

सायंप्रातः सौमनसो वो अस्तु—सायम् ऽ प्रातः ३. ३०. ७.

वि सौमनः सुफवो वेन आवः—आवरित्यावः ४. १. १; ५. ६. १; SV. 1. 321.

सतश्च योनिमस्ततश्च वि वः—वरिति वः ४. १. १; ५. ६. १; SV. 1. 321.

सरस्वति तमिह धातवे कः—करिति कः ७. १०. १ = I. 164. 49.

अभिर्हान्तरार्थश्च ऋतस्य प्रथमा द्वाः—द्वारिति द्वाः ९. ३. २२.

गातुं प्रपश्यन्निह राष्ट्रमाहर्ः—आ। अहारित्यहः १३. १. ४; TB. 2. 5 2. 1.

बुधे यदेनी दिव्यं घृतं वाः—वारिति वाः १८. १. ३२ = X. 12. 3.

तस्माद्वालांम वो हितम्—वारिति वाः ३. १३. ३.

सर्वो नः सुरभीरकः (अकरित्यकः ११. ४. ६.) इति ।

āvah kar akāś ca vi
varabibhānmasrvarān-
nah II 44 prescribes
the change of visarja-
niya of āvah, kah, ak-
ah, ca vi vah, and shu-
bhah into r, before a
vowel or a sonant con-
sonant Examples as
marked here (except
skāyam—)

dvār vār ita II 46
prescribes the change
of visarjanīya of āvāh
and vāp into r

ajāhāter ahāh II
46, changes visarja-
niya of ahāh into r,
except it be from the
root √hā.

142 ॥ अव्ययानि च ॥ २ ॥

[अन्तर्द्वि खेडुता खेडेतत्—६. ३२. १.
 पुनर्मैत्रिन्द्रियं पुनरात्मा—७. ६७. १.
 प्रातर्भर्गं पूषणं ब्रह्मणस्पतिम्—३. १६. १.
 द्वेषः सनुतयुथोतु—सनुतर ७. ९२. १.
 अस्य सुतस्य स्वर्नोप त्वा मदाः सुवाचो अगुः—स्वर २. ५. २.]

॥ प्रगृह्याणां प्रकृतिभावस्यापवादः ॥

143 ॥ आमन्त्रित ओकार^१ इतावनार्थे प्रकृत्या ॥ ३ ॥

अनर्थे इतौ परे
 आमन्त्रित ओकारः
 प्रकृत्या न भवति
 on margin

antah-pūnah-prā-
 tāh-sanutāh-svār av-
 yayanām II 48, the
 vasyāniya of these
 words (when they are
 indeclinables) changes
 into r, cp. also
 ayyayanām IV. 71,
 which negatives sepa-
 ration in such words.

āmantritam cetāv
 anāre I. 81 prescri-
 bes that vocative end-
 ing in o becomes pra-
 gya before an in
 not belonging to the
 āra text. Examples -
 cūtrabhāno (citra-
 bhāno ita ci-4 25 3)
 vāyo savitā (vāyo ita
 vāyo 4 25 3) mānyo
 vajraṇ (mānyo ita m-
 4 32 6)

The first three pas-
 sages cited in our
 text are given as
 counter-examples.

These examples fall
 under sandhyakāra-
 nām ayavāyāvāḥ III
 40

(प्र सुमति सवितर्वाय उतये—वायो इति ४. २५. ६.
 एको बहूनामसि मन्य ईडिता—मन्यो इति ४. ३१. ४.
 कैरात पृथ्वरूपय बभ्र आ मे शृणुतासिता अलीकाः—बभ्रो इति ५. १३. ५.
 उण्यो न वाय उदकेनेहि—वायो इति ६. ६८. १.
 तिसृभिश्च बहसे विचता च विद्युर्भिर्वाय इह ता वि मुञ्च—वायो इति ७. ४. १;
 cp. VII. 92. 3.
 द्विवो विष्ण उत वा पृथिव्या महो विष्ण उरोरन्तरिक्षात्—विष्णो इति ७.
 २६. ८; MS. 1. 2. 9; 19. 6.

॥ अकारादौ प्रकृत्या एकादेशोऽपि वा कश्चित् ।

यस्ते मन्योऽविधद्यथा प्रकृत्यान्यत्र लक्षयेत् ॥ ३b ॥

[यस्ते मन्योऽविधद्वज्र सायक—मन्यो इति ४. ३२. १ = X. 83. 1.]

॥ १ ॥

144 ॥ अपिपूर्वो दधातिः^३ ॥ ४ ॥

वैश्वानरस्य दध्योरग्रेरपि दधामि तम्—अपि । दधामि ४. ३६. २.
 सो अपानो ऽपि धायि ते—सो इति । अपानः । अपि । धायि ५. ३०. १५.
 अश्वमना विळमन्यधाम्—अपि । अधाम् ७. ३५. २.

अद्भुतं ते अपिधानं ^१ कणोमि—अपि ऽधानम् ७. ३५. ३.	
धत्स्वान् दृष्टयोः ^१ कृत्वादेो हृष्टपि ^१ धत्स्वान्—अपि ^१ । धत्स्व । धत्स्वन् = आस्थे; अपिधानं कुरु	So MS and S, C dhrtvā, W vr-
	८. ३. २.
वैश्वानरस्यैनं दंष्ट्रयोरपि ^१ दधामि—१६. ७. ३.	
रात्र्यमानस्योदनस्य द्यौरपिधानम्—अपि ऽ धानम् ११. ३. ११.	
पणो ^१ राजापिधानं चरुणाम्—अपि ऽ धानम् १८. ४. ५३.	C pūhānam "api- śabdasyādīvarnalopah"
उच्यत इत्यर्थः on margin मौनेन	145 || आप्रेडितसमासस्योपवादः || ५ || || उमे यत्र द्विभक्तानां सोऽन्तेन विगृह्यते ||
मं सं स्रवन्तु सि	सं सं स्रवन्तु सिन्धवः—सम् । सम् । स्रवन्तु १. १५. २.
सं सं स्रवन्तु	सं सं स्रवन्तु पशवः—सम् । सम् । स्रवन्तु २. २६. ३.
प्र णो वोयस्तमिद्वेह प्रवः—इह । इह ७. २. १; ५. ५.	
आ सुस्रसः सुस्रसो अयतीभ्यो अयत्तराः—सु ऽ स्रसः । सु ऽ स्रसः । “अत्यर्थं	C “vipsāyām divi- rvacanam” “anudā- tām ca” iti śmṛdī- tasyānūdātātvaṁ
	स्रवन्त्यः” ७. ७६. १.
स उपहृत उपहृतैः—उपऽहृतः । उपऽहृतः ९. ६. ६०.	
इमामिमां देवतां परि वेवेष्मि—इमाम् । इमाम् १५. १३. ८.	
पितरः पितरः ^१ ये ऽ न्र पितरः पितरोऽन्र शृयं स्थ—पितरः । पितरः १८. ४. ८६.	C ādaiārtham vya- tthātena punarvacan- am, W index putāras
वदि	|| आख्यातं यद् द्विरुच्यते नीचैः पूर्वपदं भवेत् । परमुच्चैर्विगृह्यते धत्त धत्तेति निदर्शनम् || ५b ||
	[परि धत्त धत्त नो वर्चसेनम्—परि । धत्त । धत्त २. १३. २; Smb 1. 1. 6 आ पश्यति प्रति पश्यति परा पश्यति पश्यति—परा । पश्यति । पश्यति ४. २०. १.]
शृणुत गुणत ^१	अभि शृणत शृणतां नः स्विष्टये—शृणत । शृणत ५. २७. ९. मुडत मुडतां ? शृणत शृणत ? इतो जयेतो वि जय सं जय जय—सम् । जय । जय ८. ८. २४. स्वापय स्वापय ? अपि स्वापये स्वापय—१२. ५. ५१. म्लापय म्लापय ?

अनात्रि
उच्यते इति शेष.
on margin

146 ॥ अनात्रेडितान्यात्रेडितसदृशानि ॥ ६ ॥

भूमा भूमा पशूनां नमो नमो देवजनेभ्यो माया ह जज्ञे मायाया मायाया
ये ये चेमे ब्रह्मचारी ब्रह्मचारी स्योना स्योनागन्म स्व स्वर्मा मा बोचं मा मा
हीसीस्ते ते भिनद्मीति यथा ॥ ६b ॥

अचस्य भूमा पुरुषस्य भूमा भूमा पशूनां त इह श्रयन्ताम्—भूमा । भूमा ५.

२८. ३.

नमो नमो

स्वजाय वप्रवे नमो नमो देवजनेभ्यः—नमः । नमः ६. ५६. २.

माया ह जज्ञे मायाया मायाया मातली परि—मायायाः । मायायाः ८. ९. ५.

ये देवा दिविषदो अन्तरिक्षसदृश् ये ये चेमे भूमामधि—ये । ये १०. ९. १२; ११.

६. १२.

आचार्यो ब्रह्मचारी ब्रह्मचारी प्रजापतिः—११. ५. १६.

वाचस्पते पृथिवी नः स्योना स्योना गोनि—१३. १. १७.

अगन्म स्व स्वः

अगन्म स्वः स्वर्गगन्म—स्वः । स्वः १६. ९. ३.

बोच

मा मा वोचन्मराधसं जतासः—मा । मा = माम् ५. ११. ८.

हीलीः

मा मा हिंसिष्टम्—मा । मा = माम् ५. ९. ८.

ते ते भिनद्मि शर्म्या (ते । ते ६. १३८. ४) इति यथा ।

॥ २ ॥

पचार

147 ॥ पत्वणत्वोपाचारदीर्घत्वसमापत्तेरैपवादः ॥ ७ ॥

१ सुनुतावत्—सुनुताऽवत्; not सुनुताऽवत् १३. १. १.

षत्वस्य corrected into षत्स्य

२ अपाष्टवद्विषवचैतदत्तवे (अपाष्टऽवत्; not अपस्थऽवत् १४. १. २९.)
इति षत्स्य ।

विपुल्याः

३ ललक्ष्मा यद्विपुरुषा भवति—विपुऽरूपा; not विसुऽरूपा १८. १. २ = X.

10. 2.

४ वीर्यं न आयुः प्रतिबुध्यमाना वयम्—not आयुष्यति १२. १. ६२.

प्रतिम

५ अधरे पद्यन्तामप्रतिमन्युयमानाः—अप्रतिमन्युयमानाः; not -मन्युय- १३.

१. ३१.

saivanatvopācāra-
dirghatutvalopān-pāda-
nām carotparihāreyaḥ
samāpattiḥ IV.74.

Both are quoted as
counter-examples to
yatiadeteḥhyo vatau
IV 48, which negatives
separation in yāvat
etc

apāsthā 4 6. 5 is
quoted under apas-
vyābhyām ca II. 96,
which changes s of
stāh into s after āps
and savyā

1. N, J आत्रेडितानात्रेडित-; M आत्रेडितानात्रेडित-; S आत्रेडितानात्रे; it joins this with अपिपूर्वो दधाति; R reads
अनात्रेडितानि षत्वणत्वोपा- as one sūtra 2 N, M षत्वणत्वोपाचारदीर्घत्वसमापत्तेः, § षत्वणत्वोपाचारदीर्घत्वसमापत्तेः; A1 षत्वणत्वोपाचार-
दीर्घत्वे समापत्तेः कृणोति; Vx षत्वणत्वोपाचारदीर्घः स्वतः—

- यति ६ ये॑स्मान्भ्यघायन्ति—अभि॑ऽअघायन्ति; not अघयन्ति ५. ६. ९.
 ७ वर्ष॑मा वद॑ तादुरि—तादुरि॑=तदुरस्यापत्यम्; not तदुरि॑ ४. १५. १४.

अष्टनः ॥ ७b ॥

- ८ [अष्टा॑पदी चतुर॑क्षी—अष्टा॑ऽपदी; not अष्ट॑ऽपदी ५. १९. ७.
 ९ अष्टा॑पक्षां दश॑पक्षां शाला॑म्—अष्टा॑ऽपक्षाम्; not अष्ट॑ऽपक्षाम् ९. ३. २१.
 १० इ॑मे यव॑मष्टा॒योगैः प॑ञ्च॒योगैर्मि॒रच॑कृ॒षुः—अष्टा॑ऽयोगैः; not अष्ट॑ऽयोगैः ६. ९१. १.
 ११ अष्टा॑चक्रा॒ नव॑द्वारा दे॒वानां॑ पू॒र्यो॒ध्या—अष्टा॑ऽचक्रा; not अष्ट॑ऽचक्रा १०. २.
 ३१; TA. 1. 27. 2.
 १२ अष्टा॑चक्रं वर्त॑त एक॑नेमि—अष्टा॑ऽचक्रम्; not अष्ट॑ऽचक्रम् ११. ४. २२.]

हिनोति

हितोते ॥ ७c ॥

- १३ [प्रत्यक्प्रतिप्रहि॑ष्मः—प्रति । प्र । हि॑ष्मः; not हि॑ष्मः १०. १. ५.
 १४ प्र॒ हि॑णोमि दूर॑म्—प्र । हि॑णोमि; not हि॑नोमि १२. २. ४.
 १५ आपो॑ अ॒ग्निं प्र॒ हि॑णुत पि॒तृरु॑प—हि॑णुत; not हि॑नुत १८. ४. ४०.]

प्राब्र, च॑ति,
 तिष्ठि॑य;
 MS. com-
 bines मीमा॑यसु-
 पाच॑रित- into
 one.

- ॥ बोध॑प्रतीबो॒धौ के॒सर॑प्राबन्धाया॒ अभ्य॑वायन्ति॒ पति॑ष्पदातिष्ठि॑पं
 दाधार॑ जागार॑ मीमा॑येति ॥ ७d ॥
 १६ [ऋ॒षी बोध॑प्रतीबो॒धौ—बोध॑ऽप्रतीबो॒धौ; not प्र॑तिबो॒धौ ५. ३०. १०.
 १७ ये के॒सर॑प्राबन्धाया॒धर॑माजाम॒पैचि॑र—के॒सर॑ऽप्राब—not प्र॑बन्धायाः ५. १८. ११.
 १८ ये॑स्मान्भ्यघायन्ति—अभि॑ऽअघायन्ति; not अघयन्ति ५. ६. ९.
 १९ इ॒यम॑न्तव॑दति जिह्वा॑ बद्धा॒ पति॑ष्पदा—पति॑ष्पदा; not पति॑ऽपदा = नितरां स्पन्दन्ती
 ५. ३०. १६.
 २० स्था॒न्यस्वो॑ अतिष्ठि॑पम्—not अति॑स्थिपम् ६. ७७. १.
 स्था॒मिन् वृ॒क्षाव॑तिष्ठि॑पम्—७. ९६. १.
 २१ त्रि॒तो ध॑र्ता दा॒धारः त्री॑णि—not द॒धार ५. १. १.
 २२ न ब्रा॒ह्मण॑स्य गां जग्वा॑ रा॒ष्ट्रे जा॑गार॒ कश्च॑न—not जग॑ार ५. १९. १०.
 २३ न मे॑ दा॒सो ना॒र्यो महि॑त्वा व्र॑तं मीमा॑य—not मि॑माय ५. ११. ३.]

॥ ३ ॥

उपाचरितस्यापवादः —

॥ गवां॑ यः पति॑र्दीर्घायुरस्या॒ यः पति॑र्भूम्याः॒ घृष्टे॑ हस्ति॒न्याः प॑देन॒ यस्याः॑

nāstanah IV. 94.
 astā is not restored to
 its natural form. Ex
 as here marked

The same series
 of examples, together
 with अष्टा॑पक्षे, अष्टा॑दशम्
 which are not found
 in AV and which
 have been excluded
 by our text are quoted
 as examples under
 asta pada, yagapaksapa-
 rnadamstracakrau,
 III 2, which prescri-
 bes lengthening of
 the a of asta before
 the words mentioned
 here. Note the bear-
 ing of the exclusion
 of the two examples
 not occurring in AV
 on the date of the
 treatise

hinoteh IV 95
 the root h is not res-
 tored to its original
 form Ex as marked.

Exactly the same
 in CA IV 96 Resto-
 ration is not made in
 the Pada, in the words
 here mentioned. Ex
 as here

Apmb 2. 16 14
 rsir bodhah, pratibod-
 dha

प॒तर प॒दे परि॑ आ॒तुः पु॒त्रादा॒युः प्र॒तरं द॒धाना जी॒वानामा॒युः प्र ति॒र ये नः पि॒तुः पि॒तरो॑
ह॒विः पु॒रोडा॒शम् ॥ ७९ ॥

२४ [ग॒वा यः पति॑रभ्यः—not यस्पतिः ९. ४. १७.

२५ वी॒र्धाया॒रस्या॒ यः पतिः—१४. २. २.

२६ भू॒स्याः पृ॒ष्ठे व॒द रोच॑मान.—५. २०. ६.

२७ यथा॑ ह॒स्ती ह॒स्तिन्याः पदे॑न॒ पद॑सु॒बुजे—६. ७०. २.

२८ यस्याः॑ प॒दे पुन॑ते॒ देव॑यन्तः—७. २७. १.

२९ परि॑ आ॒तुः पु॒त्राचे॒तस ए॒न आ॒गन्—६. ११६. ३.

३० द्रा॒घीय॑ आ॒युः प्र॒तरं द॒धानाः—१२. २. ३०=X. 18. 2, 3.

३१ जी॒वानामा॒युः प्र ति॒र त्वय॑मे—१२. २. ४५.

३२ ये नः॑ पि॒तुः पि॒तरो॑ ये पि॒ताम॒हाः—१८. २. ४९; ३. ४६. ५९.

३३ ह॒विः पु॒रोडा॒शं वृ॒चो य॒ज्ञायु॑धानि—१८. ४. २.]

उच्यते शेषः
on margin

षत्वस्यापवादः —

गो॒सर्नी

॥ गो॒सर्नि॑ वि॒ सीम॑नोऽभि॒सि॒स्यदे॑ ऽनु॒ स॒तुं स॒वित॑वे ऽतिस॒रः प्र॑तिस॒रो
ऽधि॑ स्क॒न्द वी॒रय॑स्वाभि॒स्क॒न्दं मु॒गीवा॒भि स्या॑म पृ॒तन्य॑तः प्र॑ति॒स्पाश॑नं प॒ञ्चानु॑-
सेचि॒रे गा॒त्रानु॑ सेचि॒रे ॥ ७९ ॥

गो॒सर्नी

३४ गो॒सर्नि॑ वाच॒सुदे॒यम्—गो॒ऽस॒निम् ३. २०. १०.

गो॒सर्नी

३५ वि॒ सीम॑तः सु॒रुचो॑ वे॒न आ॒व.—४. १. १.

सि॒स्यदे

३६ सा वृ॒क्षो॑ अ॒भि सि॒स्यदे॑—५. ५. ९.

३७ ए॒वा ते॑ भ्रि॒यतां॑ गर्भो॑ अनु॒ स॒तुं स॒वित॑वे—अनु॑ । स॒तुम् ६. १७. १.

ति॒स्रः

३८ इ॒म ए॒न्द्रा अ॒तिस॒राः—अ॒तिऽस॒राः ५. ८. २.

३९ अ॒यं प्र॑ति॒स्रो म॒णिः—प्र॒तिऽस॒रः ८. ५. २.

स्क॒न्द

३० अ॒धि स्क॒न्द वी॒रय॑स्व—५. २५. ८.

स्क॒न्द

४१ अ॒भिस्क॒न्दं मु॒गीवा॑—अ॒भिऽस्क॒न्दम् ५. १४. ११.

yāh pātau gāvām
asyāh paravarjam II
70 changes the visar-
janīya of yāh into s
before pān, except
when gāvām and
asyāh precede
prsthē ca II 69
with comm To show
that only divāh is
subject to this change
of its final before pra-
thā the comm in-
stances bhūmyāh p-

igāyās padē II 72.
On this rule hastu-
yāh pre-cited as a coun-
ter-example to show
that only the gonstive
igāyāh undergoes the
change before padā.

Cp. W. on āyuh
prathame II 75, S.
āyus p-
pre musjivapare
II 76 with comm

W on pṛthāh p-
tari II 73.

gosānyādīnām ca
II 103 adhyabhih-
yām skandē II 104
abhi syāma prtan-
yatāh II 10.

gosānyādīnām ca
II 103 negates the
change of s into s
of gosāni etc Ex. as
marked here.

This is quoted under
abhyāśo ca II 91,
which changes s into
s after reduplication;
abhyāsavinaśām ca
IV 49, which restores
the forms linguized
by the influence of
reduplication
C anusūtram

adhyabhihbyām
skandē II 104 nega-
tives the change of s
into s; these two
cases are cited as
examples.

४२ इन्त्रेण मन्थुना वयमभि स्याम पृतन्यतः—अभि। स्याम् ७. ९३. १.

II 86 syāma, AV syāma in Con. may be corrected, C syāma "upasarga-
prādurbhyām asit
yaparah" in satvam
CA II 107 negatives
cerebralization in the
passage

C -spāśnam

४३ प्रतिस्पाशनम्—प्रतिऽस्पाशनम्="अभिस्वरतः प्रतिमुखं बाधकम्" ८. ५. ११.

पचा

४४ तौ उ पञ्चालु सेचिरे—८. ९. २३.

गात्रानुसेचिरे

४५ धृतेन गात्रालु सर्वा वि सृङ्खि—११. १. ३१.

-स्त्रि-

॥ रपरसृपिसृजिसृशिसृहिसृजिस्वरतिस्मरतीनां च ॥ ७४ ॥

na sapirysprā-
sphūrysavaratismarati-
nām II 102
na raparaspirj-
sprāsisprhasavanādi-
nām P 8 3 110.

४६ [यो अक्षयौ परिसर्पति यो नासर् परिसर्पति—५. २३. ३.

४७ अतिस्तुष्टो अपां वृषमः—१६. १. १.

४८ आदित्या रुद्रा उपरिऽस्पृशः—उपरिऽस्पृशः ५. ३. १०; KS 40. 14.

४९ वाङ्मयमानाभि स्फूर्जति—१२. ५. २०.

५० अनिमेषं विदधाभिस्वरन्ति—अभिऽस्वरन्ति ९. ९. २२ = I. 164 21.

५१ निर्क्रथो यश्च निस्वरः—निऽस्वरः १२. १. १४.

५२ प्रति स्वेरेयां तुज्यद्विरेवैः—८. ४. ७ = VII. 104. 7]

उच्यते शेषः
on margin

णत्वस्यापवादः—

॥ चित्रभानोः प्रपीनाः प्रमीनाः प्रमनाः प्र नभस्व प्र नभतां परि हिनोमि
पर्यनां ब्रह्मलुतं प्रमिनीं जनित्रीं प्रमिनन्ति ब्रवानि न प्रमिनाति संगिरन्निनामन्नि-
नाभिन्निनाके ॥ ७h ॥

भानोः ५३ [चित्रभानो त्वय्युदिते प्रेरते चित्रभानो—चित्रभानो इति चित्रऽभानो
४. २५. ३.

ci- is cited under
āmantriam cetāśvānā-
rse I 81 which makes
a vocative ending in
o, pragrhya, before an
fī not belonging to
the āraī text, bhānoś
ca III 87

५४ प्रपीनाः वसोर्यो धारा मधुना प्रपीनाः—प्रऽपीनाः १२. ३. ४१.

५५ प्रमीनाः ? but cp. :—

५६ प्रपीनाम् यामस्य कण्वो अदुहन्प्रपीनाम्—७. १५. १ = VS. 17.

74.

५७ प्रमनाः मातेव पुत्रं प्रमना उपस्थे—२. २८. १.

५८ प्र नभस्व प्र नभस्व पृथिवि—७. १८. १.

५९ प्र नभताम् प्र नभतां पृथिवी जीरदानुः—७. १८. २.

६० परिहिनोमि यां वां होत्रां परिहिनोमि—परिऽहिनोमि ८. ४. १६ =

VII. 104. 6.

parā hinoṣ III.
83 negatives cerebra-
lization of n of the
root after pari.

६१	ब्रह्मलुत्तम्	एवा मत्सर्वं दुर्भूतं ब्रह्मलुत्तमपायति—ब्रह्मऽनुत्तम्	१०. १. १३.
प्रमिनी जनित्री	६२	प्र मिनीत् मा मातरं प्र मिनीज्जनित्रीम्—“मा प्रमिनात्” ६.	na mināṭh III 86 negatives cerebraliza- tion of १ Examples as marked here.
मिनति	६३	प्र मिनन्ति नर्किरस्य प्र मिनन्ति व्रतानि—१८. १. ५ = X. 10. 5.	११०. ३.
	६४	प्र मिनाति सखा सख्युर्न प्र मिनाति संगिरं—१८. ४. ६० = IX.	86. 16.
विनामन्	६५	विनामन् व्रिनामन् व्रिनामन्—विऽनामन् ६. ७४. ३; TS.	2. 1 11. 3.
विनाभिः	६६	विनाभि चक्रमजरमनर्वम्—विऽनाभि ९. ९. २ = I.	164 2.
	६७	विनाभिके अजस्त्रिनाभिके त्रिदिवे त्रिष्टुष्टे—विऽनाभिके ९. ५. १०.]	

॥ ४ ॥

॥ बालिति पर्वस्या प्रभीता दूडाद्यै पापमार्हेतु पुमान्पुंसः परि जातो यं वाते पुरुषेषु य उभीणासुप्रबाहुययुः सुप्रान्याः स्वर्षाः स हिन त्वं तुविष्टमो वृक्षौ वनानि सं चर यत्र त्वाछावदामस्यदितिर्जानित्वमोण्योरमतिर्भाः स च त्वानु ह्यामसि वीरतमा शविष्टा वि चयत्कृतं नोऽधरः सस्पदीष्ट यमु द्विषो वरीयो यावया इतो यद्धं नयत देवता नः पतयन्ति नक्तभिर्यातुमावत्कृष्टराधिरुपजीवनीयो हस्तिनीव पद्धती षडर आहुरर्षितं ब्रह्म तज्जराय युक्ष्वा रथं सुवृजनासु विक्षु मानुषीषु दिक्षु मास्य त्वचं चिक्षिप ऋक्ष्वाकं वा नीचार्यदृष्टशयस्माकासो ययोर्वधांत्रापपद्यते पयैति रक्षन्विष्यानां वधा वन्वाय त्वमनेऽदितिरकार्पन्तदूषु प्र वोचत्सुतपौ मा ते रिपन्विद्धनो न विद्वान्यथैषु सत्यमुदल्लुतमिव दारु संशितं समिद्धे जातवैदसि ब्रह्मणा कस्मिन्नङ्गे सुकृतमितु लोकं वज्रे रध्वर्यो देवसेनाभ्यः प्राणेन समवादिरन्नापस्पुत्रासो अभिसंविशन्वं पितेव पुत्रानभि सं स्वजस्व नः ॥

१ [वद्विष्टे अस्तु बालिति^३—बाल्. इति १. ३. १; ५, ६, ९; १८. २. २२.

bāl is quoted under lakāra-visarjanīyau on 1. 5, to show that the word ends in l The word bāl, an onomatopoeic exclamation, is the only one in the Atharvan ending in l—excepting the similar words śāl and phāl in XX.135.2 3 a part of the text of which our

- २ यो अर्धमीत्पर्वीस्या अर्धमीता—पर्वी । अस्य । अर्धमीता १. १२. २.
 ३ नमस्ते अस्ववर्मने येना दृडाशो अत्यसि—दुःऽदाशो १. १३. १.
 ४ पापमाल्त्वपकासस्य कर्ता—आ । ऋछतु २. १२. ५.
 ५ पुमान्पुंसः परिजातः—परिऽजातः ३. ६. १.
 ६ यां क्षेत्रे चक्र्यां गोषु यां वांते पुरुषेषु—वा । ते; not वांते ४. १८. ५.
 ७ य उग्रीणांसुप्रवाहुर्गुः—य । उग्रऽवाहुः । युयुः ४. २४. २.
 ८ अहं दैवामि द्रविणा हविर्भते सुप्राव्या ३ यजमानाय सुन्वते—सुप्रऽअव्या ४. ३०. ६.
 ९ इन्द्राय शूषमधियः स्वर्षीः—शूषम् । अग्रियः । स्वऽस्ताः ५. २. ८=X. 120. 8
 १० स हिन त्वमसि यस्त्वमात्मानमावय—सः । हिन । त्वम् ६. १६. २.
 ११ इन्द्रः पतिस्तुविष्टयो जनेष्वामि—सुवि ऽतमः ६. ३३. ३.
 १२ वृक्षौ वनानि सं वर—वृक्षान् ६. ४५. १.
 १३ यत्र त्वाद्यावदामसि—अद्य ऽ आद्यवदामसि ६. १४२. २.
 १४ अदिर्जितमदिर्जितित्वम्—जनित्वम् “जन्माधिकरणम्” ७. ६. १=I. 89.
 10
 १५ ओण्योः कविकेतुम्—ओण्योः “अविशयोद्यावापृथियोः” ७. १४. १; SV. 1.
 464
 १६ कर्षा यस्यामतिर्मा अदिशुतस्त्वामीनि—अमतिः “अमनशीला व्यापनशीला” ७.
 १४. २; SV. 1. 464.
 १७ स च त्वानु द्वयामसि—सः । च । त्वा । अनु ५. ३०. १७.
 शविष्टा १८ यो वीर्यदीर्तमा शविष्टा—शविष्टा “अतिशयेन बलवन्तौ” ७. २५. १; TB
 2. 8. 14. 5.
 १९ इह प्रसक्तो वि चयकृतं नः—वि । चयत् “विचिन्तोतु” ७. ५०. ३.
 २० यो नो द्वेषधरः ससर्पदीष्ट—सः । पदीष्ट “पततु” ७. ३१. १=III. 53. 21.
 २१ वरीयो याचया इतः—यचयाः ७. ६५. १.
 २२ इमं यज्ञं नयत देवतां नः—देवता । नः ७. ८२. १=IV. 58. 10.
 २३ वयो ये भूत्वा पतयन्ति नक्तमिः—नक्तमिः ८. ४. १८=VII. 104. 18.
 २४ मा नो रक्षो अभि नञ्यातुमवत्—यातुऽमावत् ८. ४. २३.
 २५ कृष्टरधिरुपजीवनीयः—कृष्ट ऽ रधिः ८. १०. २४.
 २६ मित पृथिव्यां तिष्ठसि हस्तिनीव पद्धती—हस्तिनी ऽह्व ९. ३. १७.
 वि २७ षडर आहुरपितम्—षडऽअरे; अपितम् ९. १. १२=I. 164. 12.
 २८ द्वारशारं नहि तज्जराय—नत् । जराय ९. १. १३=I. 164. 11.
 २९ युक्ष्वा रथमयतस्य द्रविणम्—युक्ष्व “योजय” १८. १. २५=X. 11. 9
 ३० ये वा नूनं सुवृजनांसु विक्षु—विक्षु १८. १. ४६.
 ३१ अन्तर्विशंसु मानुषीषु विक्षु—विक्षु ५. ११. ८, ९.

treatise takes no account
 dura ukāro dāse
 parasya mūrdhanyah
 II 60

This is cited as an
 ex under dāmasvevā-
 nīh pade II 83 which
 says that in the inter-
 or of a word, *ya* is om-
 itted before spirants
 only, cp also I 27,
 53 and 83

Ex 6—
 C vāte-vātasam-
 cāisapradāse

Ex 7—
 C yuyuh yāvayī-
 tā prthakartā

Ex 8—
 C supravye piā-
 vīte devānām tarpā-
 yātre W proposes

—ye on the autho-
 rity of X 126. 2

This is cited under
 supravā ca IV 11,
 which implies that in
 the word specified the
 last member is sepa-
 rated from the rest of
 the compound, and
 not the first, as would
 be more in accordance
 with the general ana-
 logies of the system
 of separation. supravā
 RV 1 34. 4 is also
 supra- avyē in the
 Pāda

Ex 9—
 avasāh is cited
 under avasā ca II 49
 which changes the vi-
 sarjanīya into *ra* in the
 Sambhita text

Ex 11—
 AA 5 2 1 4 tava-
 stamo, tuvistamah 3 96
 prescribes sakāragā-
 ma, also as counter-
 ex to IV 59,
 C tuvistamah

Ex 12—
 vākāre vānānīti
 vākāre II 82,
 C vīksav-

Ex 13—
 C achava-

Ex 14—
 jāntavyam coun-
 ter-ex under IV 56

Ex 15—
 onyōh 8 61.

Ex 19—
 V 60 1-satīto, TB
 2 7 12 4-sapto

Ex 20—
 na sās padista II 68

Ex 21—
 X 152 5 vadham for
 itāh.

Ex 22—
 C devatāh agny-
 ādikāh, so W

- ३२ मास्य त्वच्चं चिक्षिपो मा शरीरम्—चिक्षिपः १८. २. ४ = X. 16. 1.
- ३३ ऋक्षाकं वा प्रतरं नवीयः—ऋक्षाकम् “ऋक्षैर्मल्लकैरुपेतम्” १८. २. ३१.
- यश्छ ३४ नीचायच्छशयुषेयः—नीचा । अयत् ४. ३. ६.
- ३५ प्रास्माकासश्च सूर्यः—अस्माकासः “अस्माकाः” ४. ३३. ३ = I 97. 3.
- बुधां नाप ३६ ययौर्वैधाप्नापपद्यते कश्चन—अपपद्यते—“अपवर्जनं न प्राप्नोति” ४. २८. ५.
- ३७ सद्यः सर्वा लोकान्पर्यैति रक्षन्—परि ५ आ + परति ४. ३८. ५.
- व्या ३८ अथो ये विश्वानां वधाः—विश्वानाम् “वैद्यजातीयानाम्” ६. १३. १.
- ३९ नमं कृणोमि वन्याय तन्मनं—वन्याय “वननीयाय संसेव्याय” ६. २०. ३.
- दितिरका ४० दिते पुत्राणामदितेरकार्कम्—अकार्कम् ७. ७. १.
- ४१ अभीष्टो धर्मस्तदुं पु प्र वोचत्—प्र । वोचत्; not प्रा वो— ७. ७३. ७.
- ४२ इन्द्रावरुणा सुतपाविमं सुतं सोमं पियतम्—सुतपौ ७. ५८. १ = VI.
68. 10.
- ४३ मा ते रिषलुपसत्तारो अग्ने—मा । ते । रिषन् २. ६. २.
- ४४ मा ते रिषलुपसत्तारो गृहाणाम्—३. १२. ६.
- ४५ कवीन्द्रुद्धामि विद्वनो न विद्वान्—विद्वनः = विदुषः ९. ९. ७.
- ४६ यथा देवेभ्यस्तं यथैषु सत्यमाहितम्—एषु १०. ३. २५.
- ४७ उदप्लुतमिव दारु—उदप्लुतम् उद्भव १०. ४. ३. ४.
- संशितं ४८ लिषामन्तं संशितं मा कृणोतु—सम् ५ शितम् १२. १. २१.
- ४९ समिद्धे जातवेदसि ब्रह्मणा—सम् ५ इद्धे १०. ६. ३५.
- ५० कस्मिन्नङ्गे तपो अस्याधि तिष्ठति कस्मिन्नङ्गे श्रुतमस्याध्याहितम्—अङ्गे १०. ७. १.
- ५१ पल्लौदनस्य सुकृतामेतु लोकम्—सुकृताम् from सुकृत् ११. १. १७.
- ५२ बध्नेरध्वर्यो मुखमेतद्धि यद्वि—अध्वर्यो इति Voc., not gen.; ११. १. ३१.
- ५३ नमस्ते देव सेनाभ्यः—देव । सेनाभ्यः; not a cd. like देवसेनाः in 5. 21
- 12; ११. २. ३१.
- ५४ अभिवृष्टा ओषधयः प्राणेन समवादिरेन्—सम् । अवादिरेन् ११. ४. ६; समव-
- दन्त in 6. 109. 2.
- ५५ आपस्पृशतो अभि सं विशध्वम्—आपः । पुत्रासः १३. ३. ४.
- ५६ पितेर्व पुत्रानभि सं स्वजस्व नः—अभि । सम् । स्वजस्व; not a cd.; १३. ३.
- १२.

तन्वामाप्नाय

॥ परिपूर्वश्च गणः । आम्नातव्याम्नायदर्शी आचार्य आम्नायानुसारिणी
भगवत्या वाचो गतिं दर्शयति । “हकारादिः संयोगः इवर्णस्थो यकारादौ न
गुरुर्भवति” इति । किमुदाहरणम्:—

Ex. 24—
VII. 104. 23 yā-
tunmāvatām, yānūn-
āvat IV 68 prescribes
separation, cp. CCA.

Ex. 30—
vikṣā cited under
vināme ca IV 84
Paipp vikṣu, so X.
15 2, MS 4 10 6
Ex 31—
Cited under vināme
ca 4 84.
W paryēth

C and S akṛisam.

I 164. 26 vocam

S suḥ tapan in Pada.

C reads arsan for
vīsan.
I. 164. 6 vidmāne.

मा of समास्य
has been
crossed.
समस्य ?

५७ परिह्रियते वेदविदां समास्य सः ।

५८ विह्रियन्ते याज्ञिकेनाग्नयः—इत्यन्यतरस्य प्रयोगः ।

रोहैनाम् ५९ योषामर्थे रोहयैनाम्—अर्थे । रोहय । एनाम्, णत्वनिषेधः १४. २. ३७.

६० मधैर्मधोनो अति शूर दाशसि—मधोनः, णत्वनिषेधः १८. १. ३८ = VIII.

24. 2.

॥ ५ ॥

दीर्घत्वसमापत्तेरपवादः —

॥ शपथयार्वनीं यवयार्वानः ॥ ७j ॥

[सत्यजितं शपथयार्वनीम्—शपथ ऽ यार्वनीम्; not यर्वनीम् ४. १७. २.

C śāpathayopaniṣ

यवयार्वानो देवा यावयन्वेनम्—यव ऽ यार्वानः; not यर्वानः ९. २. १३.]

148 ॥ कृणोत्वित्यत्र त्रिधातु षत्वं न ॥ ८ ॥

दीर्घमायुः कृणोतु मे—७. ३२. १; ३३. १; Apmb. 1. 8. 10.

kurukaramkaratkr-
notukrñkrñhiv akar-
nayoh II 65 has the
same examples with s,
the comm. reads 'kr-
notv ity atra tñhāv
iti vaktavyam' and
then proceeds to
cite these three cases
mentioned here in all
the three passages the
mss. read visarjanī-
ya.
W and S agns kr-

अग्निः कृणोतु मेघजम्—६. १०६. ३.

उत्तरं द्विषतो मामयं मणिः कृणोतु देवजाः—१०. ६. ३१.

भवति on
margin

149 ॥ मत्तौ ह्रस्वः ॥ ९ ॥

bahulām mātau III.17.

वात्सप

वीर्यवान्त्सपल्लाह—वीर्यऽवान्; not वीर्यावान् ८. ५. १.

इहैधि वीर्यवत्तरः (वीर्यवत्तरः १८. ४. ३८.) इति ।

C ihaiva

150 ॥ संहितायां विसर्जनीयस्य लोपः ॥ १० ॥

śēpahārsanam vān-
daneva vīśān II 65
prescribes the drop-
ping of visarjanīya in
the two words men-
tioned śēpa- cited
under pūrvapada-
nimittānām ca IV. 75
C śēpaḥ-

वन्दनेव

ओषधि रोषहर्षणीम्—रोषोहर्षणीमिति रोषऽहर्षणीम् ४. ४. १.

अभिचस्कन्द चन्दनेव वृक्षम्—चन्दनः ऽ हव ७. ११५. २.

C vandanā itāvri-
śesaḥ.

151 ॥ उत्तममुदात्तम् ॥ ११ ॥

सूर्याचन्द्रमसाभ्यामक्षीभ्याम्—११. ३. ३४.

प्रदातोष जीवति सूर्यामस्योरक्षितम् (३. २९. ५.) इति ।

म शब्दोऽन्यत्र :—

[अहोरात्राभ्यां नक्षत्रेभ्यः सूर्याचन्द्रमसाभ्याम्—६. १२८. ३.

W. masā-

सूर्याचन्द्रमसांभुभा—८. २. १५; ११. ६. ५.

सूर्याचन्द्रमसांवाक्षिणी—११. ३. २.]

152 ॥ उत्तरपदे ह्रस्वः ॥ १२ ॥

ऊर्णम्रदा पृथिवि-

ऊर्णम्रदाः पृथिवी—ऊर्णम्रदा from ऊर्ण १८. ३. ४९=X. 18. 10.

संधा पितृभ्यः पृथिविषदभ्यः^१—पृथिविसत्सभ्यः from पृथिवी १८. ४. ७८.

क्षरवृद्धिः

153 ॥ आद्यक्षर(स्य) वृद्धिः ॥ १३ ॥

सौप्रजास्त्वम्— सौप्रजाऽत्वम्=“सुप्रजसो भावः सौप्रजास्त्वम् शोभना-
पत्यत्वम्” २. २९. ३.

MS. IV. 12.3; TS. III 2 85; KSS. X. 5. 3 and Paipp read su- instead of the anomalous and bad saup-, naibāśhyena is cited as an example under vṛddhenakā-kearena svarāntena IV 65; cp. note on 3. 78

जैर्वाधेन— नैःऽवाधेन; “निःशेषेण बाधो निर्बाधः । तमर्हतीति निर्बाधो हस्तव्यः शत्रुः । तद्विषये प्रयुज्यमानं हविः । ‘तस्येदम्’ इत्यण् । निर्बाधनक्षत्रेण” ६. ७५. १.

सौभगत्वाय— शुक्लामि ते सौभगत्वाय हस्तम्—सौभगत्वाय १४. १.
५०=X. 85. 36.

HGS. 1. 20 1; Āp st. (MP. 1.3.8) supra-

॥ चक्षुषमिति पञ्चपद्याम् ॥ १३b ॥

[सुर्यामंश्चाक्षुष—सुऽयामन् । चाक्षुष Voc.; १६. ७. ७.]

॥ प्रसारणं^३ दिप्सतीत्याद्यचतुर्थप्रतिषेधे ॥ १३c ॥

दिप्स

[यो नो दिप्साद्विप्सतो विप्सतो यश्च दिप्सति—√दम्भ+स; भ=प्;
४. ३६. २.]

154 ॥ यकारादौ बहुलं दीर्घः ॥ १४ ॥

ichāyām ca yakā-
rādau III. 18

जामयौ अश्वरीयताम्—अश्वरिऽयताम् “अश्वरं यागमात्मन इच्छताम्” १.
४. १.

परेणाद्यायुरर्षतु (अघऽयुः=“अघं पापं हिंसनं परेषामिच्छतीति” ४. ३.
२.) सर्वत्र ।

वृषायमाणो अघृणीत सोमम्—वृषऽयमानः=“वृषेवाचरन्” २. ५. ७.
शत्रुयतामा भरा भोजनानि (शत्रुऽयताम्=“शत्रुत्वमात्मन इच्छतां शत्रुवदा-
चरतां वा” ४. २२. ६.) इति ।

The same three examples together with aghāyū are cited on yāśāv ichāyām svarāt karmānām atamāntprepsu IV. 29 as instances of the separable suffixes to which that rule relates.

॥ न^३ भवन्ति । अरात्रियाज्जिनियन्ति पुत्रियन्ति सृगुयुः प्रभृतीनि
च^३ ॥ १४b ॥

यति | अथो यो नो अराति॒यात्—अ॒राति॒ ऽ यात् = “अरातिवदाचरेत्” ४. ३६. १.
 ज॒नि॒यन्ति॒ नाव॒ग्रवः॒ पु॒त्रि॒यन्ति॒ सु॒दान॒वः—ज॒नि॒ ऽ यन्ति॒; पु॒त्रि॒ ऽ यन्ति॒ १४. २.
 ७२.
 मृ॒गः स॒ मृ॒ग॒यु॒स्त्वम् (मृ॒ग॒ ऽ युः १०. १. २६.) प्र॒भृ॒तीनि॒ च ।

155 ॥ ग॒वि॒ष्टौ ग॒वेष॑ण॒ इति॑ न॒ लोपो॑ व॒कारस्य॑ ॥ १५ ॥

gāvisṭau gāvésana
ita ca II. 28

[यं ह॒वन्त॒ इ॒यु॒मन्त॒ ग॒वि॒ष्टौ—गो॒ ऽ इ॒ष्टौ = “गवां पणिभिरपहृतानां पुनरन्वेषणे
 अभिगमने वा” ४. २४. ५.

ग॒वेष॑णः स॒ह॒मान॑ उ॒द्धि॒त्—गो॒ ऽ प॒र्षणः॑ ५. २०. ११.]

156 ॥ श॒प॒थे॒य्यं स॒ह॒शे॒य्या॒यि॒त्येका॒रात्प॒रो य॒कारः॑ ॥ १६ ॥

[श॒प॒थे॒य्यम्—५. ३१. १२.

स॒मा॒ने यो॒नौ स॒ह॒शे॒य्या॒य—स॒ह॒ ऽ शे॒य्या॒य = “सहशयनार्हाय। शेयं शयनम्।
 ‘अचो यत्’ इति भावे यत्। ‘तद्वर्द्धति’ इति यत्।
 यद्वा—शय्यामर्हतीति शय्यः तस्मै। ‘तद्वर्द्धति’
 इति यत्। एकारोपजनश्छान्दसः” १८. १. ८ =
 X. 10. 7.

156b ॥ जा॒यासु॑पैति॒ तद्वा॒ह्म॑णं पु॒नर॑स्मा॒नुपै॒त्वि॒त्यैका॒रः ॥ १६b ॥

[यस्मा॑ ऋ॒णं य॒स्य जा॒यासु॑पैमि॒^३—उ॒प॒ ऽ पे॒मि॒ ६. ११८. ३.

Op abhyāsmi in
B, where C. has -ami

तद्वा॒ह्म॑णं पु॒नर॑स्मा॒नुपै॒तु—उ॒प॒ ऽ पे॒तु ७. ६६. १; upāsmi and upāftu
only once

157 ॥ पौ॒त्राद्य॑म॒नाद्यं॑ मे॒धाति॑थि॒ पुरु॑षा॒र्धे अ॒ग्ने अ॒क्रव्या॑दिति॒ पूर्वे॑परौ
 ह॒स्वौ ॥ १७ ॥

[पौ॒त्राद्यं वि॒भाज्य॑माना—पौ॒त्र ऽ अद्यम् १२. ५. २८.

अ॒न्नाद्यं—अ॒न्न ऽ अद्यं; अ॒नाद्यं in 8. 2. 19; १२. ५. १०.

मे॒धाति॑थिम्—मे॒ध ऽ अति॑थिम् not médhā a-; ४. २९. ६.

यां ते व॒क्त्रः पु॒रुषा॑स्ये—पु॒रुष॒ ऽ अ॒स्ये ५. ३१. ९.

अ॒ग्ने अ॒क्रव्या॑त्—अ॒क्रव्य॒ ऽ अ॒त् १२. २. ३.]

Some mss. have *āt*
in the Pada

158 ॥ अर्पवान् ज्योतिषीमानित्यकारेकारावागमौ^३ पूर्वस्य ॥ १८ ॥

[अपूपवानर्पवांश्चरुहे सीदतु—अर्पऽवान् = अर्पऽवान् “rich in water”
१८. ४. २४.]

ज्योतिषी तस्यै प्र भाति नमस्वो ज्योतिषीमान्—ज्योतिषी ऽ मान् = “ज्योतिष्मान्”
“full of light” १८. ४. १४.]

॥ संस्त्राव्येण हविषा जुहोमि समानेन वो हविषा जुहोमीति ॥ १९a ॥

[संस्त्राव्येण हविषा जुहोमि—१. १५. १.
समानेन वो हविषा जुहोमि—६. ६४. २.]

159 ॥ विधेमेत्यन्यत्र^३ ॥ १९b ॥

[नमस्यन्तस्त्वा हविषा विधेम—१. १२. २; १. ३१. १; ४. २. १-८; ६. ४०. १,
४१. १, २, ८०. १, ३; ७. ७९. ३, १०९. ६.]

रातान्विति भवति
on margin

160 ॥ अकारान्तान्विति^४ ॥ २० ॥

त्वया युनक्तु बह्वधा नु रूपा—नु; not अनु ५. २६. ८.
इहैव भव मा नु गाः—मा । नु । गाः; not अनु ५. ३०. १.

नु इति भवति
on margin

161 ॥ एकारान्ताच्च^५ ॥ २१ ॥

हुवे नु शर्कं पुरुहूतमिन्द्रम्—हुवे । नु; not अनु ७. ८६. १.
गर्भे नु नौ जनिता दंपती कः—गर्भे । नु १८. १. ५ = X. 10. 5.

C. tu for nū

नु इति भवति
on margin

162 ॥ ओकारान्ताच्च^६ ॥ २२ ॥

भगो युनक्त्वाशिषो न्व १ सौ—आ ऽशिषः । नु ५. २६. ९.
दिवो नु मां ईदृहो अन्तरिक्षात्—दिवः । नु ६. १२४. १; HG 1. 16. 6
को नु गोः क एकश्रुषि—कः । नु ८. ९. २५.
अङ्गो न्वर्थमसत्या अग्न्याः समनमार्षति—अङ्गो इति । नु ६. ६०. २.
उतो न्व १ स्य पपिवांसमिन्द्रम्—उतो इति । नु १८. १. ४८ = VI. 47. 1.
कतमो नु सः—कतमः । नु ८. ९. २५.

अङ्गो
न्वस्य

C. anu for nū.
angō nṛś- is cited
as an example under
okāntāś ca I 80,
which prescribes that
a particle ending with
o, becomes praghya

॥ ६ ॥

1. Vn ज्योतिषिमान्. 2. Vn अकारैकारावागमः; J, M, S अकारैकारावागमः, V अकारैकारावागमौ, V रेकारागमौ, Al आकारैकारागमौ, R अकारैकारागमौ पूर्वस्य विधेमेत्यत्र as one sūtra. 3. V विधेमेत्यत्र, Al विधेमेत्यत्र, after this sūtra N, J, M have परस्तात्परस्तादन्त्यानि. 4. S -तान्विति, the rest have -तान्विति. 5. Vr एकारान्ता च. 6. R ओकारा-, after this rule N gives ॥ स्रज २२ ॥ = ॥, the same is in J and S; V, Vr and Al have simply ॥ १ ॥.

उच्यते on
margin163 ॥ उत्पूर्वो हृषिः^१ ॥ १=२३ ॥

पंता

उद्धर्षन्तां मघवन्वाजिनानि—उत् । हृषन्ताम् ३. १९. ६; cp. X. 103. 10.
उद्धर्षय सत्त्वंनार्युधानि—उत् । हृषय ५. २०. ८.

उद्धर्षिणं^२ मुनिकेशम्—उत् ५ हर्षिणम् ८. ६. १७.

॥ मही क्षेमं मही अस्कभायन्मही रोधचके (इति द्विवचनानि)

॥ २४a ॥

[मही क्षेमं^३ रोधसौ अस्कभायत्—मही इति = “महस्यौ, रोधसौ रोधस्यौ” ४.१.४.
महान्मही अस्कभायद्वि जातः—मही इति ४. १. ४.
अत्रा मही रोधचके वावृधेते—अत्र । मही इति । रोधचके इति रोधऽचके ।
वावृधेते इति ५. १. ५.]

These three are cited as examples under *tebhyaḥ pūrvacaturtho hākirāya II 7* which means that after final non-nasal mutes, *h* becomes the aspirated sonant of the preceding letter

O uddharsanam utkrstena āstpravṛddhena dharsanena upetam

rōdhacakre vāvṛdhetē is cited as an example on *ekāras* ca I 73, which prescribes that the vowel *e*, when dual termination, becomes *prahya*

164 ॥ एकवचनान्यन्यत्र^४ ॥ २=२४ ॥

[मही—एकवचनम् १. १७. २; २. ३१. १; ४. २. ४; ५. ७. १०, २५, २, २७.
९; ६. ३. १७. १-४; ९. १०. १२; १०. ७. १४, ८. ३०; ११.
१. ८. ७. २०, ८. १५, ९. ४; १४. १. २; १८. २. २५.]

165 ॥ तकारान्तान्याकाराबाधे ॥ ३=२५ ॥

आरास्वदन्या वनानि वृक्षि—आरात् । त्वत् ६. ३०. २.

द्वारास्वा मन्य उद्धृतम्—द्वारात् । त्वा ७. ४५. १.

कृषिभ.

यद्वृक्षीन्द्रमैरास्व कृषभोऽहयत्—येः । आत् । त्वा १०. १०. १०.

व्यंतात्

166 ॥ ड्यन्ताद्वा^५ सुर्न लुप्यते कृदन्ताद्वा^५ ॥ ४=२६ ॥

यथा:—

१ तन्त्री ? but cp. :—

अमस्तन्त्रीश्च मोहश्च—तन्त्रीः ८. ८. ९.

संगः रिं

सुमङ्गलीरियं वधुः—सुऽमङ्गलीः १४. २. २८.

यमीर्यमस्य विवृहादजानि—यमीः १८. १. १०=X. 10. 9.

गन्धी

रपद्गन्धीरप्या च योषणा—गन्धीः १८. १. १९=X. 11. 2.

1. R कृषिः; Al joins this with the following. 2. Vn उदग. 3. Vn मन्त्रिणम्. 4. Al, M एकवचनान्यन्यत्र; J -नान्यत्र; B, S, Vr -नान्यत्र; 5. S यताद्वा; Vr व्यन्ताद्वनं लुप्यते, so is R

॥ ईकारे वापि मत्वर्थे ॥ २६b ॥

रथी^१भूत् १ रथीर^१भूम्सु^१मूला^१नी गवि^१ष्टौ (RV. 10. 102. 2.) यथा । इति ।

167 ॥ स प्रत्यु^१वैत्सल्लि^१लु^१द्वैतां यतमाने यदैतमन्वैतद्रतेनेत्याकारादीन्ये-
तेर्षास्तन्याम्^१ ॥ ५=२७ ॥

[स प्रत्यु^१द्वैत्-प्रति^१ऽ=उत्+पेत् ७. ३. १.
वत्सौ विराजः सल्लि^१लु^१द्वैताम्-उत् । पेताम् ८. ९. १.
यमे ईव यतमाने यदैतम्-यत् । पेताम् १८. ३. ३८.
चतु^१ष्पदीमन्वैतद्रतेन-अनु । पेत् १८. ३. ४०.]

X 18 2, AB I.29
5 =stam TA. 6-5.1
X. 18. 3 em1

168 ॥ प्रेतं^१ पादौ प्रेता जयता तत्परंताप्सरसः क्वयादा प्रेतं दक्षिणेत्या-
ख्यातेन^१ विग्रह उपसर्गेण च^१ ॥ ६=२८ ॥

[प्रेतं^१ पादौ प्र स्फुरतम्-प्र । इत् १. २७. ४.
प्रेता जयता नरः-प्र । इत् ३. १९. ७.
तत्परंताप्सरसः-पर । इत् ४. ३७. ३.
क्वयादा प्रेतं दक्षिणा-प्र । इत् १२. २. ३४.]

169 ॥ प्रेतो यन्तु प्रेतो मुञ्जामीत्युपसर्गेण विग्रहोऽव्ययेन च ॥ ७=२९ ॥

यत्
प्रनामि
[प्रेतो यन्तु व्य^१ध्यः-प्र । इत् ७. ११४. २.
प्रेतो मुञ्जामि नामुतः-प्र । इत् १४. १. १७.]

॥ ७ ॥

17० ॥ यथाशास्त्रं^३ क्रमः(ः) संयोगे ॥ ८=३० ॥

171 ॥ वलं^१ वेशन्त्या इवान्व^१विन्दाम कर्त्रं^१ कर्त्रं कृत्याकृताकृतं पुनः^१
कर्त्रं इति रेफमध्ये^४ तकारः ॥ ९=३१ ॥

वेशन्त्या
वि
प्र ते भिनपि मेहनं वर्यं^१ वेशन्त्या ईव-१. ३. ७.
अन्व^१विन्दाम कर्त्रम्-१०. १. १९.
कर्त्रं कृत्याकृता कृतम्-१०. १. ३२.
पुनः^१ कर्त्रं प्र हिएमसि-१०. १. ३०.

Text avidāma

प्रसंज्ञा 172 ॥ प्रसंज्ञाणिमिति रेफमध्ये सकारः ॥ १०=३२ ॥

1. *Al शस्तन्या; V यकारादीन्येते-. 2. V: बस्यतेन -उपसर्गेण च; so are V and R; § -सर्गेन-. 3. R यथाशास्त्रं. 4. § -मपे;
Al combines 31-32 into one

प्रसर्गाणमनु दीर्घाय चक्षते—प्रऽसर्गाणम् = “प्रसरणदीलम् । सु गतौ इत्यस्माद्
यङ्लुगन्तात्ताच्छीलिकश्चानम्” ६. ३९. १.
अस्थीन्यस्य पीडय—अस्थीनि १२. ५. ७०.

MS. combi-
nes असौम्यस्या-
स्थदिछ info
one

॥ अस्थनिश्छिन्नस्येति सथनाः । यथास्थानं यमः ॥ ३२b ॥

[अस्थनिश्छिन्नस्य रोहणी—४. १२. १.]

C asnah 'asrajah'

173 ॥ स्यातौ श्वयौ शुशुखीति बो धौ शुचेः^१ ॥ ११=३३ ॥

[यस्तौ अग्रे सुमतिं मतो अख्यत्—अख्यत् √ ख्या; ख्य् = कृष् १८. १. २४.
अग्रे शुशुख्या रयिम्—शुशुखिध । आ । “समन्तात् प्रज्वलितं समुद्धं कुरु ।
शुशुखीति छान्दसः शपः श्लुः” ४. ३३. १.]

X 11 7. āksat

TA 10.1. 11.1=dāhyā

174 ॥ अन्वान्त्र्यं मित्रतूर्याय विश्वगोत्र्यः संबाधतन्द्रयो यजुष्यो भाग-
मुत्थ्यो मात्थ्यो ऽ धोगतु छय इयामेन स्फ्यावसाविति यकारान्तः संयोगः^२
॥ १२=३४ ॥

१ [अन्वान्त्र्यं दीर्घिण्यम्—अनुऽआन्त्र्यम् २. ३१. ४.

२ मित्रतूर्याय स्वर्ध—मित्रऽतूर्याय ५. २०. ७.

३ विश्वगोत्र्यः—विश्व ऽगोत्र्यः “belonging to all the families” ५.

२१. ३.

तद्वपः^४ ४ संबाधतन्द्रयः—संबाध ऽतन्द्रयः “oppression and weariness” १०.

२. ९.

५ यजुष्यः—१०. ५. १५.

भागमुत्थयः ? but cp. —

६ इन्द्रस्य भागमुत्थयम्—ऋत्विग्यम् ७. ७२. १.

W and all the
authorities rtviyam

७ देवानां निहितं भागं मरत्यस्वेभिप्रियायते—मरत्यः १२. ४. २१.

८ तामन्तको मात्थ्यो ऽ धोक्—मात्थ्यः = “सुत्योरयम्” ८. १०. १३.

W मात्थ्यो

९ तां द्विमूर्धात्थ्यो ऽ धोक्—आत्थ्यः = “ऋतोः पुत्रः” ८. १०. २२.

१० अनु छय इयामेन त्वर्चयेताम्—छय √ छा to cut. ९. ५. ४.

११ खलः पात्रं स्फ्यावसौ—स्फ्यौ “splints” ११. ३. ९.]

C sphau

रतः

175 ॥ गल्हे विल्लहौ हकारान्तः संयोगः ॥ १३=३५ ॥

गल्हे ? but cp. —

पजातिं गल्हां कन्वेव तुष्ठा—६. २२. ३.

W reads glāhā
cp. TS. 3. 1. 11. 3

1. S, N, M स्यातो स्ययो शुशुषीति बाधौ शुचेः and so is J (except that it has शुशुषीति); Y स्यातौ श्वयौ सुश्रुति बाधौ शुचेः;
Vr स्यातौ स्ययो शुशुषीति बाधौ Al स्यातौ श्वयो शुश्रुति खलीमि बाधौ. 2. Al combines 34–36 into one

विह्वौ ? but cp. —

बौ विह्वो नाम ते पिता—वि ऽह्वहः ६. १६. २.

स गमिष्यति बहिह्वान्—५. २२. ९.

येति 176 ॥ त्मना त्मन्येति तमौ । यथास्थानं यमः ॥ १४=३६ ॥

[त्मना वेवेभ्यः—५. २७. ११.

न्या उपाव खुज त्मन्या—५. १२. १०.]

177 ॥ अग्ने^१ अग्नतमिति गमौ^२ । यथास्थानं यमः ॥ १५=३७ ॥

[अग्ने ? but cp. —

जग्मे अग्नवद्याभिः समु जग्म आभिः—जग्मे २. २. ३.

अग्नतम् ? but cp. —

अग्नत सं वा भगोसो अग्नत—२. ३०. २.

अग्नन् आ गावो अग्नन्नुत भद्रमकन्—४. २१. १.]

178 ॥ कनिक्कतमिति कनौ । यथास्थानं यमः ॥ १६=३८ ॥

कान्दाविषं कनिक्कतम्—१/क्न् १०. ४. २२.

W कनककम्

179 ॥ पतिप्रतमिति पनौ^३ । यथास्थानं यमः ॥ १७=३९ ॥

[उप प्रियं पतिप्रतम्—१/पन्—“शब्दायमानं स्तुयमानं वा । पनतेर्यङ्लुगन्ता-
च्छतरि छान्दसी रूपसिद्धिः” ७. ३२. १.]

॥ अभ्यासस्यागमो नीत्युपधा लुप्यते पनेः ।

छन्द

छन्दसीत्यागमो लोपः पनतेश्चर्करीतवत् ॥ ३९b ॥

॥ ८ ॥

180 ॥ परिवृक्ताज्येनातिषकेति ककारादि(ः)संयोगः ॥ १८=४० ॥

[परिवृक्ता यथासंस्ति—परिऽवृक्ता ७. ११३. २.

आज्येनातिषक्ता—अति ऽसक्ता १२. ३. २३.

यमिति 181 ॥ अनवधर्ष्यमिति रेफोदि(ः)संयोगः ॥ १९=४१ ॥

[अनवधर्ष्यम्—अनव ऽ धर्ष्यम् ८. २. १०.]

C. anavadhresyam

182 ॥ कृतीर्दृशनीतीकारः ॥ २०=४२ ॥

. Vn आग्ने. 2. V ताभ्ये, Vr बनौ ॥ गमौ ॥ कनौ ॥ पनौ ॥ 3. Repeated in Al. 4 Vn omittes अनवधर्ष्य ..शकारात्: संयोगः; S 40-42 into one, Al unites 40-44 into one. 5 M रफादि-. 6 V कृताईशानीतीकारः; S कृतीर्दृशनीती-.

[ये कुकुन्धाः कुकुरभाः कर्त्तृर्दृशानि विभ्रति—कर्त्तृः, दृशानि “skins, pelts”; ८. ६. ११.] C kṛtyāḥ ‘himsa-karmabūh’, dūśyāni ‘dūśanīyāni’

॥ ऐकारो ऽन्यत्र ॥

183 ॥ यो अक्षयेनेति यकारान्तः संयोगः ॥ २१=४३ ॥

[यः पौरुषेयेण कविषा समङ्गते यो अक्षयेन पशुना यातुघानः—अक्षयेन ८. ३. १५.]

184 ॥ विकारेऽवयवे वा ॥ २२=४४ ॥

184b ॥ युक् इति कनौ । वृद्धेः । यथास्थानं यमः ॥ ४४b ॥

[तस्माद्ग्नस्पर्तानां संवत्सरे वृक्तमपि रोहति—वृक्तम् √ वृद्धच् + त ८. १०. W vrkām १८.]

184c ॥ युक् इति कनौ । यथास्थानं यमः ॥ ४४c ॥

[यक्ष्मं मर्तस्त्राभ्यां ष्ट्रीहो यक्तस्ते वि वृद्धामसि—यक्तः = यकृतः २. ३३. ३.]

185 ॥ हैरण्यैरिति ण्यौ^३ ॥ २३=४५ ॥

[हैरण्यैरन्यं हरितौ वहन्ति—१३. २. ११.]

186 ॥ ताम्रधूम्रा इति मरौ^४ ॥ २४=४६ ॥

[तीव्रा अरुणा लोहिनीस्ताम्रधूम्राः—ताम्र ऽ धूम्राः १०. २. ११.]

187 ॥ नद्यौ वेगन्त्या इवेत्यकारम्^५ ॥ २५=४७ ॥

[समुद्रा नद्यौ वेगन्तास्ते नौ मुञ्चन्वंहंसः—वेगन्ताः “नद्यपेक्षया अल्पानि सरांसि” ११. ६. १०.]

पात रेफान्त.

188 ॥ त्वष्ट्रेव रूपमिति तृतीयान्तम् । रेफान्तः संयोगः ॥ २६=४८ ॥

[त्वष्ट्रेव रूपं सुकृतं स्वधित्या—त्वष्ट्रऽइव १२. ३. ३३.]

रुध्म इति सप्तमौ

189 ॥ अपरुध्म इति धमौ^६ । यथास्थानं यमः ॥ २७=४९ ॥

[रुध्मं एनमप रुध्मो असत्—रुध्मः १२. ३. ४३.]

W rundhmo

1. ऽ यो अक्षयेनेति; Vr यो अक्षयेति यकारान्तः and so are R and A1 2. Vr वेववे वा 3. ऽ हैरण्यै—; Vr हिरण्यैरिति ण्यौ, M नद्यौ. 4. ऽ ताम्रधूम्रा इति मरौ; Vr ताम्र-मरौ. 5. All mss वेगन्त्याः except Vr which has वेगन्ता इवेत्यकारम्; the correct reading is however वेगन्ता इवेत्यकारम्. 6. So J, S and V (which reads धमौ); N, M, -रुध्ममिति. Vr. -रुध्म इति धमौ वाकस्या-वधिः—A1 अपरुध्ममिति—

190 ॥ कल्मलिः^१ कुल्मलमिति लभौ ॥ २८=५० ॥

[कल्मलिर्मणिः—कल्मलिः १५. २. १.

शल्य इव कुल्मलं यथा—कुल्मलम् = “कुत्सितभलोपेतं मृदुलं शरीरावयव-
विशेषमिव” २. ३०. ३.]

191 ॥ रजस्या निषत्ता इति सत्ते^२ द्वितकारम् ॥ २९=५१ ॥

[ये पार्थिवे रजस्या निषत्ताः—निऽसत्ताः १८. १. ४६.]

192 ॥ आर्द्रहस्ता^३ समन्त इति रेफनकारादिः संयोगः ॥ ३०=५२ ॥

[यद्वा दास्या^४र्द्रहस्ता समन्त उल्लूखलम्—समन्ते = सम्ऽअन्ते = अङ्के Or W And Saamanté
अङ्के १२. ३. १३.]

193 ॥ तिर्यमिति रयौ^५ ॥ ३१=५३ ॥

[क२म्भं कृत्वा तिर्यम्—४. ७. ३.]

मातृभवा^६

194 ॥ ऋभ्वाणं मातरिभ्वरीति^७ भवौ ॥ ३२=५४ ॥

[स्तुष्व वर्ष्मण्युवर्त्मानं समृभ्वाणम्—ऋभ्वाणम् ५. २. ७.

स्वसरी मातरिभ्वरी अग्निरे—मातरिभ्वरी इति मातरिभ्वरी = “mother-
growing” ५. २. ९. cp. X. 120. 9.]

भदिष्टो, तुषीति

195 ॥ अन्तवच्चा^८ समन्ते प्र यद्गन्दिष्टो^९ जिह्वां नि तुन्धीति^{१०}
नकारादिः^{११} संयोगः ॥ ३३=५५ ॥

[अनन्तं विततं पुरुत्रानन्तमन्तवच्चासमन्ते—अन्तऽवत् । च । समन्ते इति
सम्ऽअन्ते १०. ८. १२.

भदिष्ट

प्र यद्गन्दिष्ट एषां प्रास्माकासश्च सूरयः—भन्दिष्टः = “स्तोतृत्वम्”, भन्दिष्ट-
शब्दात् इष्टम्” ४. ३३. ३.

तुषी

जिह्वां नि तुन्धि प्र दतो मृणीहि—नि । तुन्धि √ तुह् + हि ५. २९. ४.]

॥ ९ ॥

1 N, J —कल्मलिमिति—, M —कल्मलीमिति—; V कल्मलिः कुल्मल—; Vr कल्मावलिः कुल्मल, S —कल्मलिमिति भौ. 2 A1 स
3 A1 आर्द्रहस्ता समन्त इति रेफनकारादिः; N आर्द्रहस्ता समन्ते इति ङकारादिसंयोग, M agrees with this (except संमं), J —समन्ते इ
टकारादिसंयोग, V —समन्त इति रेफनकारादि (संयोग. omitted) R. —समेत इति रेफनकारादि; S आर्द्रहस्ता समन्त इति टकारादिसंयोगः (
combines this with the following), Vn समन्त इति रेपुनदकारादि संयोग. नकारादिसंयोग 4 N —तिरौ, V, A1 तिरौ, 80 is ‘
(which also combines this with the following) 5 Vr ऋभूणं मातरिभ्वभवौ, R ऋभूण मातरिभ्वभवौ, S ऋभ्वाण मातरिभ्वरि
भवौ, J is correct except that it omits samdhi in —वरीति; M reads भवौ. 6 A1 अनन्तमन्तवच्चा समन्त प्र यद्गन्दिष्टे जिह्वां निवृषी
7. N —ष्टो, so are J, Vr, S omits ष्टो 8 N जिह्वां निवृषीति J, V, P जिह्वा निवृषीति, R जिह्वां निवृषरति—, 9 V, P रेफनकारा
after this N reads ॥ स ३३ ॥६॥; J स ३३ ॥१॥; N has only ॥१॥; other mss give n. ॥१॥.

भवति on
margin196 ॥ नकारस्य^१ विसर्जनीयः ॥ १=५६ ॥ākāropadhasyōpa-
beddhādīnām svare
II 97. Examples cited
by the comm. are as
marked here.

- १ उपवद्धौ इहा वद्ध—१. ७. ७.
२ शास इत्था^२ मद्दौ अस्ति—१. २०. ४=X. 152. 1.
३ यो अस्सौ^३ अभिदासति—१. २१. २=X. 97. 23.
४ सर्वान्मल्लपथौ^४ अधि—मत् । शपथान् २. ७. १.
५ निरिमेनौ^५ आ वैशय—२. २५. ४.
६ इन्द्र. सालावुकाँ इव—२. २७. ५.
७ इषदा खल्वौ इव—खल्वान् २. ३१. १.
८ विशानादित्यौ अहमुत्तरत्वे—३. ८. ३.
९ मग एव भगवौ^९ अस्तु देवः—३. १६. ५=VII. 41. 5.

This is cited under
yaroṃāpattau ca I 68
which prescribes na-
salization, IV 41,
which prescribes sep-
aration and iva ca
IX 75
Ex 8—
T. āhāmā—१० क्षीरेण पुणौ उदकेन^{१०} द्या (४. ३४. ७.) इति उत्तरस्याम्; पुणौ उदकेन

in 4. 34. 6. r

११ सा वुद्धौ^{११} अभि लिप्यदे—५. ५. ९.

येस्माँ अभ्य

१२ ये ३ स्माँ अभ्यघायन्ति—५. ६. ९.

तौ corrected
into तौ

१३ अस्ते तौ इह मादय—५. ८. १.

मुञ्चामि रथे

१४ वि मुञ्चामि रथौ इव—५. १३. ६.

द्वयं

१५ वैतद्वयौ अवतिरत्—५. १८. ११.

अव जव

१६ अमित्रौ अव जह्नीहि^{१६}—५. २०. ८.

तस्मै इत्यतः

१७ उद्भूतो मरुतस्तौ इत्यतः—६. २२. ३.

हुमं

१८ क हुमाँ आ दधर्षति—६. २८. २=X. 155. 5

मर्षः सचधम्

१९ अर्मत्वा मत्वाँ अभि नः सचधम्—६. ४१. ३.

ध्वं

२० अयध्माँ उत पूरुषान्—६. ५९. २.

वशं

२१ यथासित प्रथयते वशाँ अनु वशान् ६. ७२. १.

पच जने

२२ एत पञ्च जनाँ अति—६. ७५. ३.

सुधं

२३ न सुधाँ अव गच्छति—६. ७६. ४.

अ

२४ स्थान्यध्वाँ अतिष्ठिपम्—स्थामि । अध्वान् ६. ७७. १.

फेनं

२५ नदीनां फेनाँ अनु तान्वि नन्द्य^{२५}—६. ११३. २.

सर्वं

२६ पथः सर्वाँ^{१०} अनु क्षिय—६. १२१. ४.

वृधं

२७ येन वृधौ अभ्यर्भवः—६. १२९. २.

अस्मै

२८ सो अस्माँ^{११} अभयतमेन नेषत्^{१२}—७. ९. २=X. 17. 5.

W and S देहस्मान्—

This is cited as
examp. under yaro-
māpattau ca I 68
which prescribes the
nasalization of the
preceding vowel, in
case *n* or *m* is con-
verted into *y*, *r*, or
a spirant.Luders, (Acta On-
entalia XIII p. 88.)
proposes tām for tām

C. viviksva

Paipp gacha for
ksya and this is what
the comm. gives in
paraphrase of ānu ks-
ya.MS 4.14 6 mesat
for nesat

1. Ṣ omits नकारस्य-तर्गे प्रहत्या (56-59); J -सज्जे- 2 Vn इडा. 3 Vn अस्मै. 4. Vn थं 5. Vn फेनं, everywhere
short अ. 6. Vn वृधौ. 7. Vn जवनिहि. 8 Vn आदधर्षति. 9. Vn फेनमनु तान्विनन्द्य वयाः. 10. Vn.सर्वं अनु-. 11. Vn सो अस्मै
अभयत । मन । नेषत्. 12. Vn repeats येन वृधौ—स्त्ववा अयोभिः.

- स्वं, वस्त्वं २६ इडैवास्माँ अनु वस्तां व्रतेन—७. २७. १.
 स्ववँ ३० इन्द्र. सुत्रामा स्ववाँ अर्वाभिः—स्व ऽ वान् ७. ९१. १.
 स्ववँ इन्द्रो ३१ स सुत्रामा स्ववाँ इन्द्रः—७. ९२. १.
 स्म ३२ धृतेनास्माँ अभि धर—७. १०९. ४.
 तं ३३ अति धन्वेव ताँ इहि—तान् ७. ११७. १.
 शब्दं ३४ वाचा शब्दयो अशानिभिर्दिहानः—८. ३. ६.
 भाणं रिधि ३५ उतोरभाणौ ऋष्टिभिर्यातुधानान्—उत । आ ऽ रेभाणान् ८. ३. ७.
 मत्तं ३६ अग्ने मत्तौ अमत्यस्त्वं नः—८. ३. २०.
 मं ३७ चरन्निमोँ इव—८. ४. २.
 देवं ३८ [नोषे वा देवाँ अण्युहे अग्ने—८. ४. १४.]
 वं ३९ जिगीवाँ अपराजितः—८. ५. २२.
 तं त पच ३६ ताँ उ पञ्चालु तेपिरे—८. ९. २३.
 मनुष्यं अय ४० देवान्मनुष्याँ अस्तुलानुत ऋषीरै—८. ९. २४.
 मत्तं ४१ तामिद्वमस्माँ अभिसंविशस्व—९. २. २५.
 वृशं ४२ तेन कीडन्तीश्चरत वशाँ अनु—वशान् ९. ४. २४.
 तैः पूंस ४३ क्षिय. सतीस्ताँ उ मे पुंस आहुः—तान् ९. ९. १५.
 अवीचस्तं उः ४४ ये अवीचस्ताँ उ पराच आहुये पराचस्ताँ उ अवीच आहुः—
 पराचस्तं ९. ९. १९.
 देवं अनुधीयति ४५ केन देवाँ अनु क्षियति—१०. २. २२.
 देवं अनुधीयति ४६ ब्रह्म देवाँ अनु क्षियति—१०. २. २३.
 जातं ४७ पूर्वा जाताँ उतापरात्—१०. ३. १३.
 णः वत्तं ४८ ब्राह्मणाँ अभ्यावर्ते—१०. ५. ४१.
 धरं ४९ क्षिपतो मे ऽ धराँ अकः—अधरान् १०. ६. १९.
 उपरं ५० [सपत्नान्मे ऽधराँ अकः—१०. ६. ३०.]
 लोकान्तर्वा ५० लोकान्तसर्वा अघारयत्—१०. ७. ७.
 देवं ५१ देवाँ अर्प्येति ब्रह्मणा—१०. १०. ६.
 युक्षिर्ध ५२ विद्वान्देवान्यक्षियाँ एह वक्षः—यक्षियान् । आ । इह ११. १. ४.
 क्वक्क् अपशुद्धि ५३ पर कम्बुकाँ अप शुद्धिं दूरम्—११. १. २९.
 कुम्भमुत्कं ५४ कुम्भमुत्काँ अरुद्धमुखान्—कुम्भ ऽ मुत्कान् । अरुद्ध ऽ मुखान् ११. ९. १७.
 सवेस्तं this is repeated ५५ सर्वास्ताँ अर्बुदे हतान्—११. १०. २३.
 तेनास्मं अपि ५६ तेनास्माँ अपि सं सृज—१२. १. २५.
 तै सृज ५७ मुच्यमानो निरेनसो ऽ मोगास्माँ अशस्त्याः—१२. २. १२.
 गत्तं अशस्त्या ५८ रक्षः पिशाचाँ अपवारधमानः—१२. ३. १५.
 पितृचं ५९ [नोषे वा देवाँ अण्युहे अग्ने—८. ४. १४.]
 लोकं ५९ तेन लोकाँ अभि सर्वा जयेम—लोकान् । अभि । सर्वान् १२. ३. १७.

C. seems to read
 rebhānū
 C martyān

This is cited as an
 example under yu-
 madāśeśe tais tvām
 ādiverjem II ४4,
 which changes s into
 s before forms of the
 second personal pronoun,
 excepting in
 tais tvām etc

ज्योतिष्यं	६० य एषां ज्योतिष्यां उत यश्चकरी—१२. ३. १६.
पाप्मानमति तं	६१ ग्राहि पाप्मानमति तां अयाम—तान् १२. ३. १८.
अयाम	
सर्वलं	६२ सर्वोस्तां उप पात्रे ह्वयेथाम्—तान् १२. ३. ४०.
तद्देवं अभि	६३ तद्देवां अपि गच्छति—१२. ४. ३१.
रुच्यं	६४ गीर्भिरुच्यो अकल्पयत्—१३. १. ५३.
दुयं	६५ त्रिया अयंग्यो दुयो अशीमहि—१४. २. ५.
यक्षिधे	६६ स यज्ञियो यजति यक्षियो ऋतून्—१८. १. १८.
ससर्वं	६७ वाजं ससर्वां उपयासि भूरिभिः—१८. १. २२.
धुमं	६८ आ स धुमां अमवान्भूषति धून्—द्युः ५ मान् १८. १. २४.
दत्तं	६९ आहं पितृन्सुविदत्रां अविस्सि—सुः ५ विदत्रां १८. १. ४५.
मधुमं	७० स्वादुष्किलायं मधुमां उतायम्—१८. १. ४८.
रसवं	७१ तीन्त्रः किलायं रसवां उतायम्—१८. १. ४८.
दत्तं	७२ अथां पितृन्सुविदत्रां अपीहि—१८. २. ११.
तपोजं	७३ ऋषीन्तपस्वतो यम तपोजां अपि गच्छतात्—१८. २. १५.
गृधं	७४ इमान्गृहां उप जुजुषाण एहि—१८. २. २१.
ब्राह्मणं	७५ सोमश्च यो ब्राह्मणां अविवेश—१८. ३. ५५=X. 16. 6; TA. 6. 4 2.
कुलशो	७६ प्राणः सिन्धूना कलशां अचिक्रदत्—१८. ४. ५८.
अव भियं	७७ अक्षन्नामदन्त ह्यव भ्रियौ अक्षुषत—१८. ४. ६१.

Text svādūh k-

X 14 10 ūpehi

॥ १० ॥

भवति on
margin197 ॥ नकारस्य रेफः^३ ॥ २=५७ ॥

- १ कर्तुंरुत्सृजते वशी—कतून् ६. ३६. २.
 २ मो वु पणीरभ्ये^३ तानतो भूत्—५. ११. ७.
 ३ इनाव दस्यूरुत बोध्यापेः—४. ३२. ६.
 ४ अहस्युर्नयं सप्त सिन्धून्—६. ६१. ३.
 ५ ऋतूरन्ग्यो विदधन्नायसे नवः—१४. १. २३.
 ६ एनं प्र हिणुतात्पितृरूपं—१८. २. ४.
 ७ अथां पितृरूपं द्रव—१८. २. २३.
 ८ आपो अग्निं प्र हिणुत पितृरूपं—१८. ४. ४०.

पितृरूप

198 ॥ तक्मस्तावानस्युच्चैस्तेजसि न प्रस्ततापोच्चैस्व देव सूर्येतः सँस्तानि पश्य-
 स्यारोहँस्त्रिविं विव इत्यतोऽन्यत्र हस्वोपधस्य तवगे^३ प्रकृत्या ॥ ३=५८ ॥

Ex. 1—

Text rtdr a misprint
SV. II 1069, TS
2 4 1 10 rtdn ūt-

Ex 2—

The first three ex-
amples are cited un-
der yarosmāpattau ca
I 68, which makes the
preceding sound nasa-
lized in case 2 and m
are converted into
y, r, or a spirantThe same are cited
on nāmyupadhasya re
pha rtdm ūt sryate
vādītyevamādinam II
29, which means that
preceded by an alter-
nant vowel, n becomes
r in the passages rtd-
m ūt sryate vāsi etc

Ex 5—

X. 85 18 rtdn a-
TB. 2 7 12 2

Ex 6—

X. 16. 2 pitfbhyah
for pitf-
na samārayantā-
dīmām II 80

Text everywhere
with anusvāra

- १ यावे॒जातस्त॑क॒मँस्ता॑वान॒सि—५. २२. ५.
 २ यथा॒ सूर्यो॑ न॒क्षत्राणा॑मु॒द्यँस्तेजा॑स्याद॒दे—७. १३. १.
 ३ न ब्रँस्त॑ताप॒ न हि॒मो ज॑धान—अन्=“अनुकरणशब्दोऽयम् । ग्रीष्म इत्यर्थः”
 ७. १८. २.
 ४ उ॒द्यँस्त्वं दे॒वं सूर्य॑—१३. १. ३२.
 ५ इ॒तः सँस्ता॑नि पश्यसि—१३. १. ३९.
 ६ आ॒रोहँ॑स्त्रिवि॒वं वि॒वः—१७. १. १०.

199 ॥ तवी॑यान्तप॒सा चि॒कित्वा॑न्त्वं दू॒तो दे॒वां तां त्वा॒छाव॑दाम॒सि
 वि श॒न्न॒न्वादि॑ जनां दूँहन्त॒मुप्री॑ तप॒स्वतो॒ यम॑ वि॒वस्वा॑भि इति दी॒र्घोप॑धः ॥ ४=५९ ॥

- तवी॑यान्त १ [अ॒भीहि॑ मन्यो॒ तव॑स्तवी॑यान्तप॒सा यु॒जा वि॑ जहि॒ शन्न॑न्—तवी॑यान् । तप॑सा
 ४. ३२. ३=X. 83. 3.
 २ चि॒कित्वा॑न्त्वं दू॒तः क॒विर॑सि प्र॒चेता॑—चि॒कित्वा॑न् । त्वम् ५. १२. १=X. 110. 1.
 दे॒वा ता॒ त्वा ३ प्रती॒ची वि॒श्व॒न्दे॒वान्तां॑ त्वा॒छाव॑दाम॒सि—दे॒वान् । ताम् ७. ३८. ३.
 ४ वि श॒न्न॒न्तादि॑ वि॒द्यो मु॒दस्—श॒न्नन् । ता॒दि ७. ८४. ३=X. 180. 2.
 जना॑न्तु॒हन्त॑ ५ जना॑न्तु॒हन्त॑म्—जना॑न् । दूँहन्त॑म् १२. २. ९.
 ६ ऋ॒णीन्त॑प॒स्वतो॒ यम॑—१८. २. १५=X. 154. 5
 ७ वि॒वस्वा॑ब्धो अ॒मृत॑त्वे द॒धातु॑—वि॒वस्वा॑न् । नः १८. ३. ६२.]

O tālha-tādaya

Roth suggests trmhan-
 tam ZDMG. XLVIII
 107 This is an
 example under svar-
 asya repāt param yat
 1.71, which says that
 of the r vowel, the
 part following the r
 receives the nasal
 quality

200 ॥ सप्त॑धातुँ विस॒र्जनी॑यस्य लोपः ॥ ४=५९ ॥

- १ दी॒र्घायु॑त्वार्य—आयुः + त्वार्यः “सकारलोपश्छान्दसः” १. २२. २.
 २ अथो॑ सह॒स्रच॑क्षो त्वम्—सह॒स्रच॑क्षो इति सह॒स्रऽच॑क्षो = चक्षुष् ४. २०. ५.
 ३ ब॒र्हिष॑दः—ब॒र्हिऽस॑दः = ब॒र्हिष् + स॑द् १८. १. ४५, ५१.
 अँहसः ४ अ॒ग्नि॒रुक्थे॑ष्वँहसु—अँह॑ऽसु = अँह॑स् + सु ६. ३५. २.
 ५ रात्री॑भिर॒स्मा अ॒ह॒भिर्दे॒शस्ये॑त्—अह॑ऽभिः = अह॑न् + भिः = अह॑र + भिः
 १८. १. १०=X. 10. 9.
 ६ एतुँ ति॒स्रोऽति॑ रोच॒ना यतो॑ न पुन॑रायति—“रोच॒ना = रोच॒नाः “सूर्यचन्द्रादीनां
 रोच॑मानाः प्रभाः” ६. ७५. ३.
 ७ म॒धुम॑ती स्थ—म॒धुम॑तीः । स्थ १६. २. २.
 ८ ई॒शा वो वे॒द्राज्यं॑ त्रि॒र्षन्वे॑ अ॒रुणैः के॒तुभिः॑ सह—वे॒द्राज्यं॑ = वे॒दस् + राज॑र्यम्
 ११. १०. २.
 अ॒र्चिभि॑ ६ तपु॑ग्राभि॒रर्चि॑भिः—अ॒र्चिभिः॑ = अ॒र्चिष् + भिः ८. ३. २३.
 १० य॒थाप॑रु त॒न्वं ई॑ सं मे॒रस्—य॒थाऽप॑रु = प॒रुष् ८. ४. ५२.

dirghāyutvāryāsu
 ca II 59 prescribes
 the dropping of visar-
 janiya Ex as marked
 here
 dirghāyutvāryāsu
 ca IV 100 negates
 the restoration of the
 original form Ex as
 marked here

Ex 3—
 This is cited as an
 example under barhi-
 pathyasau diviprthi-
 viti ca II 100 which
 prescribes satva

Ex. 4—
 āmha-su is cited
 as an example under
 sau ca IV 32, which
 prescribes separation
 of su in the Paṇḍa

Ex 6—
 O rocanāh W propo-
 ses rocanāh

Ex 7—
 Intrusion from
 margin; covered by 80
 X 87 23 rstbhh

1. Vn तेजसादये. 2. Vn यतः. 3 V joins सप्तधातु with the previous sūtra. The rest of the mss read दीर्घोपः
 सप्तधातु विसर्जनीयस्य as one. J -यस्तप्तधातुविसर्ज- 4. मधुमति स्थ.

201 ॥ समासे^१ सकारः कपयोरनन्तः ॥ ५=६० ॥

[अधस्फाकम्—अधः ऽ पदम् २. ७. २.
 पीवस्फाकम्—पीवः ऽ फाकम् ४. ७. ३.
 नमस्कारेण—नमः ऽ कारेण ४. ३९. ९.
 यो विश्वतस्पाणिस्त विश्वतस्पृथः—विश्वतः ऽ पाणिः; विश्वतः ऽ पृथः १३.
 २. २६.]

अनन्तस्तस्यापवादः —

॥ अन्तःकोशमिवान्तःपात्रे रेरिहती सद्यःक्रीः श्रेयःकेतुःछन्दःपक्षे
 परःपर इति ॥ ६०b ॥

अन्तःकोशमिव ज्ञानयः—अन्तः कोशम् ऽ ईव १. १४. ४; three of W's
 mss with one or two of SPP'S read *antaṣ* १

अन्तःपात्रे रेरिहतीम्—अन्तः ऽ पात्रे ११. ९. १५.

सद्यःक्री

सद्यःक्रीः^२—सद्यः ऽ क्रीः “the same-day purchase” “सोमयागविशेषः”
 ११. ७. १०; ŚG. 3. 14.

छन्दः

श्रेयःकेतो बभ्रुजित्वायान्—श्रेयः ऽ केतः ५. २०. १०.

छन्दःपक्षे उपसा पेपिधाने—छन्दःपक्षे इति छन्दः ऽ पक्षे ८. ९. १२.

यद्यजाया पचति त्वत्परःपरः (परः ऽ परः “beyond” १२. ३. ३९.)
 इति ।

202 ॥ पञ्चम्याः परौ^३ परतः सकारः ॥ ६=६१ ॥

जातं हिमवतस्परि—४. ९. ९. ५. ४. २.

विद्युतो ज्योतिषस्परि—४. १०. १.

अर्णवान्महतस्परि—१. १०. ४.

अमृतं दिवस्परि—४. १५. १०.

उन्मत्तं रक्षस्परि—६. १११. ३.

इन्द्रं देवेभ्यस्परि—७. ३८. २.

उद्धयं तमस्परि—७. ५३. ७.

इन्द्रासोमा वर्तयंतं दिवस्परि—८. ४. ५.

samāse sakārah ka-
 payor anantaśadyah
 śreyaścāhāntaśam II
 62 prescribes the chan-
 ge of visarjanīya into
 s, in a compound, be-
 fore k and p, excepting
 in the case of antah,
 sadyah, śreyaḥ, and
 chandah. Examples
 as marked here

anantas tasyāpavā-
 dah indicates that our
 treatise had the full
 sūtra of APr before it

This is cited under
 visarjanīyasya paras-
 asthāno' ghoṣe II 40
 as an ex, where
 visarjanīya becomes
 of like position with
 guttural, cp II 62,
 C pātre antah

ŚG 3 14 2, but cp
 śādyaskrñi APMB 2
 21 i, C sadyak-

TS 4 3 11 i chan-
 dasvati,
 Pet Lexx gave cha-
 ndasp-.

The comm on CA
 II 62 adds ‘paraḥ
 paraḥ, para ita cām-
 reṣṭasamāse na sakā-
 ro bhavati ivatparaḥ
 paraḥ This is not treat-
 ed as a rule by the
 comm, cp W

pañcamyās cāngo-
 bhyaḥ pāry ādvacjam
 II 67 Ex as marked,
 cp also tatās párau
 brāhmapare II 66

1. Majority of mss have यथापरं समासे सकारः कपयोः; S reads यथापरसमासे सकारः कपयस्वापवाद. as one; V, on the other hand, has यथापरसमासे सकारः कपयोः as two sūtras. 2. Vn सद्यःक्रीः. 3. Omitted in S, M पञ्चम्याः रौ; R पञ्चम्याः परौ विसर्जनीयस्य सकारः as one, V पञ्चम्याः पयो विसर्जनीयस्य सकारः as one

यथा सुखी मुच्यते तमसस्परि—१०. १. ३२.
अभीवर्गादिवस्परि—११. २. ४.
विश्वसादेनसस्परि—१४. २. ४४.]

तस्यापवादः —

॥ पुमान्पुंसः परिजातः प्राणमङ्गैभ्यः पर्याचरन्तं तत्परि प्रजातेन
वनस्पतिभ्य पर्याभृतं सह पृदाकोः परि संभृतमघायो परिपन्थिनो विश्वत
परिभूरसि पृथिव्या उपयोजो बृहतपरि सामानि वायो पर्यात्मोक्ता-
मात परि ॥ ६१७ ॥

१ पुमान्पुंसः परिजातः—३. ६. १.

२ प्राणमङ्गैभ्यः पर्याचरन्तम्—२. ३४. ५.

३ ततः परि प्रजातेन—६. ८९. १.

४ दिवस्पृथिव्याः पर्योज उद्भूतम्—६. १२५. २.

५ वनस्पतिभ्यः पर्याभृतं सह—६. १२५. २ = VI. 47 27.

६ पृदाकोः परि संभृतम्—७. ५६. १.

७ अघायोः परिपन्थिनः—१. २७. १.

८ विश्वतः परिभूरसि—४. ३३. ६.

[दिवस्पृथिव्याः पर्योज उद्भूतम्—६. १२५. २.]

६ बृहतः परि सामानि—८. ९. ४.

१० त्वष्टृवायोः पर्यात्मा त आभृतः—९. ४. १०.

११ उक्तामातः परि चेदततः—९. ५. ६.

203 ॥ विसर्जनीयस्य सकारः ॥ ७=६२ ॥

१ रायस्पोषम्—रायः । पोषम् १. ९. ४.

२ परेष्वपराविवेहा यो अस्य—परः 5 परः १. १२. ३.

३ मा पिशाचं तिरस्करः—४. २०. ७.

४ इडस्पदे समिध्यसे—६. ६३. ४.

५ शीर्षस्ते असितास्परि—६. १३७. २.

६ यो नो द्वेष्टधरः सस्पर्दीष्ट—७. ३१. १.

७ सं जास्पत्यं सुयममा कृणुष्व—७. ७३. १०.

८ विश्वस्य जन्तोर्धमस्पर्दीष्ट—८. ४. १६.

९ आपस्पुत्रासो अभि सं विशध्वम्—१२. ३. ४.

This is cited as a counter-example under pañcamyās cāṅge-bhyah pāry ādivarjam II 67 Ex 3—C pañpra—MS. 3 16 8 186.9—vrtam

rāyās pōśādisu ca II 50 changes visar-janya into s in rāyās pō-etc Examples as marked here

C. paruh p-

O iṣaṣp- fāyās pade II 72 changes visar-janya into s W. suspects that 6 69.4 was not in the text of the comm.

Ex 5—W. and S āstāp pān without recording variant Ex 6—na sās padīsta II 58

1 Vn दृग्योपरि. 2 Vn निश्चयपरि. 3 Vn पृथिव्या अयोज 4 Vn सामातपरि. 5 Omitted in S; J विसर्जनीयः; Al joins 62-64 into one. 6 Vn सयुद्धते. 7 Vn सयुद्धीष्ट. 8 Vn जतोरधमसा दयाम्या पञ्च.

- ५ श्रेष्ठाः—श्रे + स्याः ? (अ + इच्छन्) ४. २५. ७.
 गो॒ध्वे ६ गो॒ध्वः—गो॒ऽध्वः “वासस्थानम्” ३. १४. ५.
 ७ र॒यि॒ष्ठाम्—र॒यि॒ऽस्थाम् “धनवति प्रवेशे तिष्ठन्तम्” ७. ३९. १.
 नरि॒ष्ठाम् ? but cp. :—
 न॒रि॒ष्टा ? ७. १२. २.
 प्र॒यि॒ष्ठाम् ६ प्र॒यि॒ष्ठम् (प्र॒यि॒ + स्थम् ? [प्र॒थ् + इच्छन्] ८. ३. १.) इति ।

206 ॥ पूर्वपदात्पकारः ३ ॥ १०=६५ ॥

- त्रि॒षप्ताः—त्रि॒ऽसप्ताः “त्रयो वा सप्त वा भावाः” “the thrice seven”
 १. १. १.
 गो॒पे॒धाम्—गो॒ऽपे॒धाम् “गौरिव सेधति गच्छतीति गोपेधा छी । ताम्”
 “kine-repelling” १. १८. ४.
 र॒घु॒ष्यद्—र॒घु॒ऽस्यद् “रघु लघु शीघ्रं स्यन्दते गच्छतीति” “swift-
 running” ३. ७. १.
 ग॒वि॒ष्ठिरम्—no separation “गवि वाचि वेदात्मिकायां स्थिरः” “name
 of a sage” ४. २९. ५.
 धृ॒ष्णु॒षेणः—धृ॒ष्णु॒ऽसेनः “with bold army” ५. २०. ९.
 वि॒षा॒सहिः—वि॒ऽस॒सहिः “विविधं पुनः पुनः परेषां सोढाभिप्रविता” १.
 २९. ६.
 अ॒भि॒मा॒ति॒षाहः—अ॒भि॒मा॒ति॒ऽसहः “अभिमातीनां शत्रूणां सोढा” ४. ३२. ४.
 पुरु॒ष्टुतः—पुरु॒ऽस्तुतः “पुरुभिर्वहुभिर्वजमानैः स्तुतः प्रशंसितः” ६. २. ३.
 ऋ॒षि॒ष्टुताम्—ऋ॒षि॒ऽस्तुताम् ६. १०८. २.
 ग॒मि॒षक्—ग॒मि॒ऽसक् “गम्भीरम्” [गभीरं सजति ?] ७. ७. १.
 पृथु॒ष्टुके—पृथु॒ऽस्तुके “पृथुजघने पृथुकेशस्तुके वा । स्थायतेः स्तुकशब्दः ।
 बहुभिः संस्तुते वा । स्तौतेर्निष्ठातकारस्य वर्णोपजनदछान्दसः”
 “of broad braids” ७. ४६. १.
 नि ष ह्यि॒तां त॒न्वा ३ त॒नां च—नि । सः ८. ४. १०.
 त्रि॒षन्धिः—त्रि॒ऽसन्धिः “कश्चित्सेनामोहको देवः, सन्धिचक्रयोपेतवज्रायुधा-
 भिमानो वा” ११. ९. २३.
 रा॒ति॒षाचः—रा॒ति॒ऽसाचः “रातिर्दानं तत्सचन्ते समवयन्तीति” १८. ३.
 २०.
 हि ष्मा—मि॒त्र॒श्चि॒द्धि ष्मा जुहु॒राणः—हि । स “चित् हि स इति पादपुराणः”
 १८. १. ३३.

अग्निष्वात्ताः—अग्निऽस्वात्ताः “कृतसोमयागाः पितरो बहिषत्संशकाः अकृत-
सोमयागास्तु अग्निष्वात्तसंशकाः” १८. ३. ४४.

॥ ११ ॥

207a ॥ इदम् पु तदू पु पर्यु पु महीमूवन्व ऊ पु स्तुष ऊ पुं स्यमू पु पर ऊ
त एकम् ॥

इदम् पु प्र साधय—ऊं इति । सु १. २४. ४.

तदू पु ते महत्—५. १. ५.

पर्यु पु प्र धन्वा वाजसातये—५. ६. ४.

महीसु पु सातर सुप्रतानाम्—७. ६. २.

अन्य उ पु

अन्य ऊ पु यन्मय उ त्वाम्—१८. १. १६.

स्तुष ऊ पु

स्तुष ऊ पु दृत्तमाय दृष्णवे—१८. १. ३७.

स्यमू पु वाजिन देवजूतम्—७. ८५. १.

इदं त एक पर ऊ त एकम्—१८. ३. ७.

uñā idām ū sv ādi-
su III 4 prescribes the
lengthening of the pa-
ricle u in passages
mentioned here
idām ū sv ādisu pa-
daivāt IV 98 negatives
the restoration of ā
sū (to u su) in Krama
suñāh II 97 chan-
ges the s of sū into s
Examples as marked
here

X. 10 14 anyām ū
and so is CCA anyā
ū on II 97, III 4
IV 98

207b ॥ उपसर्गस्योत्तरपदे^१ दीर्घः ॥ ११=६६ ॥

१ अमीवर्तेन मणिना—अग्नि ऽ वर्तेन “अभितो वर्तते चक्रमनेनेति अमीवर्तेनेमिः ।

अत्र कार्ये कारणशब्दः । चक्रमेनिनिर्मितो मणिः । यद्वा

अभितः सर्वतः परराष्ट्रादौ अप्रतिहतगतिर्वर्तते अनेन इति

अमीवर्तेनेमिः” “with an over-rolling amulet”

१. २९. १.

२ विश्वमन्याममीवार^२—अग्नि ऽ वार^३=अग्नि ववार १. ३२. ४.

३ कश्यपस्य वीवर्हेण—वि ऽ वर्हेण “विवर्हेण विवृद्धत्यनेनेति विवर्हे सूक्तम्”

C vivarhena

“with Kaśyapa’s ejector” २. ३३. ७.

४ अहं राष्ट्रस्यामीवर्गे—अग्नि ऽ वर्गे “आवर्जने स्वाधीनीकरणे” “in the

sphere” ३. ५. २.

परीक्षात्

५ परीक्षासम्—परि ऽ शासम् “a strip” ५. १४. ३.

स्वातीः

६ प्रजावतीः सुयवसे^४ रुशातीः—सु ऽ यवसे “शोभनतृणयुके देशे” “in good

pasture” ४. २१. ७.

W cites sūyāvasa
and sūyāvasāt on mā-
rakādinām pāchama-
ya III 21 which is not
proper, because these
cases fall under vartā-
disu cā III 12

- ७ सुयवसाद्भगवती हि भूयाः—सुयवसऽअत् “शोभनतृणानि अदन्ती” “feeding in excellent meadows” ७. ७३. ११.
- वर्तः = प्रतीवर्तः—प्रतिऽवर्तः “प्रतिकूलं प्रतिमुखं वर्तयत्यनेनेति” “back turning” ८. ५. ४.
- ६ ऋषी बोधप्रतीयोधौ—बोधऽप्रतीयोधौ = प्रति + बोध “wakeful and vigilant” ५. ३०. १०.
- १० प्रतीकाशः—प्रतिऽकाशः “aspect” ९. ८. ६.
- ११ संपरीवृताम्—सम्ऽपरिवृताम् “well-surrounded” १०. २. ३३.
- १२ अनुवृजौ—अनुऽवृजौ “two flanks” ९. ४. १२.
- वृतासिनास्ते प १३ गौभीवृता—अभिऽवृता “surrounded” ९. १०. ७.
- १४ कृतेनास्ते परीवृता—परिऽवृता “enveloped” १०. ८. ३१.
- १५ अभीवृता हिरण्येन—अभिऽवृता “surrounded, decked” १०. १०. १६.
- १६ अभीवर्गाद्विस्पर्ग—अभिऽवर्गात् “अभितो वृज्यते गृहादिरूपेण परिच्छिद्यते इति अभीवर्गः अवकाशात्मक आकाशः”; “from the sphere of the sky” ११. २. ४.
- १७ चातुर्भास्यानं नीविदः—निऽविदः “स्तोतव्यगुणप्रकर्षनिवेदनपरा मन्त्राः । C. nividaḥ
‘अग्निर्वेदः’ । ‘अग्निर्मन्विद्धः’ । ‘इन्द्रो मरुत्वान्सोमस्य पिबतु’ इत्येवमाद्याः । ‘निविद्विर्न्यवेदयंस्तन्निविदां निविस्वम्’ (AB. 3. 9.)” ११. ७. १९.
- १८ अभीमोदमुदः—अभिमोदऽमुदः “आभिमुख्येन वर्तमानो मोदः अभीमोदः । अभीमोदेन मोदयन्ति हर्षयन्तीत्यभीमोदमुदः सुखहेतवः पदार्थाः”; “they that enjoy enjoyments” ११. ७. २६.
- १९ अभीलापलपः—अभिलापऽलपः “अभिलापः शब्दः । तेन लपन्ति ब्रुवन्तीत्यभीलापलपः । शब्दस्य उच्चारयितारः”; “they who utter addresses” ११. ८. २५.
- २० यशसा संपरीवृताम्—सम्ऽपरिवृताम् repeated; १०. २. ३३.
- २१ परीवृतो ब्रह्मणा—परिऽवृतः “encompassed” १७. १. २८.
- निहारा; नि; २ 208 ॥ नीहारादिष्वनिङ्केषूत्तरपदे दीर्घ इङ्गेषु^३ च ॥ १२=६७ ॥
- १ [उदागन्तुल्लोत वा नीहारान्—no separation “अवश्यायान्”; “go unto the mists or also the fogs” ६. ११३. २.]
- २ विश्वायसुम्—विश्वऽयसुम्, “विश्वं वसु यस्मिन् स विश्वावसुः” २. २. ४.

vāvasya narvasu-
mitreṣu III.9 pres-

1. Vn प्रतीकाशः. 2. Omitted in Vn. 3. All mss. read मे—except N which has ये—; Vr आनिगेवृत्तरपदे दीर्घः ॥ इङ्गेषु च as two sūtras; so does V, which however has अनि—. 4. Vn. विश्वानसुः.

- ३ संधनाजित्-संधनञित् Voc.; “winning booty” ५. २०. ३.
- ४ उक्थामदानि^१-उक्थञ्मदानि; “songs and revels” ५. २६. ३.
- ५ सहस्रापोष्यैशिवे-सहस्रञ्पोष्य; “सहस्रसंख्याकानां प्रजानां पोषकस्य बहुलस्य धनस्य” ६. ७९. ३.
- ६ आहुतीवृधम्-आहुतिञ्वृधम् “आज्याद्याहुतिभिर्वर्धमानम्” ७. ३२. १.
- ७ सहस्रापोषं सुभगे रराणा-सहस्रञ्पोषम् “बहूनां धनानां पोषं पुष्टिं रराणां” ७. ४८. २.
- ८ ईडे अग्निं स्वावसुं नमोभिः-स्वञ्चसुम्; “स्ववसुं स्वकीयधनं स्वकीयेभ्यः स्तोतृभ्यो दीयमानं वसु धनं यस्य तम्” “who owns good things” ७. ५०. ३.
- ९ नघारिषाम्-नघञ् रिषाम् “नघरुषाम् । न हन्तीति नघा । नघा रुषा रोषोऽस्यां सा नघरुषा । यस्याः कोपोऽपि न घातक-स्तादृशीम्” “by no means-harming” cp. naghāmārā in 19. 39. 2; ८. २. ६.
- १० पवीनसात्-पविञ् नसात् “पविर्वज्रः । वज्रसदृशनासिकोपेतात् असुरादेः” “from the rim-nosed” ८. ६. २१.
- ११ विषुवृत्तः पुरुवृत्तः-विषुञ् वृत्तः । पुरुञ् वृत्तः; “moving apart, much moving” १०. २. २१.
- १२ पुरुवसुः-पुरुञ् वसुः; “the one of much good” १४. २. ४७.
- १३ ओषधीसंशितः-ओषधिञ्संशितः १०. ५. ३२.
- १४ संधनाजिति-संधनञ् जिति १३. १. ३७.
- १५ संधनाजितम्-संधनञ् जितम् १७. १. १.
- १६ ऋतावृधम्-११. ६. १९, २०.
- १७ ऋतावानम्-ऋतञ् वानम् “ऋतमिति सत्यस्य यज्ञस्य उदकस्य वा नाम-धेयम्” “the righteous” ६. ३६. १.
- १८ ऋतावरी-ऋतवरी इत्यृतञ् वरी “righteous” ६. ६२. १.
- १९ तदीपते-तदीञ् पते “तदीनां हिंसकानाम् आखूनां स्वामिन्” “o lord of borers” ६. ५०. ३.
- २० उरुणसौ-उरुञ् नसौ “broad-nosed” १८. २. १३.
- २०९ ॥ अभ्यासस्य दीर्घरछन्दसि ॥ १३=६८ ॥
- दीर्घछसि भवतीति शेष on margin
- वाधृषुः नार्त्तका अभि दाधृषुः-दाधृषुः १. २७. ३.
- वावृषे येनेन्द्रो अभिवावृषे-अभिञ् ववृषे १. २९. १.
- वावृषेते मही रोधचके वावृषेते-ववृषेते इति ५. १. ५.
- cribes lengthening of the final vowel of vāva before nara, vasu and mitra.
- C. sahasrapocam and so are VII. 82 5, TS III.3.11 5, MS IV 12 6
- C svāva-RV. 60 1, TB II 7 13 4, MS IV 14.11 read sv-āvasam
- O nagharusām
- TA IV 20 1 purorāśu
- S śadhi + sam-
- rtā.. vari are cited under rtavrdhavarivānesu III 24, which prescribes the lengthening of the final vowel of rta, before vrdha, vari and vāna.
- Ex 17—
rtāvānam-rtā + vānam is cited under vakārāda ca IV.18, which separates a tadāhita beginning with v in the Pāda.
- akāraayābhyāsaḥ bahuḥ III 18 Ex cited as here marked C dārsuḥ
- X. 174.1 -vārtā

1. कामदानि. 2. Vn omits ऋतावानम् रोधचके वावृषे. 3. V दीर्घ. छदसि; Vr अभ्यासस्य ॥ दीर्घः as two rules. Al and R - दीर्घछसि.

	वावृत्तुः	यानि जीतस्य वावृत्तुः—ववृत्तुः ५. १९. १३.	
	चाकलपत्	स्तोममुक्थं च चाकलपत्—चकलपत् ६. ३५. ३.	G. cakrapat samartham akāraṇi
सो	चाकलपे	स विश्वा प्रति चाकलप कर्तुं रत्सु जते वशी—चकलपे ६. ३६. २.	G. yśvāḥ and cakrpe. AŚS VIII. 9. 7, §§§ X 11.9 read yśvāḥ and cākrapat.
सो वाक्षे	वावृधे	स उ वावृधे पुनः—ववृधे ७. ५. २; TS. 1. 6. 6. 4.	
	वावृते	तं वर्तनिरनु वावृते एकमित्पुरु—ववृते ७. २१. १;	C. anuvavṛte
		SV. 1. 372.	
	चाकलपे	य इमा विश्वा भुवनानि चाकलपे—चकलपे “स्रष्टुं समर्थो भवति” ७. ८७. १.	
अर्धचैनं	चाकलपुः	अर्धचैनं चाकलपुर्विश्वमेजत्—चकलपुः ९. १०. १९.	
	तात्पुः	कामाः कामेन तात्पुः—तत्पुः ११. ७. १३.	tātpuḥ is cited as example under abhyāsaḥ parokṣīkām IV.84 which prescribes restoration, in the Pada of a reduplication, in a form of the perfect
भदो	वावृधे	यामिरिन्द्रो वावृधे वीर्यावान्—ववृधे १४. १. ३७=	X. 30. 4.
यैवच	वावृधुः	यांश्च देवा वावृधुर्ये च देवान्—ववृधुः १८. १. ४७=	X. 14. 3.
	जीहीड	तं त्वा मन्यो अकृतुर्जीहीडाहम्—जिहीड ४. ३२. ५=	C. jihīḥa—krodhitā-vān; cp. jihīḥāham III.14; IV.87.
		X. 83. 5.	
	सासद्दानः	सासद्दान इव ऋषभः—ससद्दानः ५ इव ३. ६. ४.	
	सासद्दिम्	यं जोहवीमि धृतेनासु सासद्दिम्—ससद्दिम् ३. २१. ३;	
		MS. 2. 13. 3 : 163. 3.	

॥ १२ ॥

भवति on margin

210 ॥ अश्वादीनां मतौ^३ दीर्घः ॥ १४=६९ ॥

bahulam matau III.17 Examples as marked

शालेश्वरतयं	अश्वावती	शालेऽश्वावती—अश्वेऽवती ३. १२. १.	
श्वावती	अश्वावतीः	अश्वावतीर्गोमतीर्न उपासः—अश्वेऽवतीः ३. १६. ७.	
अश्वावती	अश्वावतीम्	अश्वावतीं प्र त्तर या सुशेवा—अश्वेऽवतीम् १८. २. ३१.	
त्विषीमते	त्विषीमती	सेनेवैपि त्विषीमती—त्विषिऽमती ४. १९. २.	
मतं	त्विषीमन्तम्	त्विषीमन्तं संशितं मा कृणोतु—त्विषिऽमन्तम् १२. १. २१.	
	त्विषीमते	वरुणाय त्विषीमते—६. २०. २.	
जुतिमान्विषुवति	त्विषीमान्	त्विषीमानसि जुतिमान्—१२. १. ५८.	
	विषुवति	विषुऽवति—९. ३. ८.	
	विषुवता	विषुवता पर पुनावरेण—विषुऽवता ९. १०. २५.	
वतम्	विषुवन्तम्	विषुऽवन्तम्—११. ७. १५.	C. prāsaraya prakarsena tāraya.

1. वच्छ चचाप-. 2. Vn omits अनुवाक्य पत यांश्च देवा वावृधुः. 3. § अश्वादीनां मतौ मतौ. 4. Vn repeats विषुवति.

१ वत	उत्तरावन्तम्	उत्तरऽवन्तम् “अतिशयोत्कर्षवन्तम्” ४. २२. ५.
	उत्तरावन्तम्	यो देवमुत्तरावन्तमुपासति सनातनम्—१०. ८. २२.
	उत्तरावत्	उत्तरं राष्ट्रं प्रजयोत्तरावत् १२. ३. १०.
वष उत्तरा	उत्तरावत्	अन्वारभेधां वष उत्तरावत्—उत्तरऽवत् १२. ३. ४७.
	मदावति	वि ते मदे मदावति शरमिव पातयामसि—मदऽवति ४. ७. ४.
मदावतीना	मदावती	मदावती नाम ते माता—६. १६. २.
वरुणावत्या	वरुणावत्याम्	वरुणऽवत्याम् ४. ७. १.
पुयां पुयावते	प्रियावते	प्रियां प्रियावते हर—प्रियऽवते ४. १८. ४.
	प्रजावतीः ?	प्रजावतीः ^३ पुष्टरूपा इह स्युः—प्रजाऽवतीः ४. २१. १.
	समावती	अह्ना रात्रौ समावती—समऽवती “समानयामा । समशब्दात् आवतुप्रत्ययः स्वार्थिकः” ४. १८. १.
	समावानम् ?	
सत्यावनं	सत्यावानम्	प्र सत्यावानमवथो भरेषु—सत्यऽवानम् “सत्यवन्तम्” ४. २९. १, २.
	वृष्ण्यावन	वृषांसि वृष्ण्यावन—वृष्ण्यऽवन ५. २५. ८.
भङ्गुरा	भङ्गुरावतः	हन्तारं भङ्गुरावतः—भङ्गुरऽवतः “भङ्गुरावतः भङ्गुरावतो रक्षसः” ७. ७१. १.
	ऋदीवतः ^५	ऋदिऽवतः “ऋदिवतः । ऋदेः आह्वानार्थादौणादिको भावे इप्रत्ययः । रेफस्य नकारोपजनश्छान्दसः । संभोगार्थम् आह्वानवतः” ७. ९०. ३.
अशितावति	अशितावति	अशितावत्यतिथावश्रीयात्—अशितऽवति ९. ६. ३८.
	रोचनावत्	यसै चन्द्रं कश्यप रोचनावत्—रोचनऽवत् १३. ३. १०.
वतः	इष्टावन्तः	(इष्टऽवन्तः “इष्टा दर्शपूर्णमासादियागाः तद्वन्तः” १८. ३. २०.) इति ।

दीर्घो भवति
on margin

211 || सर्वलिङ्गवचनेषु च || १५=७० ||

वसुयां	वसुया च यजामहे—वसुऽया “धनेच्छया” ४. ३३. २.
शपथीयते	शपथः शपथीयते—शपथिऽयते ५. १४. ५.
जनीयते	तेनां जनीयते जायां मह्यं धेहि शचीपते—जनिऽयते; “जायन्तेऽस्यामपत्यानीति जनिर्जाया । तामात्मन इच्छते । यद्वा पुत्रेणोत्पत्तिर्जनिः तत्कामाय” ६. ८२. ३.
आ वृषायस्वै	वृषऽयस्व ६. १०१. १.
अभित्रायन्तम्	अपनुदो जनमभित्रायन्तम्—अभित्रऽयन्तम् ७. ८४. २.

X. 160.8 amitray-
āntam.

1. Vn भङ्गुरो- 2. Vn प्रवृषां पुपावते. 3 Vn वयावती. 4. Vn ऋदीवतः 5. Vn अशिताव । तः 6. Vn वसुया. 7 Vn वृषा पथ.

वंतमरातीयोः	कवीयमानः ^१ अघायन्तम्	कवीयमानः क इह प्र वोचत्—कविऽयमानः ९. ९. १८. इन्द्रो मेऽहिमघायन्तमहिं पैदो अरन्धयत्—अघऽयन्तम् १०. ४. १०.
यतानिप्रिया	अरातीयोः ^२ अघायताम् ^३ निप्रियायते	अरातीयोर्भातृव्यस्य—अरातिऽयोः १०. ६. १. अघायतामपि नह्या मुखानि—अघऽयताम् १०. ९. १. य पैनां निप्रियायते—निऽप्रियायते १२. ४. ११.

This occurs under ghosavati on II. 43, which changes visat-janiya into r.

॥ १३ ॥

भवति on
marāṇi212 ॥ प्रथमस्य^४ दीर्घः ॥ १६=७१ ॥

इंद्र	नात्कम् सादन्म् आसन्तः	अथाहुर्नात्कं लोकम्—नत्कम् १२. ४. ३६. अया यमस्य सादन्म्—सादन्म् २. १२. ७. असंस्रस्त्वासन्त इन्द्र वृक्षा—असन्तः, “अविद्यमानस्य” ८. ४. ८.
इत्या	आसन्त्	तदित्सोमोऽवति हन्त्यासन्त्—असन्त्, “असत्यम्” ८. ४. १२.
अस्या	आसन्त् साह्याम पूरुषः ^५	हन्ति रक्षो हन्त्यामददन्तम्—असन्त् ८. ४. १३. साह्याम दासमार्यं त्वया युजा वयम्—साह्याम ४. ३२. १. न स रिभ्याति पूरुषः—पूरुषः ६. १०९. २.
रूपो	रूपः रीरिपः	अभिखाते न रूपः—रूपः √ रूप ४. ७. ५. मा नो रीरिपो मा परा दा—रिः ५. ३. ८.
यत्तु मर्याय	आ च्यावयन्तु	आ च्यावयन्तु सख्याय विप्रम्—च्यवयन्तु “आगमयन्तु” ३. ३. २.
अंगारुगात्र यक्ष	च्यावयति प्र च्यावय च्यावयन्	यथा वार्तश्च्यावयति—च्यवयति १०. १. १३. अङ्गादङ्गात्प्र च्यावय—च्यवय १०. ४. २५. च्यावयश्च वृक्षान्—च्यवयन् १२. १. ५१.
देवताश्च्यावयतु रवाव	च्यावयन्तु च्यावयतु यावय यावयतम्	अच्युते त्वा देवताश्च्यावयन्तु—च्यवयन्तु १२. ३. ३५. पूपा त्वेतश्च्यावयतु प्र विद्वान्—च्यवयतु १८. २. ५४. शरुमस्मद्यावय दिद्युमिन्द्र—यवय “यु, अस्मात् णिचि वृद्धिः । पदकारास्तु संज्ञापूर्वको विधिरनित्य इति वृद्धे- रनित्यत्वाद् शक्येतिपदं छिन्दन्ति” १. २. ३. अस्यावयतं परि—यवयतम् “वियोजयतम्” १. २०. २.

nūrakādīm prathama-
masya III. 21 prescri-
bes lengthening of the
first vowel. nānki-
dīm on IV. 90 pre-
scribes restoration of
the original form in
the Pada. Examples
as marked.

sāhyāma III. 15
prescribes lengthening
of the a of root V
sah, IV. 88 prescribes
restoration in Pada.
S. rirupah in Pada.

kripuripisīnām anah-
vānām IV. 86 pre-
scribes restoration of the
roots mentioned here.
cyāvayateḥ kārī-
ntasya IV. 91 pre-
scribes restoration. Ex-
amples exactly in the
same order as here.

yāvayate ākhyāto
IV. 92 prescribes resto-
ration. Ex. cited are
1.20.2, 1.20.3.

1. Vn कवीयमानः. 2. Vn नरातीयो. 3. Vn अघायते. 4. Vr joins 71-72 into one. 5. Vn नात्कं. 6. Vn पूरुषः.
7. प्र च्यावय omitted in Vn.

वरुणा यावय	यावय	वधं वरुण यावय—यवय १. २०. ३.	
	यावय	वरीयो यावया वधम् (यवय १. २०. ३.) इति यावद्वा ।	
दुहना	यावय	द्वौषितयवयं दुहना या—यवयं ६. ४. ३.	
यावयत्	यावय	द्वयङ्ग भूति यावय—यवय ५. २२. ६.	
	यावयत्	यावयल्लुप्तमन्तितम्—यवयत् “पृथक्करोतु” ६. ४. २.	C anti tam anti antikāt
	यावयाः	वरीयो यावया इतः—यवयाः ७. ६५. १.	
यत्	यावयन्तु	यवयावनिो देवा यावयन्त्वेनम्—यवयन्तु ९. २. १३.	
	यावय	तानस्मद्भूमे यावय—यवय १२. १. ५०.	
	वानयन्तु	अम् सं वानयन्तु मे—वनयन्तु “मे मह्यं वा संवनयन्तु वशीकुर्वन्तु” ६. ९. ३.	C amūḥ samvana- yantu.
	यामय	वि मध्यं यामयौषधे—यमय “वियमय” cp. 18. 4. 69; ६. १३७. ३.	
यत्	ग्लापयन्त	नेमव ग्लापयन्त—ग्लपयन्त ९. ९. १०.	I.164 10 glāpaya- nti vaniyamāśrathig- lāpi IV 98 prescribes restoration Examples as marked here

॥ १४ ॥

213 ॥ द्वितीयस्य दीर्घः ॥ १७=७२ ॥

दीदायत्	अयमग्निर्दीदायत्—दीदयत् “दीप्यताम् । दीदेतिद्वहान्- सो दीपितकर्मा । लेटि अडागमः” ३. ८. ३.	
उपासः	अश्वावतीर्गोमतीर्न उपासो वीरवतीः सवमुहन्तु भद्राः —उपसः ३. १६. ७.	
उपासानका	उपसानका—no sepeation. ५. १२. ६.	
सुभागंकरणी	न्यस्तिका दरोहिथ सुभागंकरणी मम—सुभगम् ऽकरणी, “न्यस्तिका नितराम् अस्यन्ती क्षिपन्ती । सुभगंकरणी सौभाग्यं कुर्वती”, “fortune” ६. १३९. १.	C W and S. subhagam-
सुभागाः	मा नो हासिष्ट जुषा सुभागाः—सुऽभगाः “well-for- tuned” ९. ४. २४.	
उपासम्	प्रति धेनुर्निवायतीमुपासम्—उपसम् १३. २. ४६.	
अथाय	वि मध्यमं अथाय—अथय “विअथाय विस्लेषय” १८. ४. ६९.	

214 ॥ सात्रासाहादीनामुत्तरपदावस्य दीर्घः ॥ १८=७३ ॥

sātrāsāhādīnām ut-
tarapadādyasya III
28, of the compound
sātrāsāhā etc the first
vowel of the second
member is lengthened

अभिमातिपादः	सात्रासाहस्य	सात्राऽसाहस्य ५. १३. ६.	Examples on III. 23. as marked here
	अभिन्नसाहः	अभिन्नऽसाहः १. २०. ४.	
	विषासहिः	विऽससहिः १. २९. ६.	
	अभिमातिपादः	अभिमातिऽसाहः “शशूणां सोढा” ४. ३२. ४.	
	यमसादनम् ?	but cp. —	
मादनम्	यमसादनात्	यमऽसादनात् १२. ५. ६४.	
	उक्थशासः	उक्थऽशासः “उक्थानि शास्त्राणि तेषां शंसितारः पितरः” १८. ३. २१.	

बहुलं

214b || निलोपे बहुलं हस्वो निलोपे बहुलमिति ।

अन्येषां दृश्यते दीर्घः स समापाद्यते पुनः || ७३b ||

१ अस्या	यो अग्रभीतपर्वस्या	ग्रभीता—पर्व । अस्य १. १२. २.	The lengthening of the final of asya is noted under IV 79
२ जनिमा	विश्वं देवानां जनिमा विवक्ति (जनिम । “जनिमा जन्मानि प्रादुर्भावस्थानानि”;	“births” २. २८. २; ४. १. ३; KS. 10. 13.) इति द्वे ।	
३ जनिमा	विश्वं वेत्य जनिमा सुप्रणीते—जनिम “births” ५.	११. ५.	
४ जनिमा	अयो न देवा जनिमा धर्मेन्तः—जनिम “जनिम जन्म”	“births” १८. ३. २२=IV. 2. 17.	
५ धामा	त्रिशदामां वि रजति—धामं “धामानि स्थानानि व्यत्य- येन एकवचनम् । विराजति इति” ६. ३१. ३.		X 169.3 dhāma vi-
६ धर्मा	अविश्या चेत्तच्च धर्मा युयोपिम—धर्मं “धर्मा धर्माणि”	६. ५१. ३=VII. 89. 5.	
७ क्षामा	क्षामा भिन्दन्तो अरुणीरपे व्रन्—क्षामं “क्षमा राविः तत्सम्बन्धि तमः क्षाम शर्विरं तमः”; “splitting the ground” १८. ३. २१=IV. 2. 16.		O. ksāma
भिन्दन्तो	114c || निहिता सुप्त नामेति ||		
[नामा]	यत्र गवां निहिता सुप्त नामा—नामं ९. ९. ३.		I. 164 3 nāma
215 || अतोऽन्यत्र नामेत्यस्य ह्रस्वान्तमसमासे ^३ || १७=७४ ||			
नामा	महत्तदृष्णो असुरस्य नामा विश्वरूपौ अमृतानि तस्थौ —नामं । आ ४. ८. ३=III. 38. 4.		

1. Vn सशदाम्. 2. ऽ नामेत्यस्य ह्रस्वान्तमसमासे and so is AI, which, however, reads नामे- and combines 74-75 into one. 3. Vn विश्व ऊस्यौ.

नामा^१ सर्वा^२सामग्रं^३ नामावीर^४चीर^५पेतन (नामं । अवीरऽच्नीः ।
६. ८३. २=I. 191. 13.) इति ।

॥ १५ ॥

215b ॥ अकारे^१ जनिमा^२ पूर्व^३ दीर्घत्वं^४ यत्र^५ दृश्यते ।

असमासेऽपि सर्वत्र ह्रस्वेन विभजेत्पदम् ॥ ७४b ॥

तस्योदाहरणम् :—

जनिमायुग्र

अख्य^१देवानां^२ जनिमान्युग्रः (जनिम । अन्ति । “उग्रः उदूर्णबलोऽग्निः देवानां
जनिम जन्म अन्ति अन्तिके समीपम् आ
अख्यत् अमिपदयति” १८. ३. २३=IV. 2.
18.) इति ।

215c ॥ समानाक्षरदीर्घान्तमाख्यातं नैव विद्यते ।

साहिते

साहिते^३ यत्र दीर्घत्वं ह्रस्वेन विभजेत्पदम् ॥ ७४c ॥

तस्योदाहरणानि :—

छा	आपो हि छा मयो ^१ युवः—स्थ १. ५. १=X. 9. 1.	
जनयथा	आपो जनयथा च नः—जनयथ १. ५. ३=X. 9. 3.	
मेदयथा; कृणुथा	युयं गावो मेदयथा कृशं ^२ चिदध्रीरं चित्कृणुथा सुप्रती-	
	कम्—मेदयथ; कृणुथ ४. २१. ६=VI. 28. 6.	
हृष	शुधी	शुधी हृषम्—शुधि २. ५. ४.
	शुधी	शुधी नो अग्ने सदेने सधस्थे (१८. १. २५=X. 11. 9.)
		इत्येवं प्रभृतीनि ।

hī sthā and divis-
tha 1 80 3 are quoted
under hidvibhyāmas-
teh II 101 as instan-
ces of satva, hī sthā
is cited under krame
parena vigryāt IV
73 which prescribes
restoration

प

215d ॥ अकारान्तानि प्रैषण्या मध्यमस्यैकवचनानि ।

नैगमी तकाराबाधे ॥ ७४d ॥

कल्पया	लोम लोमना सं कल्पया त्वचा सं कल्पया त्वचम्—	
	कल्पय ४. १२. ५.	
भरा	विश्वा वसुन्यां भरा त्वं नः—भर ४. ३२. ३=X.	
	83. 3.	

वर्धया

वर्धया	तमग्ने वर्धया त्वम्—वर्धय ६. ५. ३; VS. 17. 52.
द्या	तानग्ने सं द्या त्वम्—द्य “tie up” ६. १०३. २, ३.
द्या	तानग्ने आ द्या त्वम्—६. १०४. २.

216 ॥ निपाताव्ययानामुत्तरपदाद्यस्य^१ दीर्घः ॥ २०=७५ ॥

vidmādmām śarā-
dusu III 16 prescribes

1. Vn विरली. 2. Vn यत्र. 3. Vn सहित. 4. Vn मायो-. 5. Vn दृश. 6. Vn वदूया महा. 7. After this N has
॥ चत् २० ॥ १० ॥ J gives ॥चत् २० ॥३॥; the rest have simply ॥३॥

	स्मा	येन स्मा वयमेमस्मि—स्म १०. ४. ६.	
	स्मा	सं स्मा समेत यमराज्येषु—स्म १२. ३. ३.	
जुषागो	स्मा	मित्रश्चिद्भिष्मा जुहुराणः—स्म १८. १. ३३ = X. 12. 5.	
	चा	पकया च दशभिश्चा सुहृते—च ७. ४. १.	
	चा	अनन्तमन्तवच्चा समन्ते—च । समन्ते इति सम् ५ अन्ते १०. ८. १२	
	पुरू	पुरू रेतो दधिरे सूर्यशितः—पुरू ६. ४९. ३ = X. 94. 5.	
र्णव	पुरू	तिरः पुरू चिदर्णव' जगन्वान्—१८. १. १ = X. 10. 1.	
अङ्गा कुविदङ्गा	अङ्गा	आदङ्गा कुविदङ्गा—आत् । अङ्ग । कुविन् । अङ्ग; अङ्गेल्याभि- मुख्यकरणे । हे ओषधे आत् प्रयोगान्तरमेव । रोगं निवर्तयेत्यध्याहारः । तथा च अङ्ग कुविन् । बहुनामैव । बहुधा उत्पन्नान् अती- सारादीन् रोगान् । विनाशयेत्यर्थः २. ३. २. ' यदी विद्यो वृणते दसमायाः—यदि १८. १. २१ = X. 11. 4. यदी स्वाङ्गदेवस्यासृते यदी गोरतो जातासो धारयन्त उर्वी—यदि १. १. ३२ = X. 12. 3. अङ्गो अङ्गो वदेह नः—अङ्ग; अङ्ग वद आमिमुख्येन मियं ब्रूहि ३. २०. २ = X. 141. 1. यमेतु अङ्गो अङ्गार्यमेति शर्वसा—अङ्ग । अयम् ५. २७. ४; VS. 27. 14. इदं अङ्गो न इन्द्रं यशसम्—६. ३९. २. घा स घा नो देवः संविता—घ ६. १. ३; cp. VII. 45. 3. उशति घा ते अशुतास एतत्—१८. १. ३ = X. 10. 3. घा आ घा ता गच्छतुर्तरा युगानि—१८. १. ११ = X. 10. 10. अद्या घृतेन त्वां मजुरद्या समिन्धे—अद्य ७. ८२. ६. अद्या अद्या मुरीय यदि यातुधानो अस्मि—८. ४. १५ = VII. 104. 15. अद्या अद्या ममार स ह्यः समान—९. १०. ९ = X. 55. 5. शमिष्ठा उता ध्रुवमयो ध्रुवमुता शविष्ठ—उत ७. ९७. १.	

lengthening of the
final vowel of vidma
etc. before śar etc.

C suhute VS.
XXVII 88; SB. IV 4,
1 15, MS. IV. 6 2, TA.
1 11. 8 21; ASS V.
18 5, ŚSS. VIII. 3.10
svabhūte.

So W.

So W.

ādha tyām āhī
paravarjam III. 25.

२५ 216b ॥ अवेति न्यञ्जने दीर्घो वर्जयित्वा त्यं धीः परम् ।

स्व स्वरादावथ सर्वत्र न्यञ्जने ह्रस्व एव तु ॥ ७५४ ॥

[अघा अघा मियो विक्रेदयः—अघ १. २८. ४.
अघा नो वर्धया रयिम्—३. २०. १.
अघा नो रयिमा कृधि—६. ६५. १.
अघा विपस्य यत्तेजः—१०. ४. २५.

अथा

अथा सपत्नान्मामकान्—१३. १. ३०.

अथा सरस्वत्यै नारि पितृभ्यश्च नमस्कुरु—१४. २. २०.

अथा पितृरुपं द्वच—१८. २. २३.]

दीर्घांत

216c || एवेत्येव तु दीर्घान्तं पादादौ यत्र दृश्यते || ७५c ||

एवा एवा रोगं चास्त्रावम्—एव १. २. ४.

एवा एवा ते मूर्ध्नि मुच्यताम्—१. ३. ६.

एवा एवा त्वं वंशमास्य—१. ११. ६.

विभे:

एवा एवा मे प्राण मा विभेः—२. १५. १.

[अद्य त्यम् अद्य त्वं द्रुप्तं विभ्यं विचक्ष्णाम्—१८. १. २१.

अद्य धीः अद्य धीरजायत—१८. १. २१.]

This is quoted under III 16 to show the lengthening.

Quoted under III 16 to show lengthening

|| १७ ||-

लिटः

217a || समासेऽवग्रहः शिष्टः पदकारेण शास्त्रतः |
समुद्रादीनां प्रतिषेधो युवत्यादिषु तद्धिते ||विभक्तौ यत्र नेष्यते पदात्पूर्वादवग्रहः |
तद्वक्ष्यामि यथाम्नातमाचार्यैः शास्त्रबुद्धिभिः ||

नेष्यते

रुद्रिशब्दार्थसंज्ञा ये नेङ्गयन्ते ककुभादयः |
तच्छास्त्रं शब्दमित्यर्थं यथासूत्रे निपातितम्^१ ||संदेहाद् वर्णलोपाच्च व्यत्ययान्नावगृह्यते |
इकारात्परपूर्वयोरनौचोकारणं (!) स्मृतम् ||

गंतास्त्व

तसौ मत्वर्थे पदत्वप्रतिषेधेन नेङ्गयेत् |
प्रापाभ्यामनिगन्तास्त्वद्धतौ^२ नावगृह्यते ||

दृशः दचैव

सर्वनाम्ना दृशश्चैव परिमाणे च यो विधिः |

Vn दृशः परि

उपसर्गेश्चः धोपनतेस्तु युवत्यादींश्च नेङ्गयेत् || ७६ ||

तस्योदाहरणानि :—

१ दृत्वती—दन्तवती, toothed ४. ३. २.

२ दृत्वताम्—४. ३. २.

३ गरुत्मान्—गरुडः, winged ४. ६. ३.

samāse IV. 43

ato'nyena padaatre-
pu yuvatyādaus tadhi-
tam the comm on
IV 27
samudrādīsu ca IV.54

samjñāyām IV. 67

soḍaśī samdehāt
IV 51.na takārasakārā-
bhyām matvarthe
IV 47
añcātjaraṇparvasu
IV 53.
yastadeṭhehyo vatau
IV 48
drśau sarvanāmnai-
kāraṇāna IV 69=nor
the root drś, when
compounded with a
pronoun ending in a
or ī
sampaṇibhyām sakā-
rādaus karotau IV. 58,
also 59.na takārasakārā-
bhyām matvarthe IV
47, the suffix mat-
and its equivalents are not
separable after ī and a

४ मरुत्वान्—with the maruts ६. १०४. ३.

५ ऊर्जस्वान्—१९. ४६. ६.

[ऊर्जस्वन्तः—ऊर्जस्वन्तः पर्यस्वन्तः—rich in sustenance, rich in milk ७. ६०. २.]

६ पर्यस्वान्—७. ७३. ५.

७ ऊर्जस्वती पर्यस्वती—rich in refreshment, rich in milk ९. ३. १६.

स्वन्तः ८ ऊर्जस्वन्तम् ?—cp. ऊर्जस्वन्तः ७. ६०. २.

९ पर्यस्वन्तम्—६. ५९. २.

१० ज्योतिष्मत् ?—cp. ज्योतिष्मतः ९. ६. ६२.

११ आयुष्मत्—६. ९८. २.

भन्तः १२ आयुष्मन्तः—६. ४७. ३.

इदम् १३ ईदृक्—ईदृगिति इदमिव पश्यति ४. २७. ६.

१४ ईदृशे—३. १. २.

१५ तावान्—५. २२. ५.

या बान्धेतावृत्ता

१६ यावान्—४. ११. ८.

१७ एतावन् ?—cp. एतावत् ४. ११. ८.

१८ तावत्—३. २२. ४.

१९ यावत्—३. २२. ४.

२० एतावन्तः—५. ११. ७.

२१ यावन्तः—१३. २. ४२.

बोद्धितः ?

॥ प्राणोऽपानति वेदितः^१ प्रापाभ्यां दीर्घसंशयात् ॥ ७६b ॥

अपानः २२ प्राणो अपानः—breath, expiration मुखनासिकाभ्यां बहिर्निःसरन् वायुः

प्राणः । अन्तर्गच्छन्नपानः । मध्यस्थः सन् अक्षितपीतादिकं

विविधम् आनिति कृत्स्नदेहं व्यापयतीति व्यानः १८. २.

४६.

२३ प्राणापानौ—breath-and-expiration ११. ४. १३.

२४ प्राणापानाः—११. ३. २. ३८.

२५ प्राणा नद्याः ?

२६ प्राणते नमस्ते प्राण प्राणते नमो अस्त्वपानते—११. ४. ८.

२७ प्राणति यच्च प्राणति यच्च न—१३. ४. १९.

२८ अपानति अपानति प्राणति पुरुषो गर्भे अन्तरा—११. ४. १४.

प्राणति यच्च प्राणति यच्च न—१३. ४. १९.

२९ प्राणति यच्च प्राणति प्राणेन यच्च पश्यति चक्षुषा—११. ७. २३.

prāṇāti prāṇānti
IV 57 negatives separation in prāṇāti and prāṇānti. This exposition of the treatment is insufficient. Examples are —
yāh prāṇāti 4 80 4,
yāc ca prāṇāti 11. 4.
10; yēna prāṇānti 1.
89 1, yāsmāt prāṇānti
18. 8 8.

- ३० प्राणः प्राणो जहाति—११. ३. ५६.
 ३१ प्राणतीनाम् अप्राणैति प्राणेन प्राणतीनाम्; breathless she goes
 by the breath of breathing ones ८. ९. ९.
 ३२ यः प्राणति ४. ३०. ४.
 ३३ यच्च प्राणति यच्च न—११. ४. १०.
 ३४ येन प्राणन्ति वीरुचः—१. ३२. १.
 ३५ यस्मात्प्राणन्ति यस्मात्प्राणन्ति भुवनानि विद्वत्—१३. ३. ३.

TB. 8.12.6.1 prāṇti

॥ १८ ॥

अचतौ...ने

217 ॥ अञ्चतौ लुप्तप्रत्यये नेङ्ग्यते हं कदाचन ॥ १=७६८ ॥

aficatyaratparvasu
 IV 53, the root aña
 and the former con-
 stituent of a compound
 are not separated. Ex.
 as marked here.

- ३६ प्राचीः—तस्मै नमो दश प्राचीः कृणोमि—extended fingers ५. २८. ११.
 ३७ प्रतीचीः—प्रतिकूलमञ्चन्तीः; meeting, coming to १. २८. २.
 ३८ उदीचीः—यास्ते प्राचीः प्रदिशो या उदीचीः; what forward directions
 are thine, what upward १२. १. ३१.
 ३९ सध्रीचीनान्—सहाञ्चतः कार्येषु सह प्रवृत्तान् । सह अञ्चतीति विग्रहः;
 united ३. ३०. ७.
 ४० प्रत्यञ्चम्—प्रत्यगञ्चनम्, अभिमुखं गच्छन्तम्; coming to ७. ४०. २.
 ४१ अन्वञ्चम्—अलोमम्; following after ६. १३४. ३.
 ४२ प्राङ्—forward ३. ४. १. ९. ७. २०, १०. १६; १०. ८. १०; १३. २. ३; १५.
 १८. ५.
 ४३ उदक्—an intrusion from mar. prāk, āpāk, údak generally
 go together.
 ४४ उदक्—(in the north ५. ४. ८; ९. ७. २१.) इति ।

॥ इष्टापूर्ते पितापुत्रौ हसामुदौ द्यावापृथिवी द्यावाभूमी उषासानक्तैकादशो
 पुर्वम् द्वादश षोडशी षोडशिनमहोरात्रे शुनाशीरा यज्ञायज्ञियं सूर्यामासयोः ॥ ७६a ॥

- ४५ इष्टापूर्तम्—इष्टं श्रुतयागादि कर्म । स्मृत्युक्तवापीकूपतटाकनिर्माणादि पूर्वम्;
 what is offered and bestowed ६. १२३. २.
 ४६ पितापुत्रौ—६. ११२. २.
 ४७ हसामुदौ—हसामुदौ महसा मोदमानौ; mightily enjoying yourselves,
 merry १४. २. ४३.

yasya cottarapade
 dirgho vyañjanādau
 IV. 50 negatives sepa-
 ration of one which
 shows a long vowel
 before an initial con-
 sonant of the latter
 member of the com-
 pound. Ex. as marked
 here.

- ५८ छावापृथिवी—२. १. ४.
 ५९ छावाभूमी—छावाभूमी इति १८. १. ३१.
 ५० उषासानका—dawn and night ५. १२. ६, २७. ८; ६. ३. ३.
 ५१ एकादशः—५. १६. ११.
 ५२ द्वादश—४. ११. ११; १०. ८. ४; ११. ६. २२; VPr. 5. 25.
 ५३ षोडशी—the one of sixteen; यागविशेषः ११. ७. ११.
 ५४ शोडशिनम् ?—cp. षोडशम् ३. २९. १.
 ५५ अहोरात्रे—१०. ७. ६.
 ५६ शुनसीरा—हे सुनासीरौ वाय्वादित्यौ । “शुनो वायुः सीर आदित्यः”
 (Nir. 9. 40) । यद्वा शुनः सुखकरो देवः । सीरो लाङ्गलभि-
 मानी देवः; ३. १७. ५, ७.
 ५७ यज्ञायज्ञियम्—यज्ञायज्ञियं सामविशेषः ८. १०. १३. १७; १५. २. २, ३. ५,
 ४. २.
 ५८ सूर्यामासयोः—३. २९. ५.

sodāśī samdehāt
 IV. 51. so, not separa-
 ted, on account of
 the interfusion of the
 two members of the
 compound.

Ex. 55—
 ahorātrē IV. 52,
 separation negatived.

॥ १९ ॥

॥ समुद्रोऽभिष्टये किमीदी । जरायु हरिद्रवेषु निह स्थपतिः सौत्राम-
 ण्योदारधिर्मानस्था गोपा गोपीथश्चन्द्रमाः कृकवाकाबुभयादमुभयादिति सीमन्त-
 मसमाति शीर्षकिं पुरगुरोषधयः षड्विंश आव्यवतुष्टुप् ॥ ७६e ॥

samudrādīsu on
 IV. 54 negatives sepa-
 ration.

- ५९ समुद्रः—समुन्दनशीलः; ocean ३. २३. ६.
 ६० अभिष्टये—अभियजनाय । अभितः सर्वतो यागार्थम्; in order to assist-
 ance १. ६. १.
 ६१ किमीदी—किम् इदानीम् उत्पन्नम् किम् इदानीम् उत्पन्नम् इति रन्ध्रान्वेषी
 हिसको राक्षसादिः ४. २८. ७.
 ६२ जरायु—शय्यकल्पम् afterbirth १. ११. ४.
 ६३ हरिद्रवेषु—गोपीतनकाख्येषु हरिद्रवेषु पक्षिविशेषेषु; apparently a
 yellow water wag-tail १. २२. ४.
 ६४ निहः—enviers, W takes निहः for निदः; निहन्तृन् विषयज्ञानं दोषान् ।
 यद्वा निकृष्टा गतीः श्वशूकरादियोनिमातिरूपाः; नि + हन् or
 नि + ह्रा २. ६. ५.
 ६५ स्थपतिः—chief; सचिवः २. ३२. ४.
 ६६ सौत्रामण्या—with the Sautrāmaṇī ceremony ३. ३. २.

muhā VS XXXVII.
 6; TS. IV. 1. 7; MS.
 II. 12 5

रविः ६७ उ॒दार॒थिम्—steaming, उद्दि॒क्लार्ति॒जनकम्; on पी॒र्वो वृ॒त्त उ॒दार॒थिः RV.

1. 187. 10. Sāyaṇa's interpretation is different ४. ७. ३.

६८ मान॒स्था ?

६९ गो॒पाः—keeper ५. ३. २.

७० गो॒पीथः—उ॒र्ण॒ह॒तो मे गो॒पा उ॒र्ण॒ह॒तो गो॒पीथः—invoked of me (is) the guardian; invoked (is) guardianship १६. २. ३.

उ॒द्र॒माः ७१ च॒न्द्र॒माः—५. २८. २.

७२ कु॒क्वाकौ—in a cock ५. ३१. २.

उ॒म॒बा॒द ७३ उ॒म॒बा॒दन्—having two rows of teeth ५. १९. २.

७४ उ॒म॒बा॒दति—having teeth in both jaws ५. ३१. ३.

सी॒म॒तम् ७५ सी॒म॒तम्—crown; शि॒र॒सो म॒ध्य॒देशम् ६. १३४. ३.

७६ अ॒स॒मा॒तिम्—मा॒ति॒र्मा॒नं प॒रि॒च्छे॒द॒स्तेन स॒ह व॒र्तत इति स॒मा॒तिः तद्वै॒परी॒त्यम् अ॒स॒मा॒तिः; unequalledness; Pet. Lex. āsamarti = unharmedness ६. ७९. १.

७७ शी॒र्षि॒क्मि—headache ९. ८. १.

७८ प॒र॒शुः—ax ८. ४. २१.

७९ ओ॒र्ष॒धयः—८. २. १५.

८० ष॒ङ्गी॒रो ?—cp. ष॒ङ्गी॒रो in the shackle १२. ५. १५.

भा॒ज्य॒व॒तु ८१ आ॒ज्य॒म्—७. ७०. २.

८२ अ॒नु॒ष्टुप्—८. ९. २०.

This is an example under śimānta hrasvah III ४३, which prescribes that in this word, the resulting vowel is short. The comm. says śimāntah keśaveśeti vaktavyam.

W regards the theme as śimant instead of śimānta = śiman + antah. Ex 76—

Op. TS. III ३. ८२.

॥ का॒हा॒बा॒हं म॒दो॒म॒द॒मं॒श्च॒त्यो न्य॒मो॒धं क॒द॒य॒पो वि॒श्वा॒मि॒त्रो ग॒वि॒ष्टरं॑ सु॒द्र॒लं
वि॒श्वा॒न॒रो वै॒श्वा॒न॒रो वि॒श्वा॒हं वि॒श्वा॒हं न॒रा॒शंसो॑ व॒रा॒होऽप्स॒रा ग॒न्ध॒र्वो र॒सा॒तीः
का॒ल॒का॒जाः अ॒ङ्कु॒शो म॒ध्य॒दि॒नं शी॒घ्र॒मा॒रा अ॒ज॒ग॒रा पु॒ली॒क॒या श॒ङ्खो अ॒लि॒ङ्ग॒वा
जा॒भ॒म॒दा श्र॒गु॒रः कु॒बि॒त्कु॒षु॒भं कु॒च॒रः कु॒मा॒रः कु॒ष्ठः कु॒सू॒लाः कु॒न॒लि॒ना कु॒न्धाः
कु॒ङ्क॒र॒माः कृ॒पः कु॒बे॒रो अ॒कू॒पा॒रः कु॒सि॒न्ध॑ कु॒हूः कु॒ष्टि॒काः कु॒म्भः क॒कु॒भाः
क॒रु॒माः स्र॒माः क॒रु॒म॒पा॒म॒गिः प्रा॒ण॒ह॒स्य प्रा॒वृ॒ता प्रा॒शं प्र॒ति प्रे॒यसी॑ प॒न्नः आ॒ध्र
आ॒ण्ड॒बौ आ॒ग्नि॒गिरा॒ह॒न॒स॒मा॒यु॒ध॒मा॒त॒र॒मा॒र्षि॒त॒मा॒न॒सि मा॒शि॒क्षा॒य॒मा॒घा॒य॒श्र॒ङ्ग॒मा॒भू॒
क॒मा॒खु॒मा॒श॒कि॒रा॒ति॒रा॒त्यै आ॒शी॒वि॒ष आ॒ह॒नो व्या॒घ्रो वि॒ष्टा॒री वि॒ष्ट॒पं वि॒ष्ट॒म्भो
वि॒ष् वि॒ष्वा॒क् वि॒षं वि॒ष्वो वि॒धि॒ष्वी॒न॒न्वी॒ध्रे ॥ ७६६ ॥

बाह्मदोमधम् न३ काह्वाहम्—The Pet. Lexx. plausibly conjecture kâhâbâha to be an imitative term for rumbling in the bowels ९. ८. ११.

न४ अदोमदम्—अदोमदमन्नमिह eat uninjurious food; अदः विप्रकृष्ट-
कालव्यापि । मदं मदकरं तृप्तिकरम् [अदोमध 8. 2. 18.]
६. ६३. १.

न५ अश्वत्थाः—अश्वत्थः सन्नश्नितिष्ठत्यत्रेति ३. ६. १.

न्युद्योषकश्यपो

न६ न्युद्योषाः—४. ३७. ४.

न७ कश्यपः—सर्वं जगत् सर्वदा सौक्ष्म्येण पश्यतीति कश्यपः । “कश्यपः
पश्यको भवति यत्सर्वं परिपश्यतीति सौक्ष्म्यात्” [TA. 1. 8.
8.] १८. ३. १५.

न८ विश्वामित्रः—१८. ३. १५.

गविष्टरं

न९ गविष्टिरम्—गवि वाचि वेदामिकायां स्थिरो गविष्टिरः ४. २९. ५.

१० मुद्रलम्—मुद्रलाख्यम् ऋषिम् ४. २९. ६.

११ विश्वानरे—४. ११. ७.

१२ वैश्वानरः—विश्वानरद्वितः; he that belongs to all men ३. २१. ३.

१३ विश्वाहा—सर्वाणि अहानि; every day ३. १५. ८.

विश्वाहा

१४ विश्वहा—always ५. २७. ७; ९. २. १९-२४; १२. १. १७, २७.

शंस.

१५ नराशंसः—the praised of men ५. २७. ३.

१६ वराहः—the boar ८. ७. २३.

(अ)सुराः

१७ अप्सरसः—४. ३७. १२.

गन्धर्वो

१८ गन्धर्वाः—४. ३७. १२.

रुशतीः

१९ रुशती—द्विसन्ती; angry; W. implies emendation of rūśatī to rūśyati, or rūśati ३. २८. १.

काञ्चा

१०० कालकाञ्चाः—कालकाञ्चाख्यो असुरः TB. 1.1.2.4-6. refers to the legend of the Asuras named Kālākāñjā, whose efforts to reach heaven Indra thwarted by a trick, except in the case of two of them, who became the heavenly dogs. ६. ८०. २.

अंकुशो

१०१ अंकुशः—hook ६. ८२. ३.

१०२ मध्यदिनम्—६. १०८. ५.

शीशु-

१०३ शिशुमाराः—नक्षत्रिशेषाः; the dolphins ११. २. २५.

१०४ अजगराः—सर्पविशेषाः; boas ११. २. २५.

१०५ पुलीकायाः—पुलीकाया जलचराः ११. २. २५.

शुखः

१०६ शुक्लः—४. १०. १.

saṃjñāyam IV. 67.
A specific appellative
is not divided

Viśvām-Viśvān-are
cited as examples un-
der viśvasya naravasū-
mitresu III 9, which
prescribes lengthening
of the final vowel of
viśva before nara, vasu,
and mitra.

This is cited as a
counter-example un-
der śasi vipsāyam IV.
19 to show that śas is
only separable, when
distributive (in par-
śāḥ 9 5. 4 etc.) and that
in amkuśāḥ, śāḥ is not
separated.
W puri—

- १०७ अलिङ्गवाः—विशिष्टकैव्ययुक्ता विङ्गवाः । तद्विपरीताः अलिङ्गवाः; C. -klabāḥ
buzzards ११. ९. ९.
- १०८ जाष्कमदाः—याश्च पक्षिजातयः क्लमस्य शरीरावसादस्य दाड्यः ११. ९. ९. C. yāḥ klamadāḥ
- १०९ श्वशुरः—१४. १. ३९.
- ११० कुवित्—२. ३. २.
- कुषुम् १११ कुषुम्भम्—पुष्पम् अवयवविशेषम्; receptacle २. ३२. ६.
- ११२ कुचरः—कुत्सितं चरन् कौ भूम्यां वा चरन्; wandering ७. २६. २.
- ११३ कुमारः—कुमारः सर्वकेशकः; a boy all hairy ४. ३७. ११.
- ११४ कुष्ठः—the kuṣṭha is identified as costus speciosus or arabicus ५. ४. १०.
- ११५ कुसुलाः—granaries ८. ६. १०.
- ११६ कुनखिना—illnailed ७. ६५. ३.
- कुक्वा ११७ कुकुन्धाः—कुकन्धाः एतत्संज्ञकाः पिशाचाः ८. ६. ११. C. krkandhāḥ.
- ११८ कुक्कुरभाः—कुक्कुर इत्येवमात्मकेन रवेण युक्ताः ८. ६. ११. C. -ravāḥ
- कृपः ११९ कृपे—५. ३१. ८.
- १२० कुबेरः—८. १०. २८.
- १२१ अकूपारः—अकूपारः सलिलो मातरिश्वा the boundless sea, māta-rīśvan ५. १७. १.
- कुसिध १२२ कुसिन्धम्—body १०. २. ३.
- १२३ कुहः—नष्टचन्द्रा अमावास्या कुहः । “कुहर्गृहतेः काभूदिति वा क सती
हृत्य इति वा काडुतं हविर्जुहोतीति वा” Nir. 11. 32; ७. ४७. २.
- कुष्ठिका १२४ कुष्ठिकाः—dew-claws ९. ४. १६.
- कुम्भः १२५ कुम्भः—३. १२. ७.
- १२६ ककुभाः—अर्जुनवृक्षवद्भयङ्कराकृतयः; exalted ८. ६. १०.
- १२७ करुमाः—पिशाचविशेषाः ८. ६. १०. C. kharumāḥ
- समाः १२८ क्षिमाः—पिशाचविशेषाः ८. ६. १०. C. śrumāḥ
- १२९ क्रूरम्—cruel ५. १९. ५.
- १३० अपामार्गः—the off-wiper ४. १७. ८.
- १३१ प्राणाहस्य—of binding ९. ३. ४.
- १३२ प्रावृता—enclosed १२. ५. २.
- १३३ प्रादम्—dispute, lit. questioning; प्रष्टारम् २. २७. १.
- १३४ प्रति—१. ७. ३.
- १३५ प्रेयसी—dearer ११. ४. ९.
- १३६ प्रज्ञः—६. ११०. १.
- १३७ आध्रः—आधारयितव्यो द्रिद्रः; weak ३. १६. २.

Reading
doubtful?
आदिनि.

आण्ड्यौ—६. १३८. २; आण्डौ ९. ७. १३.

आद्युणिः—आगतदीप्तिव्याप्तदीप्तिर्वा; glowing ७. ९. २.

१४० आह्नसम्—आहन्तव्यम् अमिषोतव्यम् शत्रूणामाहन्तारं वा; heady ४.
३०. ६.

आयुधम्—६. १३३. २.

आतुरम्—ill ६. १०१. २.

आर्पितम्—*is set* १०. ८. ६.

आमनसम् ?—*cp. आमनसम् = आऽमनसम्* २. ३६. ६.

आशिक्षा १४५ आमिक्षा—*curd* ९. ४. ४.

आर्यम्—४. २०. ८.

आघार्यशृङ्गम् ?—*but cp. :—*

आघाटाः—आहन्यमाना वाद्यमानाः । आङ्पूर्वात् हन्तेः कर्मणि घञ् । छान्दसं
टत्वम्; cymbals ४. ३७. ५.

शृङ्गात्—४. ५.

आभूकम्—आगतवन्तम्; empty ६. २९. ३.

आखुम्—आ समन्तात् खनतीति; the rat ६. ५०. १.

आशक्तिः १५० आसक्तिः—*infection* १४. १. २६.

आर्तिः—८. ८. ९.

Reading
doubtful

आल्यैः—*son of Rtu* ८. १०. २२.

आशीविषः—*a poison-snake* १२. ५. ३४.

आहनः—हे आहन्तः । आङ्पूर्वात् हन्तेः; o lustful one १८.
१. ७.

१५५ व्याघ्रः—४. ३. १.

विद्यारी—*विस्तीर्यमाणावयवः* ४. ३४. १.

विष्टपम्—*उपरिप्रदेशम्*; summit ११. १. ७.

विष्टम्भाः—*props* १३. ४. १०.

विष् ?—*cp. विषृच्येतु कृन्तती = let the cutting one go asunder*
१. २७. २.

विष्वक् १६० विष्वक्—*नानामुखम्*; asunder १. २७. २.

विषम्—४. ६. १.

विषृच्ये—*scattering* ३. १. ५.

विधिषुचीनाम्—*scattered* ८. ६. १०.

वीधे—*in a clear sky* ९. १. २४.

॥ विद्वला अविधवा विप्रो वीरुधो विवस्वान्विवस्वन्ति दुरोण दुष्टुना
 दुराहा दूरं दुष्टं दुरदभ्ना दुहिता दुर्यान् सुनुता सुकरः स्वसा स्वाहा सुषा
 व्युणोतु ऋशादा सुरभि आसुष्वयन्ती स्वस्ति स्वसराणि स्वावृगाभीष्टुनम्भीरुण-
 महीयते ऽ नृक्यमन्तक्यान्नुषुपराचं पराचीना निष्को निष्ठयो नीलं नीचीनस्य
 नीचो नीची नीहारः प्रेण्योऽर्बत्तिरवरावरेऽवरमपरापरेऽपरमवमावमे ऽ व-
 ममपाचमपाष्टादपाचो यन्त्यवाचीनमवाचीना उपवृदुपवदैः पपयस्य संस्कृतं
 तत्र संस्कृतं परिष्कृता विशपति विशपती जास्पत्यमतस्करं तस्करो वनस्पति-
 वृहस्पतिः प्रायश्चित्तं प्रायश्चित्तिरप्रतीतं प्रतीतः प्रत्तमवत्तामुद्धत उद्धिता उध्रिय-
 माणोर्धुता उध्रुतेषूत्तमिता उत्थातुरुत्थितः आवि ह्रदयाविधं मर्माविधं प्राषाद्
 दुराषाद् घृतनाषाद् शत्रुषाण् महीषाढभीषाढस्मि विशवाषाद् ॥ ७६६ ॥

१६५ विद्वलाः—cunning १०. १. ९.

अविधवाः—१२. २. ३१.

विप्रः—५. ११. ११.

वीरुधः—विरोहणशीलाः; plants; १. ३२. १.

विवस्वान्—१८. २. ३२.

१७० विवस्वते—१८. २. ३३.

दुरोण

दुरोणे—in abode ५. २. ६.

दुराहा—wail ८. ८. २४.

दुष्टुना—misfortune ५. १९. ८.

दुरम्—३. १५. ४.

१७५ दुष्टरम्—Pada दुस्तरम्=अन्यैस्तरौतुमशक्यम्; hard to surpass

६. ४. १.

दुरदभ्ना

दुरदभ्ना—door-damaging; Ludwig “undeceivable” १२. ४. ४.

दुहिता—३. १०. १३.

दुर्यान्—of our homes १४. २. ५.

सुनुता—शोभना चासौ कृता चेति सुनुता सरस्वती; lit pleasantness,

jollity ३. २०. ३.

१८० सुकरः—२. २७. २.

duchhānā is quoted under śuni takārah II. 61, which prescribes that the visargaṇīya of duḥ becomes ḍ, before śun duḥ+śúnā dut+śúnā=duchhānā. But the Pada does not analyse the word. Perhaps the rule was introduced in the text later on.

The Pada-reading duṣṭā—instead of duḥ tā—indicates that the authors of that text regarded it as an irregular compound of duḥ and tāra from the root ṽ star strāśāṇyam nāra-dēna duṣṭāram trāś-ṣṭubham trāśāṇāṅ jāspatyām IV. 83 reverses in the Pada the irregular alterations seen in the words mentioned.

स्वसा—३. ३०. ३.

स्वाहा—२. १६. १. स्वाहा इति देवानां हविर्दानम् । “स्वाहेत्येतत् सु आहेति वा स्वा वागाहेति वा स्वं प्राहेति वा स्वाहुतं हविर्जुहोतीति वा” (Nir. 8. 20) स्वा वागाहेत्ययमर्थः तैत्तिरीयके स्पष्टमाज्ञातः । “स्वैव ते वागित्यब्रवीत्” (TB. II. 1. 2. 3.)

व्यूणीतु

सुषा व्यूणीतु—सुषा सवित्री प्रजनयित्री देवता । यद्वा शोभना उषाः; let Sūśā unclothe her or it; W takes Pūśā. C. gives three different etymologies for sūśā: root su + suffix sā; root sū + root san; and su + uśas १. ११. ३.

क्रुशादा सु

रिशादाः—हिंसकानाम् अत्ता; helpful २. २८. २.

१८५ सुखमि—६. १२४. ३.

यवी

आ सुष्वयन्ती—आ सुष्वयन्ती यजते उपाके dripping, worshipful, close; in Pada सुष्वयन्ती ५. १२. ६.

स्वस्ति—१. ३०. २.

स्वसंराणि ?— cp. स्वसंरम् = गृहम्; stall ७. ५८. १.

स्वावृक्—सुष्ठु आवर्जकम् सर्वप्राण्यावर्जकम् स्वाधीनकर्तृ; easy to appropriate १८. १. ३२.

अभीष्टुनम्

१६० अभीष्टुना—अङ्गुलिनामैतत्; with a rein ६. १३७. २.

अभीरुणमही

अभीरुणम्—यच्च शोषे अभीरुणम्; उत्तमर्णाय देयं वस्तु रुणम् क्रणम् इत्युच्यते । तद्वनमभि प्राप्य शोषे शपथं कृतवानस्मि अभिलापाय [अभि + रुणम्]; and what I have sworn fearlessly; very possibly it may contain *abh* and have nothing to do with the root \sqrt{bh} ७. ८९. ३.

महीयते—न महीयते does not make a show ५. १७. १५.

अनुकर्मम्—क्रवो यस्यानुकर्मम् = whose spine the verses ९. ६. १.

अन्तक्या ?— cp. अन्तकः ६. ४६. २.; अनुप्याः; जलसमृद्धे देशे भवाः १. ६. ४; १९. २. २. अनुकम्—back-bone ४. १४. ८.

१६५ अनुषुः—अनु + वष् in perfect; cp. अनुषत have shouted २. १. १;

अनुषुः seems to be an explanation of अनुषत; the original was left out and explanation retained.

परावम् ?— cp. पराञ्चं शुष्ममदेय do thou vex away the vehemence; ६. ६५. १. परावः = पराङ्मुखान् २. २५. ५.

पराचीना—पराचीना मुखा ह्यधि; turn thy faces away; पराङ्मुखानि ६. १०६. २.

ā susváyanti is cited on abhyāsāc ca II 91, which prescribes that s is changed into ś after reduplication and on abhyāsavatiśām ca IV 89, which prescribes restoration in Pada of forms linguised by the influence of reduplication

- निष्कः निष्काः—सुवर्णमयाः; jewels ७. ९९. १.
 निष्कः—निर्गतवीर्यः निष्कृष्टबलः; outsider १. १९. ३.
- २०० नीलम्—१४. २. ४८.
 नीचीनस्य—नीचीनस्योपसर्पतः = न्यगभूतस्य अवाङ्मुखस्य; crawling
 on, on the ground ७. ५६. ५.
 नीचः—११. १. ६.
 नीची—अव नीचीरपः खूज = अवनीचीः अवनि भूमिमञ्चन्ति गच्छन्तीत्यव-
 नीच्यः आपः । अपखूज मेघेभ्यः अपगमय; let down the
 descending waters ४. १५. १२.
 नीहारः—अवश्यायः; mist १८. ३. ६०.
 २०५ प्रेयः—प्रेमप्रापकस्य; of love ६. ८९. १.
 अवर्त्तिः—वर्त्तिः वृत्तिर्जीवनं तदभावः अवर्त्तिः दारिद्र्यम्; ruin
 ४. ३४. ३.
 अवरा—अवराणि द्युलोकादधस्तनानि ७. ४१. १.
 अवरे—५. २. ६.
 अवरम्—lower १. ८. ३.
 २१० अपरा ?—cp. अपराः १०. १०. ८.
 अपरे—९. ६. ५१.
 अपरम्—९. ५. २७.
 अवमा—१८. २. ४८.
 अवमे—omitted in Vn
 २१५ अवमम्—५. १३. २.
 अपाचिम्—अपाञ्चमिन् तं कृत्वा = अपगतं बहिष्कृतं कृत्वा; making him
 go away, o Indra ३. ३. ६.
 अपाष्टात्—अपाष्टावृक्षात् = अपकृष्टावस्थाद् एतत्संज्ञाद् विषोपादानात् शृङ्गात्;
 from the barb, the horn; between the barb and
 the horn there is probably no important difference;
 apa + sthā: CA. II. 95, ४. ६. ५.
 अपाञ्चो वति—अपाञ्चो यन्तु—let (them) go away downwards ५. ३. २.
 अवाचीनम्—अवाचीनं तदेतु ते = let that go downward for thee
 १०. ४. २५.
 २२० अवाचीनान्—अवाचीनानव जहि = smite them down downward
 १३. १. ३०.
 उपवृत् ?—उपावृत्तः 6. 77. 3; उपवृत् 18. 4. 5-6 are divided in P.

1 After this Vn has निष्कः 9. 10. 15, which is not found in APrM.

ávarituh is cited as an example on aram rvarne III 46, which prescribes that a simple vowel, with r or ṛ becomes ar. But in the Pads the word is not divided ?

उपब्धैः—स्वकीयैः सोमाभिषवध्वनिभिः; with noises ८. ४. १७. On up—
cp. AB. 4. 9. 3; JB 1. 253; JUpBr. 1. 37. 3; RV. 1.
74. 3 with Oldenberg's note, Keith, AA. p. 253. n. 10.

पपयस्यम्—? cp. पयसम् 4. 14. 6.

मस्कृततत्र

संस्कृतत्रम्—संस्कृतं विशसितं त्रायते पालयतीति संस्कृतत्रो मांसपाचकः।

उक्तं हि “संस्कृतः स्याद्विशसितः संस्कृतत्रश्च पाचकः” इति;
slaughter-house. Note dittography in MS. ४. २१. ४.

२२५ संस्कृतम्—संस्कृतं संस्कारः भोक्तृभोक्तव्यात्मकः; preparation ११. १.

३५.

परिष्कृता—adorned ९. ३. १०.

विश्वपति

विश्वपतिः—गृहाधिपतिः; house-master ४. ५. ६.

विश्वपत्नी—विशां पालयित्री; mistress of the people ७. ४६. ३.

जास्पत्यम्—जाया च पतिश्च जास्पती । तयोः कर्म जास्पत्यम्; house-
headship ७. ७३. १०.

G yayasam chi-
ndaso varnavikārah
samarbhyāsam sa-
kāśādau karōṇau IV
58 sam and pari are
not separated from the
root if the latter be-
gins with s Examples
as marked here

viśpātirviśpatīni
(IV 60) are not separ-
ated

jāspatyām IV. 64,
jā- is not divided

२३० अतस्करम्—free from robbers १२. १. ४७.

तस्करः—८. ३. २.

वनस्पतिः—४. ३. १.

बृह

बृहस्पतिः—४. १. ५.

प्रायश्चित्तम् ?

प्रायश्चित्तिः ?—but cp. —

२३५ प्रायश्चित्तम्—expiation १४. १. ३०.

अप्रतीतम्

अप्रतीतम्—प्रतिपूर्वाद्दत्तेर्निष्ठा; that is not given back ६. ११७. १;

TB. 2. 8. 4. 2.

प्रतीतः ?—cp. —

परीतः=परि+दा+त ६. १२. २.; VS. 9. 9; ŚB. 5. 1. 4.

10=paritaḥ VSK. 10. 2. 6; cp. also अपरीतः TB. 2.

8. 2. 8, where RV. 6. 73. 3. (AV. 20. 90. 3.) have

—तीतः; for confusion cp. BIE. II p. 208.

प्रत्तम्—प्र+दा+त; cp. Nir. 2. 1, where Skanda says “laukikāś
cātra śabdāḥ *prattam avattam* ity ādaya udāhartuṃ
parkrāntāḥ” etc. which shows that this set is not
from AV. but from loka.

अवत्तम् ?—अव+दा+त ?

२४० उद्धतिः ?—cp. उद्धति ९. ३. ६, उद्धिः seat ८. ८. २२.

udo hanhharati-
sthāstambhisu IV. 62.

उद्भिद्यमाणा
उद्भुता
उद्भवेषु

उद्भिः—ऊर्ध्वदेशे पितृलोके स्थिताः; set up १८. २. ३४.

उद्भिद्यमाणा—१२. ५. ३४.

उद्भुता—१२. ५. ३४.

उद्भवेषु—१५. १२. १.

२४४ उत्संभिता—उत् + स्तम्भ् + त १४. १. १.

उत्थतुः—उत् + स्था + तर् ९. ४. १४.

उत्थितः—६. ४३. २.

इवाविहद

इवाविह—कर्णा इवावित्तद्वन्वीत् = the eared hedgehog said this ५. १३. ९.

हृदयाविधम्—८. ६. १८.

२४० मर्माविधम्—११. १०. २६.

प्राषादः?—cp. नीषाद in शत्रूषाणीषाडभिमातिषाहः ५. २०. ११.

तुराषादः? but cp. —

तुराषादः—swiftly overcoming २. ५. ३.

पुतनाषादः—११. १. २.

शत्रूषादः—५. २०. ११.

महीषादः?—cp. अभीषाड्विहवाषाडग्निः = overpowering, all-over-powering agni १३. १. २८.

अभीषाडस्मि विहवाषादः—१२. १. ५४.

the roots han, har, sthā, stambh are not separated after the preposition ud, the comm cites—
uddhatah, uddhrtā, uddhriyāmānā uddh-
rtā, uddhārtā, uddh-
tah, and uddhārtā

vyadhau IV 68, the root vyadh is not separated, Comm cites śvārit, marmā-
hrdayā—as examples
vyadhāv apratyayo
III. 3 prescribes the
lengthening of the
vowel before the root
vyadh, when it is
without a suffix
marmā- and hrdayā-
are cited as examples
Ex 251—
sahāvādante IV 70,
the root sah is not
separated, when it
ends in āt

sahāvādante dir-
ghah III. 1 prescribes
the lengthening of
vowel before the root
sah, when it ends in
āt

॥ २१ ॥

217a ॥ येषां शास्त्रेण नेष्यते पदानां कचिदिद्वन्द्वम् ।

आवाधायथ दृष्टत्वात् पठितानि परीयुतात् ॥

॥ अरुपा अद्भुतोऽन्येद्युर्नवद्याभिर्मशुन्ध्याः शेरभक् शेरभ शेवृधक् शेवृद्ध
सिनीवालि स्तरीतवे मथायति कर्माणा अलुभ्यतः करंभं पतित्वानुवर्गाट्क्यु-
पमस्य मातरिभ्वरी समह वृष्ण्यमसश्चतो भूष्णुयः सुक्षणिः इमश्रूणि सनिस्त्रसो
मनुष्यचेवाषासः कष्कषासो नदन्तिमा तंतामहाः पितामहाः शंपथेय्यं साहन्ति
पंसि नीलगलसालां ससुषीररगरदिषु स्थूलभं समोभ्योऽसतिरासन्ति गोधा
मेधा स्वधा श्रद्धा त्रेधा श्वापदं शित्तिगो वलंगः पतंगः पंडंगाः सारंगः पिशंगः
पिंगो घुंगाः हरिमाणं जरिमा महिमानं वरिमत इदावत्सुराय पुरोडाशौ पर-
मामंत्रितः ॥ ७६h ॥

अ॒र॒पाः—रप इति पापनाम । “रपो रिप्रम् इति पापनामनी भवतः” (Nir.

4. 21.) । न विद्यते रपः पापं यस्यासौ; free from complaints १. २२. २.

अ॒द्भु॒तः—२. १२. १.

अ॒न्ये॒द्युः—१. २५. ४.

२६० अ॒न॒व॒द्या॒भिः—अगर्ह्याभिः २. २. ३.

म॒गु॒णः

म॒गु॒ण्द्याः—निर्वो मगुण्द्या दुहितरो गृहेभ्यश्चातयामहे—मगुन्दी नाम काचन पिशाची तस्याः २. १४. २.

शे॒र॒भ॒क॒ शे॒र॒भ॒—स्वाश्रितानां सुखस्य प्रापक । शरभवत्सर्वेषां हिंसको वा शे॒र॒भः यातुधानाधिपतिः । असौ ग्रामणीः प्रधानभूतो यस्य तत्सचिवादेः स शे॒र॒भ॒कः २. २४. १.

शे॒वृ॒ध॒क॒

शे॒वृ॒ध॒क॒ शे॒वृ॒ध॒—स्वाश्रितानां सुखस्य वर्धक । शे॒वृ॒धो ग्रामणीर्यस्य सचिवादेः स शे॒वृ॒ध॒कः २. २४. २.

सि॒नी॒वा॒लि—दृष्टचन्द्रा अमावास्या सिनीवाली स्त्रीत्वेन रूप्यते । सिनमञ्जु भवति सिनाति भूतानि वालं पर्वं वृणोतेस्तस्मिन्नवती वालिनी वा वालेनैवास्यामणुत्वाच्चन्द्रमाः सेवितव्यो भवतीति वा (Nir. 11. 31.) । पर्वण्यन्नवतीति अल्पकालचन्द्रोपेत्येति वा तस्यार्थः ७. ४६. १.

२६४ स्त॒री॒त॒वे—स्त॒री॒तुं हिंसितुम्; in order to lay low २. २७. ३.

म॒था॒य॒ति—मथ्नाति; shakes २. ३०. १.

क॒र्मा॒रीः—अयस्कारप्रभृतयः; smiths ३. ५. ६.

अ॒लु॒भ्य॒तः—गृ॒हान॒लु॒भ्य॒तः=गार्ध्यमकुर्वाणाः अथवा गार्ध्यरहितान् unto houses not disorderly ३. १०. ११.

क॒र्म॒भ॒म॒

क॒र्म॒भ॒म॒ कृ॒त्वा=कर्मभशब्दवाच्यं मन्थं विभाव्य; having made gruel ४. ७. ३.

२७० प॒ति॒त्वा—४. १२. ७.

अ॒नु॒ष॒क॒—अनुषक्तं सन्ततम्, in succession ४. ३२. १.

अ॒रा॒ट॒की—अरा अदातारो हिंसकाः तान् अस्मात् स्थानाद् आटयति उच्चाटयतीति अराटकी ओषधिः; arāṭakī seems to be used here as specific name of the herb in question ४. ३७. ६.

उ॒प॒म॒स्य॒—आयोर्ह स्तम्भ उ॒प॒म॒स्य॒ नी॒डे=in the nest of the nearest community (stood) the pillar ५. १. ६.

मा॒तरि॒भ्व॒री—स्वस॒रौ मा॒तरि॒भ्व॒री अ॒रि॒प्रे=the two blameless, mother-growing sisters ५. २. ९.

ubhayaḍ dyubha IV. 21 restricts separation to ubhaya-dyūh 1. 25. 4, anye-dyūh is cited as a counter-example under that rule.

२७५ समहवृण्यम्—दैवं समहवृण्यम् verily a divine virility ५. ४. १०.

असद्वर्तः—५. ६. ३.

भूर्णयः

भूर्णयः—तस्य रूपशो न नि मिषन्ति भूर्णयः = his zealous spies wink
not ५. ६. ४.

सक्षणिः—परि वृत्राणि सक्षणिः round about overpowering advers-
aries ५. ६. ४.

हमश्रुणि—beards ५. १९. १४.

२८० सनिस्त्रसः—सनिस्त्रसो नामसि weakling by name art thou ५. ६. ४.

मनुष्यत्—मनुष्यदिह चेतयन्ती = taking note here in human fashion
५. १२. ८.

mannsyt IV. 65,
separation does not
take place in this.

येवाषासः कर्कषासः—names ५. २३. ७. The Vedic group of words
with suffix *ṣa* exhibit the effect of adopt-
ation: Bloomfield, AGP. XII. p. 249 n. 2.

नदनिमा—name ५. २३. ८.

ततामहाः—grandfathers ५. २४. १७.

२८५ पितामहाः—११. १. १९.

शपथेय्यम्—worthy of cursing ५. ३१. १२.

साहन्ति?—cp. साहन्य in येन सोम साहन्यास्तुरान्धयासि नः, by what
o Soma, overpowering one, thou shalt make the
Asuras subject to us ६. ७. २.

पुंसि

पुंसि—in the male ६. ११. २.

नीलगलसाली—सस्यवल्ली ६. १६. ४.

२६० सस्युषीः—सस्युषीस्तदपसो दिवा नक्तं च सस्युषीः = सरणशीलाः प्रवहण-
शीलाः; flowing on devoted to it ६. २३. १.

pumas is cited as
a counter-example under
pumasā ca I 91,
which says that a
nasalized vowel, occur-
ring in the interior
of pumas is long in
strong cases.

अरगराटेषु—गिरारवगराटेषु; रथचक्रावयवाः कीलकाः अराः । तान् गिरति
आत्मना संश्लेषयति इति अरगरो रथः । तेन अटन्ति संच-
रन्तीति अरगराटा रथिनः । तेषु । यद्वा अराः अरयः तान्
गच्छन्ति इति अरगाः वीराः भटाः तेषां राटाः जयघोषाः तेषु ।
राजसु जयघोषेषु वा ६. ६९. १.

स्थूलभम्—स्थूल्येन भासमानम्; big ६. ७२. २.

समाभ्यः—समा बहुसंवत्सरकालः; years ६. ७५. २.

असति—may be/as ६. ६४. ३.

२६५ आसति?—cp. आसनि in the mouth ६. ८४. १.

गोधा—एतत्संज्ञकः प्राणी; 'गोह' in Hindi, a kind of big lizard,
very poisonous. ४. ३. ६.

मेधा—wisdom ९. ७. ११.

स्वधा—अन्ननामैतत् । यद्वा स्वधेति पितृणां हविर्दाने "स्वधाकारो हि
पितृणाम्" (TB. III. 3. 6. 4.); ancestral offering ३.
१९. १.

श्रद्धा—५. ७. ५.

३०० त्रेधा—त्रिप्रकारेण १. १२. १.

श्वार्पदम्—शुनः पशनीव पदानि यस्य स्तृगालव्याघ्रादेः तत् सर्वं श्वार्पदम्;
wild beasts ११. ९. १०.

tredhā (IV.66) not
divided

This is an example
to sunah, pade III.10,
which prescribes the
lengthening of vowel
of śva.
C. śyatingah.

शित्तिङ्गः—श्यतिङ्गं श्वेतवर्णं जलपूर्णं मेघं प्राप्तः; white-goer ११. ५. १२.

बलङ्गः—contents of the bowels १२. ५. ३९.

पतङ्गः—पतनशीलः पक्षिवच्छीघ्रगामी; the bird ६. ३१. ३.

पङ्गः ३०५ पण्डगाः—पन्नगाः पादेन न गच्छन्तः ८. ६. १६.

C. pannagah.

सारङ्गम्—the variegated २. ३२. २.

पिशङ्गम्—brown १४. २. ४८.

पिङ्गः—पिशङ्गवर्णः; brown ८. ६. ६.

शृङ्गाः—humble-bees ९. २. २२.

३१० हरिमाणम्—हरिद्वर्णम्; yellowness १. २२. ४.

जरिमा—जरिमा जरा ३. ११. ८.

महिमानम्—३. १०. १२.

वरिमतः—of width ६. ९९. १.

इदावत्सरायं—इदावत्सरायं परिवत्सरायं संवत्सरायं=प्रभवादिषु पञ्चके
पञ्चके क्रमेण पताः संज्ञा भवन्ति । तत्र प्रथमस्य संवत्सर
इति संज्ञा । द्वितीयादीनां परिवत्सरः इदावत्सरः अनुवत्सरः
इद्वत्सरः इति यथाक्रमं संज्ञा भवन्ति ६. ५५. ३.

३१५ पुरोडाशौ—sacrificial cakes ९. ६. १२.

मवि ? परमामन्त्रितः ?—परमाम् ? 6. 75. 2

अन्तितम् 6. 4. 2.

॥ कार्षीवणा एत्समानो दुन्दुभिः शशपेन पत्तत्तं ओपशिनमदितिर्जनित्व-
मोण्याः सभा नरिष्टा सवीमनि दम्ना नूतनं समीचीः कितवान्सहस्रं ममत्तनं
कलशे शङ्करस्य पलीजकम् ॥ ७६८ ॥

कार्षीवणाः—कृषिं वनन्ति संभजन्त इति कृषीवणाः शूद्राः । तत्संबन्धिनः
कर्मकराः कार्षीवणाः ६. ११६. १.

पत्समानः—पच्छमानः कणं शृहीतुमभितः इच्छन्; desiring to win ६. C. cchhamānaḥ

११८. २.

दुद्भिः दुद्भिः—५. २०. १.

शशयेन ३२० शशयेन^१—संशयेन संगताः शफाः गोमहिषादीनां खुराः शफाकृतिरायुध-

विशेषो वा यस्य स तथोक्तः ६. १२९. १.

पतत

पततः—पादतः; from the feet ६. १३१. १.

ओपशिनम्—छीत्वोपेतम्; the opaśa is some head ornament, worn

distinctly by women ६. १३८. १.

अदितिर्जनित्वम्—अदितिर्जातमदितिर्जनित्वम् = अदितिः अदीना अखण्डनीया

वा पृथिवी देवमाता वा । जनित्वम् जन्माधिकरणम् । यद्वा

जनित्वम् उत्पत्त्यमानम्; Aditi (is) what is born,

Aditi what is to be born ७. ६. १.

ओष्योः—सर्वस्य अविद्योः । अवतेरौणादिको निप्रत्ययः । घावापृथिव्योः

७. १४. १

३२५ सभा—७. १२. १.

नरिष्टा—नरिष्टा नाम वा असि = रिषिणा क्लान्तेन नसमासः । अहिंसिता परै-

रनभिमाव्या । सभा पतन्नामिका; verily sport by

name art thou ७. १२. २.

सर्वीमनि—सवे अनुज्ञायाम्; in impelling ७. १४. २.

दमूनाः—दमूना दान्तमनाः दममनाः वा; house-hold god ७.

१४. ४.

नूतनय

नूतनम्—७. २१. १.

समीचीः ३३० समीचीः—संगतानि अनुक्रमेण प्राप्तानि; together ७. २२. २.

कितवान्—कितवः “किं तवास्तीति शब्दानुकृतिः” (Nir. 5-22) अक्षैर्दीव्यन्

पुरुषः परैरपह्नियमाणधनः किं तवास्ति न किंचिद्

इति सर्वैर्भाष्यते; gamblers ७. ५०. १.

सहस्र

सहस्र—सह ७. ३५. १.

ममत्तन—यद्यश्नात् ममत्तन = ममत्तन पचत । तप्तानामपां मदन्ती व्यवहार-

दर्शनाद् अत्र ममत्तनेति शब्दस्य तप्तं कुरुतेत्यर्थः । यद्वा

ममत्तन (इन्द्रं) मद्यत; if uncooked do ye wait

७. ७२. १.

कलशैः—७. ७६. ६.

शकु

३३५ शाङ्करस्य—शाङ्करिव शङ्कुः पुण्यञ्जनम् । तद्वान् शाङ्कुरः । शङ्कुर पच शाङ्कुरः ।

पुण्यञ्जनवतः; of the peg-like ७. ९६. ३.

1 After this Vn has मेदि or मेदि; medi occurs at 3. 6. 2., methitah at 14. 1. 40.; and medi at 11. 7. 5.

पलीचकम्—पलीचकम् पल्या पलितनेन चकत इति पलीचकः जरठवद् C. paltoakam.
वर्तमानः पलितकारी वा; palita and galica =
dirty, in Hindi; ८. ६. २.

॥ गोपायं कुक्षिला उरुण्डा ये च मदमटाः तुण्डेलमुण्डवल्मयाशबोऽ-
घलाः सरमाये सध्रीचीः सभागयति रेवतीरनामया अलजे सप्तथमुत्तानायां
कसन्नीलं दशानसिमसूखो उल्लखलमर्बुदिः करौकरं पट्टावाचारिणी ॥ ७६४ ॥

व गोपायन्—सर्वदा देहं गोपायिता ८. १. १३.
कुक्षिलाः—बृहत्कुक्षयः ८. ६. १०.
उरुण्डाः—अरुण्डाः रुण्डरहिता अशिरस्काः ८. ६. १५. C. aruṇḍāḥ
३४० ये च मदमटाः—मुदमटाः मुदमुट इति शब्दं कुर्वन्तः ८. ६. १५. C. muṣṣmūtāḥ
तुण्डेलम्—प्रकृष्टतुण्डवन्तम्; snouted ८. ६. १७.
उल्लखलम्—एतन्नामकम् असुरम् । प्रत्येकं योगरूढानि असुरनामानि;
copper-colored ८. ६. १७.
अयाशर्वः—अयो वायुः । वायुवद् आशुगामिनः; impotent ८. ६. १५.
अघलाः—सूत्योर्ये अघला दूताः = the sad messengers that are
death's ८. ८. १०.

सरमाये ३४५ सरमाये—९. ४. १६.
सध्रीचीः—united ९. ५. ३७.
सभागयति सभागयति—apportions ९. ६. ५४.
रेवतीः रेवतीः—the Revāti asterism ९. ७. ३.
अनामयाः अनामयाः—free from disease ९. ८. १३.
३४० अलजेः—of Alaji, a kind of yāksman ९. ८. २०.
सप्तथम्—the seventh ९. ९. १६.
उत्तानायाम्—upon the outstretched one ९. ९. १४.
कसन्नीलम्—a kind of snake १०. ४. १७.
नति मसूखः दशानसिम्—a kind of snake १०. ४. १७.
३४५ असूखः—सर्वे गर्भादिवेपन्त जायमानादसूखः = all trembled at the
embryo, while being born, of her, who gives not birth;
astū-sū “giving birth to one who does not herself
give birth” १०. १०. २३.
उल्लखलम्—mortar ११. ३. ३.
अर्बुदिः—अर्बुदिनाम यो देव ईशानश्च न्यर्बुदिः । अर्बुदो नाम सर्पकृषिः
“अर्बुदः काद्रवेयः सर्पकृषिर्मन्त्रकृत्” (AB. VI. 6.) तस्य द्वौ
पुत्रौ । अर्बुदिश्च न्यर्बुदिश्चेति ११. ९. ४.

W. kasarnīlam,
Pai. kusārnī-

करो^१कर

करुकरम्—करु इति अनुकरणशब्दोऽयम् । तत्करोतीति करुकरम् । हस्त-
पादाद्यवयवगतं सन्धिषड् अस्थिजातम् ११. ९. ८.

आधा^१

द्वरौ—पट्टरौ शरीरप्रदेशविशेषौ; the thighs ११. ९. १४.
अघारिणीः—अघेन भरुवियोगजनितेन दुःखेन आर्ताः; not anointing
११. ९. १४.

W. pataurāi

॥ २२ ॥

॥ शफकः सारथिः सहुरिः शिखंडी जीमूता पत्रिणो मुद्गलो मातरिश्वा
मधुलालसाला शिलांजाला तलाशा मदुषान्मधूलकास्मभ्य मेखला यजत्रा
गोत्रस्योल्लपेषु कंथूकान्महीलुका कंवले मदसाना गव्यूतिर्बहुला कृकाटिकां
लांगलं नानानमुल्लयः सूर्यो वृषभो गर्दभः पर्जन्यसारमेयौ सोमैर्यर्चनाना
कसालु कृकाटं वंसगः शरदो रिशादा मयादा यादो मगधेभ्यः कबंधं रिशादशो
नलदं पलदाना मागधस्तिपिंजं कुस्वजं बस्वजं लिबुजा चीपुद्रुः पतुद्रुसुद्री-
मिथुयामुया भद्रया उर्विया सनेयं समनं सखा सख्युः सहुरिः सदान्वाः
सनातनं समस्मि सहुः सरण्यगोभतः कतरः कतमो यतरो यतमोश्चतरस्या-
श्चतयैः शतरुचा उच्चैर्नीचैः पराचैरपाचै चतुष्टयं सदं सदा सर्वदा मध्यदिनः
कक्षीवानष्टीवानष्टीवंताप्रजस्तामस्वक्ता पुरुता कर्ता जनता देवता द्रव्याविन-
मुभयाविनं मामयाविनमामयावी मेखलावी मेधावी ध्रुवमयो जिगीवान् ददावा-
श्चिकित्वांस्विद्वान् ॥ ७६k ॥

सारथिः^१

शफकः—शफाकृतिः जलोत्पन्नः; hoof-shaped water-plant ४. ३४. ५.

सारथिः—८. ८. २३.

शिखंडी^१

सहुरिः—सहनशीलः; powerful ४. ३२. ४.

शिखण्डी ?—but cp. :—

शिखण्डिनः—महावृक्षाः शिखण्डिनः = great trees with crests
४. ३७. ४.

जीमूता पत्र^१

जीमूताः—जीवनम् उदकम् तस्य मूतवद् भर्तारः जलपूर्णा मेघाः; thunder-
clouds ११. ५. १४.

मुद्गलः^१

पत्रिणिः—winged ones ११. ९. ९.

मुद्गलम्—मुद्गलाख्यमृषिम् ४. २९. ६.

मातरिश्वा—५. १७. १.

मधुला—honeyed ५. १५. १.

- ३७० अलसाला—सस्यविशेषस्य मञ्जरी ६. १६. ४.
 शिलाजाला शिलाजाला—शलाजालाख्या सस्यमञ्जरी ६. १६. ४.
 तलाशा—पलाशाः; may be tāhśā flacourtia cataphracta ६. १५. ३.
 मधुघात—मधुघान्मधुमत्तरः । मधुघात । मधुस्राविणः पदार्थविशेषात्;
 more honeyed than the honey-plant १. ३४. ४.
 मधूलक मधूलकम्—मधूलकं मधुररसबहुलं जलमधूलकवृत्तपुष्पं यथा भवति तथा
 honeyedness १. ३४. २.
 ३७५ असस्यम्—१. २६. २.
 मेखलायजत्रा मेखलाम्—६. १३३. १.
 यज्ञत्रा—यष्ट्र्याः; worshipful ones ६. ११४. २.
 गोत्रस्य—महो गोत्रस्य क्षयति खराजा—he rules, an autocrat over
 the great stall (gotrá) ५. २. ८.
 उलपेषु उलपेषु—यदि वृक्षेषु यदि वोलपेषु—उलपशब्दः सस्यमात्रोपलक्षणम्;
 in the bushes ७. ६६. १.
 कम्बुकान् ३८० कम्बुकान्—कम्बुकान् फलीकरणान्; the chaff ११. १. २९.
 महीलुका—१०. १०. ६.
 कम्बले कम्बले—सम्बले मलं सादयित्वा कम्बले दुरितं व्यम्=having settled
 the defilement on the wooer, the difficulty on the
 dress, we १४. २. ६७.
 मन्दसाना मन्दसानाः—rejoicing १४. २. ६.
 गव्यूतिः—pasture १६. ३. ६.
 बहुला ३८५ बहुलान्—१२. ३. २९.
 ककार्टिकाम्—hindhead १०. २. ८.
 लाङ्गलम्—३. १७. ३.
 नानानम्—व्याघ्रौ कृत्वा नानानम्—having made two tigers severally
 १२. २. ४३.
 उलुलय उलुलयः—उलुलय इति । अनुकरणशब्दो ऽयम् । उलुलु इत्येवमात्मका
 घोषाः; halloos ३. १९. ६.
 सूर्यः ३९० सूर्यः—४. ४. २.
 वृषभः—वर्षिता कामानां वृष्टिजलस्य वा ४. ५. १.
 गर्दभः गर्दभे—in a donkey ५. ३१. ३.
 पर्जन्यसार पर्जन्यः—वृष्टिकरो देवः ६. ४. १.
 सारमेयौ—१८. २. ११.
 ३९५ सोममेरी—पतञ्जामा ऋषिः १८. ३. १५.
 अर्चनानाः—अर्चनम् अर्चनीयम् अनः शकटं यस्य स तथोक्तः । संज्ञाराब्दोऽ-
 यम् १८. ३. १५.

alasāśās is cited under padādhya-
 nam antāśāsāśa-
 rārthajñānārtham
 IV 107, which says
 that the study of the
 Pāda-text is for the
 sake of gaining know-
 ledge of the endings,
 the beginnings,
 proper forms of words,
 of their accent, and
 meaning.

Ex 371—
 O śālā—

Ex 372—
 O palāśah

Ex 373—
 taratamayoh IV
 16 prescribes separa-
 tion of tara and
 tama, mādhumatta-
 mah is cited as an
 example under it

This is cited as an
 example under vyāse'
 pī smānapade III. 72,
 which implies that in
 Pāda as well as in
 Samhitā, those un-
 accented syllables,
 which follow in the
 same word a circum-
 flex, are uttered at the
 pitch of acute
 Ex 389 —
 C ullulayah.

कसांश्चु—कसाः कीकसाः अस्थीनि । कसाश्च अम्बूनि च कसांश्चु । द्वन्द्वै-

कचद्गावः; funeral pile १८. ४. ३७.

कुकाटं

कुकाटम्—neck-joint ९. ७. १.

वंसग.

वंसगः—वननीयगतिः; bull १८. ३. ३६.

४०० क्षारदः—१८. २. २९.

रिशादाः—रिशानां हिंसकानाम् अत्ता=रिश + अद् + अस्; helpful
२. २८. २.

मर्यादापदो

मर्यादाः^१—सप्त मर्यादाः कवयस्ततश्चुः=seven bourns did the poets
fashion. ५. १. ६; मर्यः male १४. २. ३७; द्यायद् hair ५.
१८. ६; the real reading seems to be मर्यः 14. 2. 37.

पादः ?—१९. ६. ३; the correct reading seems to be द्यायद् ५.
१८. ६, १४.

मगधेभ्यः—to the Magadhas ५. २२. १४.

कवधं

कवधम्—trunk ९. ४. ३.

रिशाम्रो

४०५ रिशादसः—रिशान्ति हिंसन्तीति रिशाः । तेषामुपक्षयितारः । दस्यतेरन्तर्णी-
तण्यथात् किप् । यद्वा रिशानामत्तारः । दस्यतेरत्तेर्वा रूपमित्य-
नवधारणात् अनवग्रहः; o foe-dostroyers ७. ७७. १.

नलदं

नलदी—विनियोगशास्त्रमसिद्धं होमद्रव्यम्; if to nālada 'nard' ४.
३७. ३.

पलदानामगधः

पलदानाम् ?—९. ३. ५.

मागधः—bard ? १५. २. १.

तिलिपजं

४१० तिलिपजम् ?—a kind of read or cane ? १२. २. ५४.

कुल्वजं

कुल्वजम् ?—१२. ५. १२.

बल्वजम्—a coarse rush-like grass १४. २. २२.

लिबुजा—“लिबुजा मततिर्भवति” इति यास्कः (Nir. 6. 28); creeper
६. ८. १.

चीपुद्रुः—चीपद्रुः एतत्संज्ञो द्रुमविशेषः ६. १२७. २.

पुतुद्रुः

४१५ पुतुद्रुः—पीतद्रुर्नाम पीतद्रुसंज्ञकं मेषजम् ८. २. २८.

अंसद्रीः

अंसद्रीम्—अंशद्रीम् अंशान्भागान् देवमनुष्यपितृसंबन्धिनः धारयतीति
अंशद्रीः ताम् वेदिम्; shoulder-bearer ? ११. १. २३.

मिथुया—मिथ्या; falsely ४. २९. ७.

अमुया—yonder ५. २२. १.

भद्रया—कल्याण्या; auspiciously ३. ३०. ३.

C oipadrūḥ.

C. pūṭadrūḥ.

C amsādhṛim;
W amsādhṛim;
S. amsādhṛim.

vasavavasvapnasu-
māsādhubhir yā IV.
30 separates yā, when
combined with vasu,
ava, svapna, sunne
and sādhu and not in
other cases.

1 Vn reads मर्यादापद and this seems more correct, the reading intended seems to be मर्यादापदः which avoids
पादः of the 19th. book, nowhere else referred to.

४२० उर्विया—widely ५. १२. ५.

सनेयम्—संभजेयम् ४. ९. ७.

समनम्—शमनं पत्युरावर्जनोपायभूतां शान्तिम्; wedding assembly

G sama-

६. ६०. २.

सखा—६. ५१. १.

सख्युः—५. १३. ५.

४२५ सङ्घुरिः—powerful ४. ३२. ४.

सदान्वाः—सदा नोनूयमानाः ४. १०. ३.

सनातनम्—१०. ८. २२.

समस्मि ?—cp. अमस्मिः ८. २. २६.

सद्रुः—स महिमा सद्रुर्भूत्वा = he, becoming a sessile greatness;

“setting itself in motion = sa + dru” Aufrecht १५. ७. १.

३० स्रण्युः—त्वष्टुदुहिता स्रण्युः १८. २. ३३.

गोमंतः ?—बहुभिर्गोभिर्युक्ताम् । भूक्षि मनुष्य ३. १०. ११.; but it is divided in the Pada; we should expect गोतमः, गोतमम् in 4. 29. 6.

कतरः—७. ४४. १.

कतमः—८. ८. ६.

यतरा—१०. ७. ४३.

४३५ यतमः—४. ११. ५.

अश्वतरस्य—अश्वस्याश्वतरस्याजस्य पेतृस्य च = अश्वतरः अश्वगर्दभयोः सांकर्येण उत्पन्नो जातिविशेषः; of the mule; पेतृस्य = of the ram ४. ४. ८.

अश्वतर्यैः—she—mules ८. ८. २२.

प्रातः—४. ११. १२.

उच्चा—उच्चा पतन्तम् = flying on high १३. २. ३६.

४४० उच्चैः—४. १. ३.

नीचैः—४. १. ३.

पराचैः—पराङ्मुखं दूरम्; far away ६. ९७. २.; cp. Sāyana on RV.

1. 63. 4, where he quotes Bhaṭṭabhaṣkara.

अपाचैः ?—

चतुष्टयम्—१०. २. ३.

४४५ सदैम्—सदैम् सदा; always ३. १६. ७.

सदा—३. १६. ७.

gótamah pratasa-
dho vaktavyah (on
taratamayoh IV 16.)
negatives separation
in gótamah. The
comm. on IV 16
says :—
samjñāyām rūḍhi-
śabdo'dhā tamo cā-
natīśāyane tasmānaḥ
samudrādis tasmān
nāty eti gótamah ||

Ex. 433—

angasyātrādīmā-
trām u śasyate lupyate
param | svarādī prat-
yayāv etau padatvam
nātra śasyate ||

Ex 436—

asvatarāsa, asva-
taryāḥ counter-ex-
under taratamayoh
IV 16, which pre-
scribes separation of
tara and tama.

avyayānām IV.71
negatives division.

* Vn omits anuvāra of—nam and reads सनातनसमस्मि—; the correct reading may be सनातनसमस्मि—accent
is possibility.

सर्वदा—१०. ६. ३२.

मध्यंदिनः—मध्यंदिन् उद्गायति = noon sings the udgāthā ९. ६. ४६.

कक्षीवान्—कक्षया रज्जुरश्वस्य । कक्षं सेवते (Nir. २. २.) तद्वान् कक्षीवा-
न्नाम ऋषिः १८. ३. १५.

अष्टीवान्

४५० अष्टीवान् ?—cp. अष्टीवद्भ्याम् = अष्टीवत् ऽभ्याम् २. ३३. ५.

अष्टीवता भ्रज

अष्टीवन्तौ—knees ९. ४. १२.

अप्रजस्ताम्—want of progeny ९. २. ३.

अस्वगता

अस्वगता—अस्वगता पक्विता (she is) homelessness, when hi-
dden, १२ ५. ४०; cp अप्रजस्तामस्वगतमर्चतिम् want of
progeny, homelessness, ruin ९. २. ३.

W asvagātā. Note
confusion between g
and k, perhaps the
real reading is-k.

पुरुता ?—

४५५ करता ?—

जनता

जनताः—एकशतं ता जनताः = those hundred and one fellows
५. १८. १२.

देवता—४. १. ५.

द्वयाविनम् ?—cp. :—

द्वयाविनः—दृष्टन्नप द्वयाविनः = १. २८. १. द्वयं वाचिकं कौर्यं कायिकं
हिंसनं च येषामस्तीति द्वयाविनः । यद्वा मायामयं सौम्यरूपं
स्वामाविकं हिंसरूपं च द्वयमेषामस्तीति द्वयाविनः; burning
away deceivers.

विनमामया

उभयाविनम्—अदुष्टे देवाः पुत्रं सौमपा उभयाविनम् = have given thee a
son, partaking of both; lit. “possessing what is of
both” ५. २५. ९.

आमयाविनम् ?—

आमयावी ?—

मेखलावी ?—

मेधावी ?—cp. मेधावनम् ६. १०८. ४.

ध्रुवम्—सर्वथा ७. ९७. १.

अयः—अयः अयाक्षीः √ यत्; ध्रुवमयः = mayest thou go fixedly

७. ९७. १.

जिगीवान्—४. २२. ६.

ददावान्—having given ५. ११. १.

चिकित्वान्—understanding ५. १२. १.

विद्वान्—५. १२. ९.

These three are
cited under vakīrādau
ca IV 18, which pre-
scribes separation of a
taddhita beginning
with V, as cases
of irregular absence
of separation.

Ex. 465—

druvāyaḥ 5. 20 2
is cited under vakīrā-
dau ca IV 18 as a
case of irregular ab-
sence of avagraha and
the same is expected
here Perhaps the ms
is wrong.

Ex. 467—

vassu hrasvāt IV
35 restricts separa-
tion to the cases, where
vams is preceded by a
short vowel

So MS, but
we expect
दृवय. 5. 20 2,
which is
cited on CA.
IV. 18
जिगीवान्ददावा-
चिकि

217e समन्तः सर्वतोऽर्थेऽन्तोदात्तं नावगृह्यते ॥ ७६e ॥

समन्तम् यथा वृक्षं लिङ्गुजा समन्तं परिष्वजे = as the creeper
has *completely* embraced the tree ६. ८. १.
समन्तम् इन्द्रस्य तत्र बाहू समन्तं परि दध्मः—in that case
we put *completely* about us Indra's two
arms ६. ९९. २, ३.

The comm. adds
on *sāmantaḥ pūrāṇe*
IV. 88 —
samanāṁ sarvato
rthe 'ntodāṭṭam nāva-
grhyate ! *ādyudāṭṭam*
avagrhyate pūranā-
ṭhaḥ puskariṇiḥ sā-
mantāḥ !

217e ॥ आयुदात्तमवगृह्यते पूरणार्थे ॥ ७६m ॥

समन्ताः उप त्वा तिष्ठन्तु पुष्करिणीः समन्ताः—let full
lotus-ponds approach thee; W *complete*;
but W does not divide it in the Pada,
while S does ४. ३४. ५.

sāmantaḥ pūrāṇe IV.
88 prescribes separa-
tion in *sāmanta*, when
it has the sense of
completion Ex. *puska-*
riṇiḥ sāmantaḥ 4
34 5

217f ॥ समानमस्मिन्को देव इत्येतदेवावगृह्यते ॥ ७६n ॥

समानमस्मिन्को देवो ऽधि शिश्नाय पूरये—what god attached cons-
piration (समानं वायुम्) to man here? १०. २. १३.

anatau viśambyām
prānākhyā cet IV 39
prescribes separation
of *as* and *sam* from the
root *as*, when the word
formed, is a name of
the breath.

217f ॥ अतोऽन्यानि समानानि नेङ्गयेत्सर्वदा कविः ॥ ७६o ॥

{ समानः समानो मन्त्रः—be their counsel the same
६. ६४. २.
समानम् समानं व्रतम्, समानं चेतः—the same ६. ६४. २.
समानम् समानमस्तु वो मनः—the same ६. ६४. ३.
समानम् समानं हृदयं कृधि—६. १३९. ३.
समानम् समानं योनिमनु सं चरेते—toward the same lair
८. ९. १२.
समानम् समानं वृक्षं परि षस्वजाते—९. ९. २०.
समानम् तद्वा वयो यमराज्ये समानम्—let that be your
same age in Yama's realm १२. ३. १.
समानम् समानं तन्तुमभि संवसानौ—clothing yourselves
in the same web १२. ३. ५२.
समानम् समानमग्निमिन्धते—१३. १. ४०.
समानम् समानमर्थं परि यन्ति देवाः—the gods go about
the same purpose १५. १७. ८.
समानम् समानं योनिमनु संचरन्तम्—going about toward
the same lair १८. ४. २८.

समानेन	समानेन वो हविषा जुहोमि—६. ६४. २.
समाने	समाने योनावधैर्यन्त—२. १. ५.
समाने	समाने योक्ते सह वो युनज्मि—३. ३०. ६.
समाने	समाने योनौ सहशेय्याय—१८. १. ८.
समाना	समाना हृद्यानि वः—६. ६७. ३; समानान् ११. १. १२, २१; १५. ५. १-७; समानेभ्यः ८. २. २६; समाना- नाम् १६. ३. १, ४. १; १७. ५; समानी ३. ३०. ६; ६. ६४. २, ३; १२. ३. २२; समानीः १२. १. ९.]

217g || अघमवयम्; अवयमित्येतदेवावगृह्यते || ७६p ||

[अग्रजास्त्वं मातृवत्समाद्रोदमघमावयम्—अघम् । अऽवयम् childless-
ness, still-birth, also (āt) crying, guilt, barrenness ?
८. ६. २६.]

āyám (ā + va) is quoted under vakāśāu ca IV 18, which separates a taddhita beginning with v

217g || अतोऽन्यानि नावगृह्यन्ते || ७६q ||

आवयः—यस्त्वमात्मानमावयः—आवयः √ वी; यस्त्वमात्मानमात्मीयस्वरूपं
पचादिकम् आवयः पुरुषेण भक्षितमकरोः; thou that
didst consume thyself ६. १६. २.

217h || अभिधावान्याशाम् आशिष्येतदेवावगृह्यते || ७६r ||

आशाम्—यत्संगरमभिधावाम्याशाम्—आऽशाम् अभिलाषम्;
If I run against a promise, an expectation
६. ११९. ३.

āsāśāśā IV 72 negatives separation in āśā, when it means region; G. 119. 3 is cited as a counter-example under it.

आधुदासादिगर्धे

217h || अतोऽन्यान्याधुदात्ता(नि)दिगर्धे नेङ्गयेदसौ || ७६s ||

[आशाम्—आशांमाशां वि योतताम्—आशाम् अऽआशाम् to every
region ४. १५. ८.
आशाः विश्वा आशां व्यानशे—permeated all regions
५. ७. ९; ६. ६२. २; ७. ९. २; ९. २. २१; १०. ५. २९,
८. ३६; ११. ६. ६.
आशाभ्यः आशाभ्यस्तं निर्भजामः—from the regions we
disportion him १०. ५. २९.
आशानाम् आशानात्माशापालेभ्यश्चतुर्भ्यः—to the four region-
guardians of the regions १. ३१. १, २, ३.

|| उतोत्तरस्मादिति च इत्येतदेवावगृह्यते || ७६t ||

५७५ उत्तरस्मात् बृहस्पतिर्नः परि पातु पश्चादुत्तरस्मादधरादधयोः—
 उत । उत्तरस्मात् । उत्तरस्मात् ऊर्ध्वात् लोकात् ।
 अधरात् अधस्तनात् लोकात् = let Bṛhaspati
 protect us round about, from behind, also
 from above, from below, against the malig-
 nant one ७. ५१. १.

॥ उत्तरस्यां दिश्युत्तरं धेहि पाद्वर्षं सिलाञ्जालस्युत्तरा उत्तरादुत्तरो हँस्यु-
 त्तरस्मिन्समुद्रे पूर्वस्मादुत्तरं समुद्रम् ॥ ७६५ ॥

[अनवग्रहस्थलानि—]

४७६ उत्तरस्यां दिश्युत्तरं धेहि पाद्वर्षम्—उत्तरस्याम् ; उत्तरम् ; उत्तरस्याम्
 उदीच्यां दिशि । उत्तरम् उत्तरपाद्वर्षसंबन्धिः, in the
 northern quarter set his other side ४. १४. ८.
 सिलाञ्जालसि पूर्वौ सिलाञ्जालस्युत्तरा—उत्तरा अपरा
 पश्चाद् उपादीयमाना; Alasālā art thou first,
 Silāñjālā art thou after ६. ४६. ४.

४७८ उत्तरात् अनमित्रं नो अधरादनमित्रं न उत्तरात्—उत्तरात् उत्त-
 रस्याः दिशः; freedom from enemies for us
 below, freedom from enemies for us above
 ६. ४७. ३.

४७९ उत्तरः पिता त्वष्टुर्य उत्तरः—उत्तरः उत्कृष्टतरः; who (was)
 the superior father of Tvāṣṭar ११. ८. १८.
 ४८० उत्तरस्मिन् पूर्वस्माद्वँस्युत्तरस्मिन्समुद्रे—हँसि । उत्तर-; पूर्वस्मात्
 पुरोवर्तिनः समुद्रात् उत्तरस्मिन् उत्तरदिग्वर्तिनि समुद्रे
 हँसि क्षणादेव गच्छसि; from the eastern thou
 smitest in the northern ocean ११. २. २५.

४८१ उत्तरम्—स सद्य ऐति पूर्वस्मादुत्तरं समुद्रम्—उत्तरम् उत्तरदिग-
 वस्थितम् ; he goes at once from the eastern
 to the northern ocean ११. ५. ६.

अतोऽन्यान्यवशृङ्गन्ते :—

[उत्तरा— उत्तराहमुत्तर उत्तरेदुत्तराभ्यः—उत्तरा, उत्तरे;
 उत्तरेदुत्तराभ्यः; superior (am) I, o superior
 one; superior, indeed, to them, that are
 superior ३. १८. ४.

उत्तरां—केन द्यौरुत्तरा हिता—उत्तरा; by whom the sky
 is set above १०. २. २४, २५.

उत्तरम्—	प्राशि मामुत्तरं कृधि—उत्तरम्; make me superior in the dispute २. २७. ७.
उत्तरम्—	सहो विभर्षिं सहभूत उत्तरम्—thou bearest superior power, o associate ४. ३१. ६.
उत्तरम्—	तद्युज उत्तरम्—तद्। युजे superior to his fellow ६. ५४. १.
उत्तरम्—	कृणुतं युज उत्तरम्—make ye him superior to his fellow ६. ५४. २.
उत्तरम्—	यो अस्कमायुत्तरं सधस्थम्—who established the upper station ७. २६. १.
उत्तरम्—	उत्तरं द्विषतः—superior to my hater १०. ६. ३१.
उत्तरम्—	कस्मिन्नङ्गे तिष्ठत्युत्तरं दिवः—in what member is situated what is beyond the sky ? १. ७. ३३.
उत्तरम्	व्रतं धारयत्युत्तरम्—maintains the higher vow १०. ७. ११.
उत्तरम्	देवेभ्य उत्तरं स्तृणामि—higher one, I strew for the gods १८. ४. ५१.
उत्तरौ	अष्टीवन्तावुत्तरौ पूरुषस्य—puruṣa's two knee-joints above १०. २. २.
उत्तरा	आ धा ता गच्छानुत्तरा युगानि—verily, there shall come those later ages १८. १. ११.]

उत्तरान्या दिशा ।

217] ॥ आयन्नित्यन्तोदात्तं यत्र दृश्येत नामवत् ।

आयन्न च

आकारेणावगृहीयादायन्न चन्द्रमः ॥ ७६v ॥

आयन्न चन्द्रमाः

[आयन्न

भागं देवेभ्यो वि दधास्यायन्न चन्द्रमस्तिरसे दीर्घमायुः
—आऽयन्न √इ १४. १. २४.]

B.V. X 85 19
candramāh

आयदेव ४८२ आयत्

धेनुर्नङ्गान्वयोवय आयदेव पौरुषेयमप सृत्यु उदन्तु
—आऽयत् √इ; milch-cow, draft-ox, each coming (āyát) vigor, let them thrust away the death, that comes from men १२. ३. ४२.

४८३ आयतः

आगच्छत आगतस्य नाम गृह्णाम्यायतः—आऽयतः √इ;
६. ८२. १.

Read तत्राव=
तत्+नाव-

217] ॥ आख्यातमाद्युदात्तमनुदात्तं वा यदा भवेत्तं नावगृहीयात्

॥ ७६x ॥

आ^१यिनेकाक्षरम् ४८४ आयन्

त्रयः सु^१पुर्णस्त्रि^१वृता यदायनेकाक्षरमभिसंभूय शक्राः—
आयन् √इ; when the three eagles went (āyan)
with the triple one ५. २८. ८.

४८५ आयन्

सप्तज्यानि परि भूतमायन्ताः सप्तगृध्रा इति शुश्रुमा
वृथम्—आयन् √इ; seven sacrificial butters
went about (āyan) the existent thing
८. ९. १८.

॥ २४ ॥

३ ॥ अकारान्मानशब्देऽपि परतो नावगृह्यते ।
यजमानः पर्वमानो वर्धमानो निदर्शनम् ॥ ७६x ॥

४८६ [यजमानः—१५. २. २.

४८७ पर्वमानः—१५. २. १.

४८८ वर्धमानः—७. ५३. २.]

नै, तु

॥ खरात्कशब्दे नेङ्गयेत्तुण्डिकः शिपविलुकाः ।

छायकादुत नम्रकाच्छाद्विद्यादत्र निदर्शनम् ॥ ७६y ॥

४८९ तुण्डिकः—snouted ८. ६. ५.

४९१ शिपविलुकाः—पञ्जत्काः शिपविलुकाः = पञ्जत्काः । शिपविलुकाः = the
stirrers, the Śipavitnukās ५. २३. ७.

४९१ छायकादुत नम्रकात्—from the shady, from the naked ८. ६. २१.

४९२ शकात् ?—cp शकैव = शकाऽइव = मक्षिका इव; like dung ३. १४. ४; or
more appropriately छुत्तुकात् = from chin २. ३३. १.

Read उदिता

217m ॥ अनुदितामुदिता ससमुद्ये उद्यमानमुद्दिन प्रसारिणा;
वदिः ॥ ७६z ॥

४९३ [अनुदिताम् यो वाचमनुदितां चिकेत—अनुदिताम् = अन् + वद् + त
and not अन् + उद् + √ इ + त; unspoken
५. १. २.

४९४ उदिता इमानि त उदिता शंतमानि—these thy most weal-
ful utterances ७. ६८. २.

४९५ ससमुद्ये ?

४९६ उद्यमानम् यदश्रवण्यश्व उद्यमानम्—what the cattle heard
uttered ७. ६६. १.]

ké vyañjanāt IV.
25, -ká is separated
after a consonant Ex
avat ° kām 2.3 1, ejat
° kām 5 23 7

bāṇḍikah, āpa- are
cited as counter-ex.
under ké vyañjanāt
IV 25

Read
बबुनमन्यस्ता-
सत्येव नोप

217n || अतिष्ठिपमतित्रसन्नपुषोऽपवृक्तमद्यस्यात्रस्यावि नोपसर्गः

|| ७६३ ||

- ४६७ [अतिष्ठिपम्] स्थान्यद्वा^१ अतिष्ठिपम्—√ स्था; I have made the horses stand in their station ६. ७७. १.
४६८ अतित्रसन् सर्वे^२ देवा अतित्रसन्—have alarmed ६. ७७. १.
४६९ अपपुषः यथो^३दकमपपुषोऽपवृ^४क्त्यत्या^५स्यम्—अप० √ पा; as the mouth of one, who has not drunk water, dries away ६. १३९. ४.
Read मवचंवि ४०० अवचुन्न त आवचुन्नसदनादृतस्य^६—√ वृत्; they have come hither ६. २२. १.]

217o || अवचं वदिप्रतिषेधोऽनुद्यम् || ७६४ ||

- ४०१ [अवद्यम्] अवचं च मलं^१ च यत्—अवद्यम्=अनुद्यम्; reproach and what is foul ७. ८९. ३; हित्वावद्यम्= abandoning what is reproachful १८. ३. ५८.]

217p || विदथं, विदेः, विदनं; नोपसर्गः || ७६५ ||

- ४०२ [विदथम्] विदथमा वदासि—विदथम्=विदनम् or वेदनम्= thou shalt speak to the council ८. १. ६.
विदथम् सुवीरसो विदथमा वदेम=may we, rich in heroes, address the council १२. २. २२, ३०.
विदथम् त्वं विदथमा वदासि—thou shalt speak unto the council १४. १. २०, २१.
विदथम् विदथं स्वविदम्—the heaven-gaining council १७. १. १५.]

217q || विदेरेवः—

|| सहसा विदानो लो^१गं विदने विद्यु^२र्म विद्युतं; नोपसर्गः || ७६६ ||

- ४०३ [विदानः] वृषेव युथे सहसा विदानः √ विद्; found suddenly like a bull in a herd ५. २०. ३.
लो^३गं ४०४ विदने आ सीदतं स्वसु लो^४कं विदने=sit ye (each) on thine own place, knowing (it) १८. ३. ३८.
४०५ विद्युः विद्यु^५र्म अस्य देवाः=may the gods know me as such ७. ८९. २; १०. ५. ४७.

५०६ विद्युतम् ? but cp. :—

वित्तं मे अस्य रोदसी = know me as such, o firmaments 18. 4. 89;

तस्य वित्तम् = know ye that 4. 28. 1.]

217q || वित्त्वा विदेष्ट विदा विताम् || ७६॥ ||

५०७ [वित्त्वा गालुं वित्त्वा—having found the way ७.

९७. ७.

५०८ विदेष्ट इयमेने नारी पतिं विदेष्ट—may this woman, o Agni, find a husband २. ३६. ३.

५०९ विद विद लोकमत्र—ye know (his) world here ६. १२३. २.

५१० अविता ? but cp. :—

ब्रह्मणा वित्ता = acquired by bráhmaṇa १२. ५. १.]

217r || अपस्पृधेथामानृचुरानज्ञाना | आजिमाशूरायोरुद्यसनोद्यमिति
धात्वादि दीर्घोपधम् | नोपसर्गः || ७६६ ||

५११ [अपस्पृधेथाम् इन्द्रश्च विष्णो यदपस्पृधेथाम्—स्पृध्, o Viṣṇu,
Indra also, what ye fought ७. ४४. १.

५१२ आनृचुः यस्यां पूर्वे भूतकृत ऋषयो गा उदानृचुः—अर्च, on
whom the former being-making seers sang
out the kine १२. १. ३९.

५१३ आनृशानाः यत्र देवा अमृतमानशानाः—√अश्; where the
gods, having attained immortality २. १. ५.

५१४ आजिम् आजिं जय—√अज्; आजिं युद्धम् win the race
६. ९२. २.

आशुः ५१५ आशुः आशुः काष्ठांमिव—√अश्; अद्वनमैतत्; as a swift
(steed), a race-course २. १४. ६.

५१६ आयोः आयोर्ह स्क्न्म उपमस्य नीडे—in the nest of the
nearest community (āyú √इ or अय् ?) [stood]
the pillar ५. १. ६

सनाद्यम् ५१७ आद्यम्; अनाद्यम् यदाद्यं १ यदनाद्यम्—√अद्; आद्यम् अदनीयम् | अना-
द्यम् अपक्षणीयम्; what should be eaten, what
should not be eaten ८. २. १९.]

217s ॥ अचिक्रदत्कनिकदछाशदानः शशाद्यमानः शशयुः शिश्रियाणो
दविद्युतत्तरीतृत् करीकृशम् विद्युषीर्जिज्यासवः । सरीसृपं वरीवृजं मरीमृश-
मविद्युतदित्यभ्यस्ता धातवो नो समासः ॥ ७६० ॥

५१८ अचिक्रदत् अचिक्रदत्स्वपा इह भुवत्—क्रन्द्; अचिक्रदत् आह्वयति;
he hath shouted; may he be protector of
his own here ३. ३. १.

५१९ कनिक्रदत् अद्वः कनिक्रदद्यथा—√क्रन्द्; भृशं हेराशब्दं कुर्वन्;
like loud-neighing horse २. ३०. ५.

५२० “शशादानः शशाद्यमानः” :—

५२१ ब्रह्मणा शशादानः —√शद्; अत्यर्थं तीक्ष्णः; “शशादानः शशाद्यमानः”
(Nir. 6. 16.) quoted in SRV. 1. 123. 10,
124. 6, prevailing by (my) worship १. १०. १.

५२२ शशयुः नीचायद्यशयुर्मृगः—√शी; शयनशीलो दुष्टो मृगः
downward go (ayat) the lurking (śaśayú)
beast ४. ३. ६.

५२३ शिश्रियाणः मा नि पतं भुवने शिश्रियाणः—√श्रि; let me not fall
down (when) supported on creation १२. १. ३१.

दविद्युतत् नामां पृथिव्यां निहितो दविद्युतत्—√द्युत्; अत्यर्थं
दीप्यमानः; set down on earth in the navel,
brightly shining ७. ६१. १.

तरीतृतम् तरीतृतम् or तरीतृतन् ? but cp. :—
सुहोर्जा तरित्रतः RV. IV. 40. 3.

करीकृशम् ? but cp. :—

करिक्रतम् in दर्वि करिक्रतं श्वित्रम् = the whitish
(snake) that makes a great hood (dárvi)
१०. ४. १३.

विद्युषीः ?—

जिज्यासवः ? but cp. :—

अप जिज्यासतो वधम्—√ ज्या; वयोहानि मरणं
कर्तुमिच्छतः; off the weapon of him that would
scathe १. २१. ४.

सरीसृपम् इडायास्पदं घृतवत्सरीसृपम्—सृ = सृप; अत्यर्थं सर्पत्;
the track of Íḍā full of ghee, greatly trickling
३. १०० ६.

वरीवृजम् ?

- ५३० मरीमृशम् जम्भयन्तं मरीमृशम्—मृशः पुनः पुनः मृशन्तम्;
grinding up, much-handling one ८. ६. १७.
अदिद्युतत् shone brightly in his impelling ७. १४. २.

॥ २५ ॥

218 ॥ देवताद्वन्द्वे । दीर्घाद्विभ्याभ्यःसु ॥ २=७७ ॥

- इन्द्रासोमा—८. ४. १.
इन्द्रावरुणा—७. ५८. १.
मित्रावरुणौ—४. २९. ६.
५३५ शिवाभिः—with propitious things २. २९. ६.
हस्ताभ्याम्—३. ११. ८.
गोभ्यः—१. ३१. ४.
ताभ्यः—२. २. ४.

218b ॥ सौ च ॥ ७७b ॥

स्वा ? सौ

सुवृजनासु दिक्षु—in regions, having good abodes; १८. १. ४६.

218b ॥ सकारे विनतेऽन्यतो ऽपि अग्निष्वन्न निदर्शनम् ॥ ७७c ॥

५४० अग्निषु—१५. १२. १.

219 ॥ समस्तमेकाक्षरं वृद्ध्या यद्वेदिकृतं पदम् ॥ ३=७८ ॥

Read स्वरासन्ना-

स्वरान्तं नावगृहीयाच्छाकल्यस्य तथा मतम् ॥

तस्योदाहरणानि :—

- सापत्नः—सपत्नः सापत्नः द्वेष्ट्यः द्वेष्टा च । सपत्नीव सपत्न इति इवार्थे
अकारप्रत्ययान्तो निपातितः; that is rival's २. ७. २.
सौमनस्यम् ?—cp. सौमनसम् = well-willing १३. १. १९.
सौभाग्यम्—सौभागं सौभाग्यम्; good fortune २. ३६. १.
सौभाग्यम्—१४. १. ४२.
सौधन्वनाः—सुधन्वन आङ्गिरसस्य पुत्राः । “सुधन्वन आङ्गिरसस्य त्रयः पुत्रा
बभूवुः । ऋमुर्विभ्वा वाज इति । प्रथमोत्तमाभ्यां बहुवचिगमा
भवन्ति न मभ्यमेन” (Nir. 11. 16) ६. ४७. ३.

1. All mss. read देवता—सु as one sūtra, without putting any fullstop, R -मिभ्या-; Vr देवेदीर्घा, M दीर्घाद्विभ्या,
A1 मिभ्याभ्यसु. 2. J समस्तमेकाक्षरं वृद्ध्या.

devatādvandve ca
IV 49 negatives separa-
ration in a copulative
compound made up
of the names of divi-
nities
bhūrbhāmbhāyassu
IV 31 prescribes separa-
tion of bhūh etc.
na dirghāt IV 33
negatives separation
after a long vowel

sau ca IV 32 pres-
cribes separation.

vināme ca IV 34
negatives separation,
where conversion into
a lingual takes place.

vddhenāṅkāksare-
na svarāntena IV.56
negatives division, ex.
as marked here.

{ त्रैष्टुभम्—the Triṣṭubh verse ९. १०. १.

त्रैकुदम्—यदाञ्जन त्रैकुदम्=त्रिकुञ्जाम पर्वतः तत्संबन्धि आज्ञनम्;
the ointment that is of the three-peaked (mountain)

४. ९. ९.

{ त्रैहायणात्—since a three years' period १०. ५. २२.

{ जास्पत्यम्—house-headship ७. ७३. १०.

५५० तैमातम्? cp. —

तैमातस्य=of the Tīmātan ५. १३. ६.

वैरूपम्—वैरूपं साम १५. ४. ३.

वैमनस्यम्—division of minds, mindlessness ५. २१. १.

वैक

वैकङ्कतेन—वैकङ्कतेनेध्मेन=with fuel of Vikaṅkata=flacourtia
sapida, a thorny plant ५. ८. १. ८.

वैशालेयः—descendant of Viśāla ८. १०. २९.

५५५ नौधसम्—descendant of Nodhas १५. २. ४.

प्राह्मदिः—son of Prahrāda ८. १०. २२.

कावेरकोऽधोक्—कावेरकः । अधोक्; son of Kubera ८. १०. २८.

नैदाघम्—नैदाघं नाम ऋतुम्; the season torrid by name ९. ५. ३१.

र्णात
Read नञ्

220 ॥ एकाक्षरमवर्णान्तं^१ यद्भवेन्नय उत्तरम् ॥ ४=७९ ॥

तत्पदं नावगृहीयाद्प्रयावादिवर्जितम् ॥

तस्योदाहरणानि :—

असबन्धुः—not of kin ६. १५. २.

५६० असपण्ये? cp :—

असपत्नः—१. १९. ४.

अप्रजाताः ?

असजाता ?

अनास्त्राव

अनास्त्रावम्—आस्त्रवन्तीति आस्त्रावाः अतीसारादयः । तेषां निवर्तकम्;
free from flux ? २. ३. २.

अनाधृष्यः—unassailable ७. ८४. १.

अनाज्ञाननावया ५६५ अनाज्ञानन्—not acknowledging ६. ११९. ३.

अनावयाः

स्त्रीषु चासदनावयाः—अनावयाः अनागच्छन् । वेतेर्ग-
त्यर्थाद् असुन् । लिङ्गव्यत्ययः । यद्वा आवयतिः अत्ति-
कर्मा । आङ्पूर्वाद् वेतेर्भक्षणार्थाद् असुन् । अमोक्षा

jāspatyām IV. 64
negatives division,
straistūyam nārsadēna;
dustāram traistubham
traihāyanāj jāspatyām
IV 88 prescribes resto-
ration.

avarnāntenaikāks-
arena pratisiddhenā-
prayāvādivarjam IV
56 negatives separa-
tion, the verse is cited
under IV.56 by the
comm.

1. So is J, which generally observes doubling.

संभोगरहितः अनावयाः; and may be impotent
toward women ७. ९०. ३.

आयतने अनायतने ? but cp. —

अनायतनः—without support ११. ३. ४९.

रम्ये अनारम्भणे ? अनारम्भणे तमसि—in untenable darkness
८. ४. ३.

अनारम्भेण ?

५७० आवयो अनावयो—आवयतिः अस्ति कर्मा । हे आवयो रोगनिवृत्त्यर्थम् अद्यमान
सर्वप । अनावयो अभक्ष्यमाण ६. १६. १.

C. and S.—
āvayo ānavayo

अनामनात् अनामनात्सं शीर्यन्ते—unexpectedly are they
crushed √मन्; Ludwig “without becoming
ill” १२. ४. ५.

अनावस्कम् ? cp. :—

अनावस्कः प्रजापतौ = he falls not under the wrath of Prajā-
pati १२. ४. ४७.

व्याध अनाव्याधाम्—impenetrable १४. १. ६४.

अनावृत्ताम्—unreturned १५. ६. ७.

अनादिष्टा ? cp. —

५७५ अनादिष्टाम् = unindicated १५. ६. ६.

अनागमिष्यतः—१६. ६. १०.

अनागाः अनागाः—harmless ६. २७. २.

अनागारदितेरनागाः ? but cp. —

मित्रो नो अनादितिरनागान्सविता देवो वरुणाय वोचत् = may Mitrā,
may Āditi, may god Savitār declare us here
guiltless to Várupa १८. १. ३६.

[अप्रयावादिवर्जितम् :—]

{ वचसा मा जिन्वत्वप्रयावम्—अप्रऽयावम्; let it quicken me with
splendour unremittingly ३. ५. १.
खे गेयं जागृह्यप्रयुञ्जन्—अप्रऽयुञ्जन् = watch unremitting over thine
own household २. ६. ३; ६. ४. ३;
७. ९. २; १८. १. ३४.]

॥ सारथिर्विधुरो व्यथिव्यथः स्वतो नकुलो नखं नपातमोपशः ॥ ७९b ॥

सारथिः ५८० [सारथिः—८. ८. २३.

विधुरः विधुरः—faltering १६. ६. ११.

व्यथिः—व्यथाकारि ६. ३३. २.
व्यचः—व्यापनम् इष्टफलप्रापणम्; expansion ६. ६१. १.

C. vyathi vyathā.
kāri

स्वतः ?

५५५ नकुलः—नास्य कुलमस्तीति नकुलः प्राणी ६. १३९. ५; ८. ७. २३.

नखम् ? cp. :—

नखान्—४. ३. ३.

नपातम् पितुर्नपातम्—नतारं पौत्रम् । अथवा नपातं न पातयि-
तारं कुलस्य प्रवर्त्तकम्; grandson of (his) father
१८. १. १.

ओपशः—women's head-dress १४. १. ८.]

॥ पनिष्पदा पनिष्पतं वनीव्रजताद्वरीवर्जयन्ती चराचरः खनित्रिमाः
कृत्रिमः पूत्रिमम् ॥ ७९c ॥

[पनिष्पदा—much-quivering √स्पन्द ५. ३०. १६.

५६० पनिष्पतम् ? cp. :—

पणिष्पतम्—शब्दायमानं स्तूयमानं वा; wonder-working ७. ३२. १.

वनीव्रजता ?

वरीवर्जयन्ती कर्णौ वरीवर्जयन्ती—twisting about (her) ears
१२. ५. २२.

चराचरः—१४. १. ११.

खनित्रिमाः खनित्रिमा आपः—waters won by digging १. ६. ४.

कृत्रिमः—१४. २. ६८.

५६६ पूत्रिमम्—पवनसाधनम् शुद्धिकरम्; purifying ६. १२४. ३.]

221 ॥ स्वरलिङ्गस्वरविभक्तिवचनविशेषेणिवि यावद्वा ॥ ५=८० ॥

७णं
व्यत्ययछद
222 ॥ शास्त्रे पुराणे कविभिर्दृष्टमेतत् वर्णलिङ्गस्वरविभक्तिवाक्यव्यत्यय-
श्छन्दसीति ॥ ६=८१ ॥

223 ॥ वर्णलोपागमह्रस्वदीर्घप्लुतात्मनेभाषा परस्मैभाषा अपियन्ति
॥ ७=८२ ॥

1. Vr -चर्णलि—; § स्वरितलिङ्गस्वरविभक्तिवचनविशेषेषु वर्णलिङ्गस्वरविभक्तिवाक्यव्य— 2. M -व्यत्ययः इछ—; Vr व्यत्यय छ-
3. N -लोपागम—; Al वर्णलोपागम आत्मनेभाषा— 4. S, Vr आत्मनेविभाषा—; V -विभाषापरस्मैवि— 5. All mss. repeat अपियत्यपियति
and end there.

न तर्कबुद्ध्या न च शास्त्रदृष्ट्या
 यथास्नातमन्यथा नैव कुर्यात् ।
 आस्नातं परिषत्तस्य शास्त्रं
 दृष्टो विधिव्यत्ययः पूर्वशास्त्रे ॥ ८२b ॥

आस्नातव्यमनास्नातं
 प्रपाठेऽस्मिन् क्वचित् पदम् ।
 छन्दसोऽपरिमेयत्वात्
 परिषत्तस्य लक्षणं परिषत्तस्य लक्षणम् इति ॥ ८२c ॥

॥ २५ ॥

॥ अथर्वणप्रातिशाख्ये तृतीयः प्रपाठकः समाप्तः ॥

॥ इति^३ प्रातिशाख्यं मूलसूत्रं समाप्तम् ॥

संवत् १६६८ वर्षे, द्वितीय आषाढ वदि ६, षष्ठी मृगुने वासरे ॥
 लेखकपाठकयोः^४ शुभं भवतु ॥ राम ॥ राम ॥

1. At the end N has ॥ सूत्र ७ ॥ षण्डिका ११ ॥ इति श्री प्रातिशाख्ये तृतीयः प्रपाठकः समाप्तः ॥ इति प्रातिशाख्यमूलसूत्र समाप्तम् ।...॥; J runs—अथर्वणे प्रातिशाख्यमूलसूत्रे तृतीयः प्रपाठकः । अथर्वणे संहितालक्षणग्रथे प्रातिशाख्यमूलसूत्र सपूर्णम् ।...॥; Al runs—अथर्ववेदप्रातिशाख्ये तृतीयः प्रपाठकः समाप्तः । इति लघु प्रातिशाख्य समाप्तः ॥; Vr ॥ ४ ॥ श्री अथर्ववेदे प्रातिशाख्ये तृतीयः प्रपाठकः ॥; V. has ॥ ४ ॥ छ ॥ श्रीः ॥ तृतीयः पादः ॥; M तृतीयः प्रपाठकः । प्रातिशाख्यमूलसूत्र समाप्तम् ॥ 2. Ms. प्रातिशाख्ये, 3. Ms. प्रातिशाख्यं सूत्रसूत्र समाप्तम् । 4. Ms. -कयोः शु-

NOTES

NOTES

Om, its use and formation Bloomfield, JAOS. 14. pp cl-chi, Keith, AA. p. 221.

Brahmaveda : Bloomfield, The Atharvaveda, pp. 10, 30-32. Compare this invocation with 'om athān-garasah' of the Caturadhyāyikā (MS., W. JAOS 10, pp 156-158). See SPP's SM. which begins 'om namo brahmavedāya om śam no devīr abhīstaye' (Cp GBr 1 29, Pat. MBh 1 1 L 4 etc, Bloomfield, KauśS. XXXVII-VIII, Lanman, AV CXVI)

namaskṛtya brahmane. P. 2 3 15, B h a t t o j i, Kaustubha, p. 67L.

brahmane śamkarāya : to Brāhman, the b e n e - ficient ,

brahma 'the religious expression and religious action as a whole', Bloomfield, The Atharvaveda, p 30. śamkarāya = śāntāya contrast with ghorāḥ (Aṅgīrasaḥ of the CA).

The word śamkara, as name of Rudra is not specified by Pat. (On p 3.2.14). He cites 'śamkarā nāma parivrajikā'. Bhava and Śarva, as names of Rudra, are mentioned.

Śamkara as a name of Rudra occurs first in Śat-arudriya (Bhandarkar, Vaiṣṇavism and Śaivism, p 103) and Bhagavad Gītā, (10 28) =

'rudrānām śamkaras cāsmi'.

śam...kṛnotu apparently a Vedic citation, un-traced, note *u* and *kṛnotu*

vācā . together with (ordinary) speech , of course, Samskṛt and not Prakṛt

gīh *gīh*, *stutih* (Skanda on Nir 6 24) 'brahmanyā vāk' (AA 1.5.2) = 'vedasambandhi vākyaṃ' Sāyana Different interpretation Keith, AA. p 196

prajñātm. ādīśyād May (He) assign to me discernment, brāhman, wisdom and penance. Cp (AV. 11 5 24) *vācam māno 'hṛdayam brāhma medhām brahmā . kṛnotu* May Brahman make me celebrated. Cp. brahmānaḥ te yaśāsaḥ santu mānyē VS. 272.

yaśasam = yaśasvinam . matvarthiyalopaḥ (MBh. III. 97. 5-6) i. e. yaśās (adj), but yaśās (noun). Cp note to APr. 31

Better 'brahma yaśasam mā' or 'brahmayaśa-sam mā' ?

brahmayaśas = brahmasambandhi yaśaḥ (tadvan-tam) Cp. Sāyana on PBr. 15.5.26, with a different meaning.

Brahmā, the god, less plausible here

1. Now, we shall teach the Pāśada of the Pada—reading
atha VPr 1 16-19, athātaḥ already in AA 1.4 2, 2 1.3, 7, 3 1 1, 3, 4 and Nir. 7.1 It is found in the beginning of Philosophic sūtras, each adhyāya of Sūśruta begins with it O. Strauss discusses it (Mīmāṃsā) in Sitzungsber. July 1932 495-96.

nyāya, (ni + √i, nīyate asmin or asyām) = prakṛti = Pada text Cp. RPr 10 21-22 610-611 :—

śauddhākṣaraḡamo'paiti nyāyam yānti uttare trayah 'nyāyam yānti prakṛtim gachantityarthah' Uvata

'die Worter nehmen ihre ursprüngliche gestalt wieder an' Muller correct. 'folgen der Regel' Roth, Worterbuch, may be accordingly corrected

Nir (1 13) nyāyavān = prakṛtimān (h a v i n g a *krīyā*), and not 'regelmässig' (Roth, Nir.) or 'regular' as has been till now rendered Nyāyavān (1 13) = 'prādesīkena vikāśenānvītaḥ (1.14), where Durga explains 'krīyā prādesākhya'.

We note three stages in the development of the meaning of nyāya —

(1) *a* nyāya = prakṛti (nīyate asmin, asyām vā, ni + √i) RPr, yāska and P 3.3 122.

b nyāya = Pada, Krama and Samhitā. See below 'ya ime trayo nyāyāḥ'

(2) The Pada was turned into Samhitā (and vice versa) by means of Prātisākhya rules In course of time, the term nyāya was transferred from Pada to the rules, by which the Pada (prakṛti) was obtained. This

is reflected in RPr. 1 53 54 —

a nyāyair mīśān apavādān pratyāyāt 'nyāyā
utsargā mahāvisayā vidhayah' Uvata.

b nīyate anena Commentators to P 3 3 122.

c āraṇyako nyāyah Pat. on P 4 2 129.

(3) Prātisākhya was absorbed by grammar 'sarva-
vedapāṇisadam hīdam śāstram' (Pat MBh. III 146 15)
It is not mentioned in the sadangas (Nāgeśa on
MBh I, p 1 1 18, Caranavyūha Ind. Stud. 3 259-261,
Prapañcahrdaya p. 21), nyāya, therefore, became
synonym of grammar This is reflected in —

nyāyasamhitam = 'vyākāśanasamdhimat padam'

Uvata on VPr. 4 8

nyāya = maxims, 7 times in MBh, Goldstucker
Pāṇini, pp 108, 118, Kielhorn, Pamphāsendu, p. IV.

adhyaṇaṇa · reading (= padātmako vedah · Car-
anavyūha, Ind. Stud. 3 pp 254 ff) of Pada, Krama
and Samhitā (= varṇakrama Visnumitra on RPr.
1.8 with Muller, different interpretation of varṇakrama
W on TPr. 24.6)

vartayīṣyāmah. 'vartayed bhāsanārthe dvau vart-
ane śapi vartate' Daiva p 98

Pāṇṣadam: 'svacānanaparsadyeva yañ padāva-
grahapragrhyāpraghyakramasamhitāsvarelaksa n a m
ucyate tāni' Durga on Nir. 1.17 cp Varmā, Critical
Studies, pp. 12-16. parisad, Luders, Sitzungsber July,
1914, pp 832-35 is different

The APr turns Samhitā into Pada, while RPr,
TPr., VPr, CA and RT. turn Pada into Samhitā.
For the twofold development of the Prātisākhya
cp Introduction, Section III. APr is the only
available work, representing Prātisākhya A, hence
its unique importance.

1b It is argued —

Of the three wellknown nyāyas, which is the first?

ya ime . well known Kielhorn, The M a u r y a
passage in the MBh. Vienna O. Jour I, pp 8-9,
criticised by Bhandarkar, Ind. Ant. 1887 (May) pp
156—158

trayo nyāyāḥ . Pada, Krama and Varṇakrama
(= Samhitā) Cp. RPr 1 8 2 (with Muller), TPr. 24.6.
(with W.)

It is doubtful whether the original APr. ever knew
the three nyāyas.

He replies —

2. One should know the combined text out of the disjointed
words.

Samhitā is based on the Pada, hence Pada is
prakṛti, i.e. the basic reading · TPr. 5 2, RT. 63,
Keith, Veda of Black Yajus, p xl n. 5

The question 'whether Samhitā is original or the
Pada' has been long discussed by the natives. Yaska

had no definite answer, hence the ambiguous use of
'padaprakṛtiḥ samhitā' (1 17) For the double inter-
pretation of the passage cp. Durga, also 'padānām
samhitā yonih samhitā vā padāśīyā'

Vākyapadīya 2 59-60.

The facts of the problem are —

(1) Samhitā is original and older, a little later, the
Pada was composed as a kind of comment on the
Samhitā, the rules, according to which this was done,
were summarised in certain manuals, called Prātisākhya

A The class is represented by APr

(2) The Pada was then turned into Samhitā,
the rules according to which this was done were
summarised in certain manuals, called Prātisākhya B
This class is represented by RPr, TPr., VPr, CA,
and RT.

Prātisākhya A was superseded by Prātisākhya B
With the supersedence of A by B the implications of
the problem were forgotten, hence this ambiguity of
statement even in Yaska.

Samhitā older, Pada younger. Pat MBh III
p 85. 4 ff, Oldenberg, Hymnen des Veda, p. 382

2b As a cloth is woven of threads and a palace is built of
wood, stone, and earth, similarly rules of combination are taught
for joining the disjointed words

The teacher, with a view to prosperity, has taught the
word nyāya in the middle.

It is noteworthy that the rules of Prāt. A were
nomenclatory and not prescriptive Its sole function
was to dissolve Samhitā into the Pada, it had little
to do with samdhi Prāt B. was, as a rule, prescrip-
tive, it laid down rules for joining the disjointed words.
In the available Prātisākhyas we find a mixture of both
types APr. contains certain rules that can operate
only on the Samhitā, while other Prātisākhyas have
certain rules that can only apply to the Pada

2b reflects in it this stage of mixture. The dis-
cussion of samdhīśāstras is beyond the scope of the
original APr.

māṅgalikah: mangalaprayojanaḥ, Pat on P 1 3 1

madhye · has placed the word *atha* in the beginning;
a peculiar way of saying the same thing.

Now, what is the purpose of the prescriptions regarding dis-
jointed words (or prescriptions meant for evolving the disjointed
text)?

Surely it has been taught

3. Rules relating to (complete) words, apply to those that
are correlated.

padavidhik prescriptions meant for Pada forma-
tion or Samhitā formation 'samarthah padavidhiḥ'
equates with P. 2 1.1, which is an adhikāra, covering
rules concerned with compounds. It has little to do
with samdhi rules. The citation, if it be from P., is

out of place here. The citation of the rule here is in connection with avagraha and accentuation to be taught in the following rules

vi Kielhorn, Ind. Ant 16 p.179, Buhler, WZKM 1887 13-20, F Knauer, Festgruss an Bohtlingk 62-67

The construction is clumsy, there is no coherency between the question and the answer Perhaps some lines have dropped out.

3b Here also he will teach —

The division of the padas is for the sake of gaining knowledge of the beginnings, words, accent and (thereby) the meaning of the stanzas uttered by the sages.

This is no answer to the question put above The citation does not occur in the APr.

vaksyati he will teach (further on) Kielhorn, Ind. Ant. 1876, p. 250. In Buddhist works 'ihāpi vaksyati' may mean 'here also he says' (Luders, mundlich).

Parallel CA. makes better sense

The passage seems an intrusion from the margin.

3c Hence these (grammatical) rules should be studied first for the sake of competent knowledge, and for the fixture of the sacred text, because readings differ in different schools and the same word is variously accented and formed.

idam śāstram vyā- Prātisākhya grammar Goldstucker, Academy 1, p. 270, W. CA. p 249.

purastāt (1) first 'samskārottarakālam brāhmaṇā vyākaranam smādhīyate' (MBh. I, p. 5:6-10).

(2) primarily 'pradhānam ca satsv angeṣu vyākaranam' (MBh. 1. p. 1 18), also Kathāsarit. 1.6, 'mukham vyākaranam smrtam' PŚ. 1.42 The same is claimed for Nir. by Durga in his introductory remarks.

The proper answer to the above question is:—

āmnāyadārdhyāntam cp. CA. 4 108 and Pat 'raksohāgamā laghvasamdehāh' (MBh. 1 p. 1:18).

The original reading of the MS. is 'caranaśākhañtāresu', carana has been scored.

carana.—'caranaśabdena śākhādhyāyino grhyante' Kaiyata on P. 4.1.63, carana and śākhā. Muller, Anc. Skt. Lit pp 125-129, 377-378 Author's Intr to RT. p. 6 n. 1.

ngada. Cp note to 123c.

svavānyatvāt. svara=accent, varna=word-formation Cp. 'svarasamskārayoś chandasī niyamah' VPr 1.1. svara+samskāra, a pair. Nir. 1 13,14; 2.1 samskāra=varna: 'mantra hīnah svarato varṇato vā' (PŚ. 52)=dustah śabdaḥ (Pat. MBh. I p. 2). See Thieme, ZII 8, p. 23 APr. 222-223 perhaps with a different meaning In Skt. accent has a grammatical and logical function Reuter, KZ. 31, pp. 170 ff.

3d Now, what are the objects of the Prātisākhya? He will teach —

Limitation, exception, similarity in respect of sense and sound, suffering, rules (for the Pada), these are the five objects

The specification of five objects implies that the objects are only five

Quotation untraced. Five objects 'raksohāgama' etc, MBh. I, p 1 13

3e Now, what is limitation? Where such and such words followed by such and such, are such, and not otherwise. For example, in 'prāvidvān' alone, separation by vighraha is made between prā and vidvān, compound elsewhere For what reason? Because of the correlation of prā with √cyu

In 2, abhagam is a compound, (Reuter, KZ. 31, p 506, Wa. II, 1, 119b. p 312) Separation by vighraha elsewhere For what reason? 'in every action'

In 3, adhi is compounded with śrita, separation by vighraha elsewhere Why? Because there, it only sets forth the object

For 2, cp. 18 1.23 under 113. For 3 see 1.32.4 under 58.

ca. eva (avadhāranāthas cakāśah) Pat MBh I. pp. 381, 392, 406, (on 2 1 72) 474 (on 2.4 9.), also on 6.1.90. 'kimarthas cakārah—āto'ci vṛddhir eva yathā syāt. '

3f Now, exception Where, in virtue of these rules (of Pada) words are differently read. In 4, exception is made to 'on the second syllable' and the first is accented

The quoted rule untraced.

velā=time, limit, syllable, an unusual term

For ādyudatta cp. W 645, M. p 99, P. 6 1.189.

In 5 exception is made to 'on the final syllable' and the first is accented.

The citation untraced. Determinatives, as a rule, accent the last member and prevailingly on the final syllable (as aghārin), but the privative particle, when compounded with a participle, is nearly always accented, e g ākṛta. W. 1284 a, b, M. pp. 93, 94.

3g. Now, ābādha —

Where the combination is alike in respect of a particular word and sense Examples 6—10 have the suffix a, with an object as upapada (to the root), and causing vṛddhi He should believe that the same is here The like is seen elsewhere from a word ending in a consonant, as in ex 11

For ābādha cp. 71, 73, 83, 116, 138 and 139.

ābādha. similarity arising from samdhi, a peculiar denotation, not met with elsewhere Cp. *velā*=syllable. P. 8.1.10 uses ābādha in the sense of distress.

upapada. a word quoted in the locative case in the chapter, (P.) concerned with the primary suffixes Different meaning in VPr. 6 23

vṛddhamān: The suffix *an* (P 3 2 1) causes vṛddhi, but annāda is not formed with it, and there is no vṛddhi here (Cp. note to 157) The word is formed instead with *ac*, cp. P 3 2.68, (plus 63,67) 69, Thieme, Pānini and the Veda, pp 34-36. The correct reading probably is 'so'yam iti na manyeta'

i.e. he should not believe that *annāda* is formed with that (i.e. *an*). But cp Bhattoji, Kaustubha (on P 3 2 68), where he forms *annāda* in *loka* with *an*, but in *Veda* with *ac* (P. 3 1 134)

akāna ac, 'upeyapiatipattiyarthā upāyā avyavasthitāh' Kaustubha, p. 6.

Also in another school In ex 12 *tān nah*, (*tāt*, masc nom sing) ends in *a*, in neut. it ends in *t*, in the school of Śaunaka

A unique statement, definitely establishing the difference between the two schools of the AV The anusvāra of *tām nah* is analysed as *tām* by that school, to which the APr belongs, (Cp 140c), while the Śaunakas are said to analyse the same as *tāt nah*. This establishes that there is difference between APrŚ and the Śaunakas. Cp. also the direct conflict between CA 2 65 and APr. 148 All the MSS. of SPP. read *tām* in the Pada, while those of Whitney have *tāt*, this shows that the MSS of two different schools have been mixed and confused A similar confusion is noted in ex 35, 36 (under APr. 14), where the APr. reads *ṛṣanti* for the AV (*ṛśanti* given by SPP as variant from four MSS), while CA 3 47 prescribes *ṛpaśanti* for the Śaunaka school, the latter being adopted by both Whitney and SPP.

3h. Now suffering where, in virtue of these rules (relating to the Pada) words are limitedly read. In 13, the word *jyēstha* is acute on the first syllable meaning 'the best', on the final, in the sense of 'the eldest' In 14 *kṛṣṇa*, as name of a deer, is acute on the first syllable, on the final in the sense of 'colour'

For 13 cp Phit 1 23, for 14 see VPr. 2 25

For development of various meanings. Lanman, Reflected meanings, a point in Semantics, Trans of APA. 1894. pp XI—XV.

3i. Rules concerning the Pada, now The sacred text is learnt from rules regarding the Pada He will teach 'n is substituted by Visarjanīya' (96), 'n is substituted by r' (197) Also 'utāmūm dyām' which stands at the beginning of a gana of so many words, that end in *m* and have *ū* as penultimate

Cp 72, with emendation of *u* into *ū*, both here as well as there Correct *miyatām* into *iyatām*

On mukha cp. Thomas, JRAS 1915, pp. 97—99.

4. Of *bṛhaspāti* etc two (syllables) are acute.

The parallel VPr. (2.47) registers twelve words beginning with *bṛhaspāti* The original APr. rule must have been like that, and the formation of *brhaspatyādi* gana belongs to the second stage of the development of the Prātisākhya rules. Cp. Notes on 207, 208, 210, 212, 213 and 214. Parallel P (6.2.140) forms *vanaspatyādi* gaṇa; cp d. below.

On *bṛhaspāti* cp Oldenberg, ZDMG 49, 172, Oswald Richter IF. 9 pp 220-221, on its double accent Os. Richter IF 9. pp 216-217, Hirt, Der

Indo-germanische Akzent, pp. 314-315, Bloomfield, JAOS. Oct 1878, p. v W 1267d, M 96, P 6 2.140

5. When followed by *ajuse* (*agnisomā* is accented on the final)

- a Of the protracted, the three vowels from the beginning (are acute),
- b in *pratyāñcām* the two last but one,
- c *tavai*, on the final as well,
- d (doubly accented are) *nāśāsamsah* and *vānaspāti*

(1) The text is corrupt. *ajusipare* goes with 'yo *agnisomāv ajusa ity antodāttah*', where rule 4 has been negatived and *agnisomā* accented on the final. We should expect '*ajusi-parāv iti kimartham iti*' directly after *ajusepare* and the text should run —

'*ajusepare ajuseparāv iti kimartham? yo agnisomā . ityantodāttah* ||

(2) There is discordance in *ajusipare*, *ajusi-parau* and the passage '*ajuse . .*'. The correct reading should be '*ajuseparau*' qualifying '*agnisomau*' The *vārttika* implies negation of the double accent in *agnisomau*, we should, therefore, have '*ajuse-parau na*'

a Reference obscure VPr 2 50 prescribes all-acuteness in *āgnāṣi*, *lājīṣn* and *sācīṣn* (cp Hirt, IF 9. p 288, Richard Loewe, KZ. 1923, 199 seq), but these do not occur in AV. The protraction prescribed by P 8 2. 82—86 can hardly be meant here CA 1 105 registers seven protractions and the first of the list is read in CA 1 96, meaning that in *khanvakhāṣi* and *khamakhāṣi* (AV. 4.15 15) the *z* preceded by *ā*, is unaccented, which, in the light of the APr rule, may possibly imply that in these two words, *z* alone is grave and the rest three syllables acute. But no MS. of the AV. is reported to offer such a variant and W. himself is non-committal on the point.

bhūyā 3 idāṣm (9.6 18), *srstāṣs tiryān* (10.2 28), *prāśīṣh* (11 3.26), *prāśīṣh* (11 3.27), *āśīst* and *tāst* (12 5 20) have no three syllables, *babhūvāṣm* (10 2 28), *odanāṣ* (11 3 27), *vaśéyāṣm āvaśésti* (12 4.42) are not reported, in the MSS, in the form, required by the APr. rule (cp. W. 78, Leumann, KZ 31, p 30)

b In *pratyāñcāṣm* (11.3 26) all the MSS, except P and M, accent *pratyāñcāṣm* (W. CA, 1.105), which is, accordingly, the best supported reading and expressly sanctioned by the APr Lind. *pratyāñcām* may be accordingly corrected.

c Emend '*tavai sântam ca*' into '*tavai sântam*' (ce-rebralisation irregular) or '*tavai cāntam ca*', although—'*cāntāṣ ca*' would better equate (in wording) with parallel P. 6 2.51 (cp. also P 6 1 200)

The dative infinitive in *tavai* takes double accent, one on the root or on the prefixed preposition, and the other on the ending, Reuter, KZ 31 p 608 W. 872a 1085c, M. 105a, 103, Richard Loewe KZ 1923 197-198. Cp āpa-bhartavāi I 8 1.50.

ā Cp 4. Why vānaspāti should alone be mentioned separate, is not clear. Formation obscure. Macdonell, *Skt vānara und verwandtes*, KZ 34, pp 293-294, Wa. II. 1 17b, p. 41.

(e) A word has one acute, one circumflex. the rest is grave. A vocative is governed by special accentual laws

Parallels RPr 3 7 · 193, VPr 2 1-2, P. 6 1.158. For āmantantasvaia cp. 18, 28b, and c

Details. W. On the nature and designation of the Accent in Skt, Trans. Amer Phil Assoc 1869-70, Reuter, *Die altindische nominalcomposita*, KZ 31, pp. 166 ff., Oldenberg, *Die Hymnen des RV I* p. 482ff.

6 An ā, situated in between two a-vowels (is separated by avagraha and is acute) on substitution of one for two, accentual distinction (between the three a-vowels fused into one) is imperceptible to all, on account of the discrimination being beyond comprehension. This ā, substituted for two, of which one is acute, becomes itself acute

viśesa (in the rule), independent of 'svarakṛtaḥ' etc., signifies nothing, either it should be detached from the rule and construed with the latter, or the sentence should go with the rule. 'viśesaḥ atulyatvāt' may be an intrusion from the margin

viñāna.—discrimination. "jñāna—knowledge of facts, theoretical knowledge, viñāna—knowledge of how to do something, practical or applied knowledge". (Edgerton, *Festschrift Windisch* p. 218) does not fit in here.

atulyatvāt: atulaniyatvāt, not to be weighed, beyond realisation.

The chief function of the rule is to define the separation of ā in the Pada, when it comes between two a-vowels, that it is acute on ekādeśa in the Samhitā is only ancillary. It may be suggestive that of all the available Prātisākhya, ours alone starts with avagraha as required by "yaiḥ padāvagrahāpraghyā-praghyakramasamhitāsvaralakṣaṇam ucyate tāni" (Durga on Nir. 1.17).

Parallels. RPr 3.11 197, TP 10.12; VPr. 4.130, CA 3 66, P. 8.25.

For the close relation between the phenomena of separation and accentuation cp. Weber, *Ind. Stud* 13. pp. 68-69.

7 Also after a word ending in a-vowel.

After a word ending in a-vowel, the following ā is read as an independent word. For what reason? On account of the short (ā) being changed into long.

avarmāntāt doubling not uniform

padam pathyate on revision the scribe or the reader has crossed padam in the ms, but it may be well allowed to stand, cp 8-9. The ms wavers between pathyate and padyate (= jñāyate as a pada)

The rule defines the separation (as a pada) of ā in

the Pada-text, that the ekādeśa is acute (in the Samhitā) is secondary

8. Also before a word beginning with e.

Margin. The substitute for ā (grave), final of the preceding word and the ā (acute in the middle), before the initial e of the following word, becomes itself acute, on account of the combination being alike.

On account of the vowel combination being similar, also between the initial e of the following, and the final a of the preceding, ā is read as an independent word. For what reason? On account of the vowel-combination being alike (cp 7)

Discordance between margin and the text is clear. The rule emphasizes the independence of ā between a and e.

8b. An ā, forming an entire word, is first combined with the preceding vowel, but in a compound, it is first joined with the following one, this has been taught

For the citation cp CA 3.38 with parallels in W's note. Rules 6-9, necessarily imply it

9. Also before a word beginning with e

Margin. The substitute ā for a, final of the preceding word, and ā (in the middle) becomes itself acute, before e

Also between the two i.e. the final a of the preceding word, and the initial e of the following, ā is known as an independent word. For what reason? On account of the vowel combination being alike (cp 7)

The statement implies that ā is first joined with the preceding a, and then the resultant is combined with e.

The rule (like 7-8) defines ā as an independent word in the Pada, the prescription regarding the accent being only secondary. Had it been otherwise, the Prātisākhya would have adopted 'ekādeśa udātteno-ḍāṭṭaḥ' one common rule for 6-9, as is found in other treatises. Cp 6

10. If a primary derivative is preceded by two prepositions, and if the one (immediately) preceding it, is separated from it by vighraha(?), disjoined from the word are such as are used without significance, or to set forth the object, or are connected with something else.

a We should expect avagrahaḥ for vighrahaḥ Cp. su-matim etc., registered as examples, and "yadā bhaved udātṭavat" (12c), i.e. accented and therefore compounded. But 'avagrahaḥ' does not scan.

b In 18-20 the comm. implies ādhi | pra-jāpatih, such a division is wrong, cp CA 4 10, VPr 5 7. For other blunders cp 12c, 132, and 133a

c The rule concerns cases of preposition plus preposition—compounded with the primary derivative, e.g. prā sumatim, and enjoins, that in such cases, the first preposition is separated by vighraha, from the rest.

d anarthaka=adhiparī anarthakau P 14 93, (also 88) Vākyapadīya 2.191-192. Ex. 17, 20, 24-28, 37-50

kanmapyavacanīya P 1.4 83-98, Vākyapadīya 2.201-202. Ex. (P. 1.4 84, 90) 19, 30-37, (P. 1.4 89) 14, (P. 1.4 95) 52, 54.

vyādha = anyayuktāḥ ex 1-8, 9, 12, 13, 15, 16, 18, 21-23, 29 (Ex 10, 11 doubtful)

Detailed tabulation. W. on CA 4.3

For the accent of the prefixes in combination with the non-personal parts of the verb system cp W. 1085, M 102a. For a comparison with the TS. Pada cp Weber, Ind. Stud. 13, 66-67

11 When a verb, preceded by a gain, is followed by a taddhita suffix, it is compounded with the former, ā-gamistāh is an illustrative example

gats · P. 1.4 59-60

When the stem ending in —istha, is compounded with a preposition the latter is accented W. 468 b M. 86 14

12. Separation by *virāha* is made between a preposition and an unaccented verb, when the verb is accented, it is compounded with the preposition, making the latter proclitic

Parallels: VPr. 5 16, CA. 4.1. This is general. W 1083

Exception to this —

12b The rule applies to such cases as show an accented and independent preposition (W. 1084) immediately before an accented verb. The citation of *pāri bhūma* seems to imply that *bhūma* was regarded as a verbal form from the root *√bhū*, this is, however, a blunder. Cp. 18-20 under 10; also 132 and 133.a

The rule consists of AV. passages, and 'tasyāpavādah' shows that the comm. took it as a sūtra. This is omitted in the abridgment. Parallel CA (4.5) forms *adhyarayatādi-gana* on the passage standing at the head of the original APr sūtra. Cp note on 4

12c When an accented verb is preceded by two prepositions, separated (from the second preposition + verb) are such as are used without significance, or to set forth the object, or connected with something else

While 10 concerns the primary derivatives compounded with prepositions, 12c operates on personal verbal forms compounded with prepositions. The following table will make it clear —

10 preposition + preposition — primary derivatives
prā su-matim. 12c. preposition + preposition —
personal verbal form *abhi vi-pāśyām*

The correspondence between the two suggests the emendation of *virāha* into *avagrāha* at 10

The rule deals with such cases as show a preposition retaining its accent and independence before another preposition, which is itself made proclitic and combined with the following accented verb. See W. on CA 4.3.

In TS. the finite verb, whether accented or otherwise, is nearly always compounded with the preceding two prepositions. Weber gives about 43 examples

with *ava* and 149 with *ā*. When there are three prepositions the first is treated as independent, while the other two are compounded with the verb. Details. Ind. Stud. 13, p. 64.

12a Where there is a set of two prepositions, the first of these is separated by *virāha* from the preceding third, and is compounded with the following, before a verb which, in turn, is compounded with both

12b When a verb, preceded by two prepositions, is compounded with both, its correlation is with both, in the absence of correlation separation is made by *virāha*.

12c Disjoined from the verb are such as are used without significance, or to set forth the object, or such as are joined with something else—namely, in the case of *abhi vi tanu* etc

c The whole list of examples goes with c. the commentator does not furnish examples for a and b

c provides *virāha* between two prepositions, the latter not compounded with the following verb, e.g. *sām sām śnavantu*. Thus 10, 12c, and 13c combined, complete the statement regarding the separation of those prefixes, which have a more independent value and are not drawn in to form part of a verbal compound

a *vacane vacane pūvam pūrvana* = *ādhi* 'sain-āntāh (10.7 15) = 158-160 under 10. It prescribes the mode of separation in such cases (as above), where an unaccented preposition stands between two others, both of which have their proper accent. Cp. W CA p 263,

b b.-CA. 4.2.

A preposition is compounded with a verb, when the latter is accented (CA. 4.1). But if there be more than one of them, they are compounded even with an unaccented verb. In such a case, the Pada rightly combines all with the verb, instead of putting the prepositions together, since it is not the relation of the former to the latter preposition, that costs the former its accent, but rather their common relation to the verb. We have not a compound preposition, but a duplicate verbal compound. Ex ut-āvasyati (9.6 54)

asāmantiṣṣu virāhaḥ = *sāmantiṣṣu* of b goes with 13c, which is, in a way, amplification of it. Cp 'samarthaḥ padavidhiḥ' (3), which stands in P. (2.1.1) for entirely a different purpose, but is being illustrated here in the light of the phenomenon of separation by *virāha* and *avagrāha*. In which of these two contexts the sūtra originally stood, is difficult to decide

14 In (the presence of) one (cause) two verbs do not become enclitic

'In the Veda, more than one (finite) verb, retain their accent, when correlated,' has been taught. 'In (the presence of) one' (therefore) need not be prescribed, or it should be prescribed. For what reason? On account of doubt. We see (different) rules (operating) in the Sacred text (Moreover) discrimination is not alike. There is possibility (therefore, of such a rule) in the grammar of the Pada.

1. Comm. takes *ekena* as instrumental and supplies

na, presumably on the authority of the corresponding rules in P. (8.1 30-36), or his text may have been 'ekena na', the second na being dropped by hapology (Wa. I §240 pp. 278-280, II 1. 55d. p. 128, M pp. 58-59, Keith AA p. 231, n. 12)

Or eke na = ekasmin kāraṇa sata dve na anudāte?

2. The quotation is P. 8.1.35, restricted to hi, according to the commentators, but connected with all the particles mentioned in 8.1.30, according to the Apr, and this is, no doubt, correct, because there is nothing in the rule to imply anuvṛtti of hi alone

The style of the discussion resembles that of Patañjali; but the passage towards the end is not clear

Parallels —VPr. 6.14 P. 8.1.30, 35, 36, 56, 66, Bhs. 2.14, W. 595; JAOS 5, 394-402, Weber, Ind. Stud. 3, pp. 93-94; M. p. 106 Relative sentence Eduard Hermann, Gab es im Indogermanischen Nebensatz? KZ 33 (Kapitel IV) pp. 493-500 Comparative study of sentence accent, 1c (Kap. VI) pp. 520-535 On Relative clauses in the RV., A very, JAOS. May, 1881, pp. LXIV-LXVI, May 1883, pp. CXLVIII-CLXI

TS. does not uniformly accent the verb in connection with yāṭ, yāthā or any other relative, or, in antithesis Weber, Ind. Stud. 13, p. 93

14b. Or the two verbs are (here with two causes, i.e. relative word and antithesis); they have ca connected with the latter (of the two verbs).

This applies to 37-39, where ca is read with the latter sentence and where the accent of the former verb may be due to antithesis as well.

14c. avasānesu = avasānavatsu, avasānasthitesu cavaṇvāyātām may be emended to ca-vaivāyutām, cp. 'vaivāveti ca chandasi' P. 8.1.64; the comm. adds ca to the P. sūtra. Thus 14c means 'in avasāna (i.e. the last case, 51) the verb is connected with ca, and the accent of yāchanti may be due to its conjunction with ca. The comm. does not give example to vas and vāva or vā. Both b and c seem an intrusion from the margin

Notable examples —

5. The accent of bhāva at the end seems anomalous, yet the more natural reading should be —

sām u yāsmāi tvām bhāva This is required by the context and favoured by the Apr, which sanctions accent for bhāva, on account of its connection with the relative yād. If the suggestion is valid, the reading tāsmai for yāsmāi is an old error in the text

7 All mss. have dābhāyat and with them goes Śāyana, who explains it by 'dābhnoti, hinasti' This reading is implied by Apr, which accents the personal verbal form, on account of its connection with yāthā, preferably on the final vowel, as usual, in such cases. W. reads dābhāya 'is not for harming', i.e. 'is not

one who can be harmed" Cp. Trans

9 In b accent of íse is due to anathesis and not yāsa.

10 In this passage all the mss. leave śásāka orthotone and so do SPP and W (in first ed.), and the correctness of the accent is vouched by the Apr, which construes the relative yāḥ with both cakāra and śásāka, thus making the whole as one sentence The rendering, in that case, should be 'he who hath made, (attempted to make) (and) hath not been able to make' W. construes yāḥ with cakāra and explains the accent of śásāka as emphatic one, thus rendering the passage 'he who hath made, hath not been able to make'. Lanman suspects that a śá has been lost between ná and śásāka, 'the accent of śásāka can hardly be more than a blunder' L This seems rather too much in this particular case and the accent of śásāka, which has been omitted by Lindenau may accordingly, be restored.

14. Here all the mss. read púsyati, which has been adopted by SPP (and by W. in notes), while the corresponding passage in RV (10.83.1) leaves the verb unaccented But the AV. reading can be justified, if we regard the two words preceding the verb as objects of the verb of the preceding páda, or, if we look upon the word following the verb as a noun, constituting an independent object of it, rendering 'might, strength, he acquires everything in succession'. In such construction the verb is entitled to receive accent in virtue of its initial position. Cp. W. 594c, JAOS 5, p. 403

41. All the mss. —bhó'hvayat and this is ensured by the Apr W. —bhó'hvayat

47. There is only one word ásti and no other Citation questionable

15. a Where there is conjunction with ca and vā and also co-ordination (dvayoh dvayoh) the verbs have two (causes) (for the negation of enclitisation,

b (in some cases) the cause is understood in the first sentence, in others, in the second, they say (such verbs) require (the cause) to complete the sense.

Construction clumsy

Read yoge.

dvayor dvayoh = where there are two clauses in a sentence, i.e. co-ordination, antithesis

dvanatīkām = having two (causes to negative) nati = enclitisation

The statement is important It embodies —

(1) That ca and vā (or any form of the relative (pronominal yā) have inherent force in them to make a verb accented, traditional interpretation of the phenomenon found in P. and his commentators

(2) That it is not the presence or absence of such words, that decides the accent, but the

dependent or antithetical character of the clause, whose verb has to retain its accent

- (3) That in the cases registered under the rule, the accent of the verb is due to both the causes, *i.e.* the presence of *ca* and *vā*, and antithesis. Wherever the two are wanting, one of them may be supplied according to sense.

But what makes the statement still more important is the phrase 'sākāṅksāṇīyāhuḥ'; and for this we may note the following —

Rule 14 teaches that the subordination of one clause of a sentence to another makes orthotone the verb of the subordinated clause. We shall see under 26, that the subordination need not always be absolute, but that a distinctly defined relation of two of the clauses of a sentence to one another as protasis and apodosis was sufficient to preserve the accent of the verb in the former clause

We should note, under this rule, that the above principle has, in the usage of the language, received extension, that it has been stretched to cover cases to which it did not, in strictness apply. Such may be the explanation of the accent of the verb in a considerable number of passages, some of them recorded below, where two clauses stand as correlative to each other, or even where there is such a parallelism between them that they may be regarded as, in a manner, correlative. The co-ordination is treated, as if, it were a subordination, the first of the co-ordinate clauses is looked upon as a protasis, to which the other constitutes an apodosis, and the verb of the former is allowed to retain its accent. This is what is implied by 'sākāṅksām'.

Thus for instance, when anyā-anyā 'the one, the other' (P. 8.1.65 W.p. 400, Weber. Ind. Stud 13, p. 77) stand opposed (dvayoj)—to one another, as subject or as object, in two like clauses, the verb of the first clause retains its accent, Cp. 4.13.2; 7.81.1, 9.9.20, 10.16.26; 10.7.42 and 13.2.11. Also 7.35.1 may be taken as coming under this rule, although only one anyā, that of the first clause is expressed, the other is contained in idea in the second clause *eka-eka* in 10.8.36, 11.8.33 (=16) *ardhā-adhā* in 5.1.9 (=8), 10.8.7, 13.11.4.22

But even where the correlation is less clearly brought out, and there is a distinct antithesis, the verb of the former clause retains its accent Cp. anyātra-ihā in 5, etaḥ-taū in 12.2.32.55, anyān-ahām in 4.5.7, pārān-arvāci in 6.67.3 (7); adya hyāḥ in 9.10.9, an idea and its negation in 9.10.23 (=15).

Moreover, where *vā-vā* are construed in two clauses

with two separate verbs, the correlation is regarded as distinct enough to make the verb of the former clause acute. See 5.1.7 (=2), also 18.1.16, where the accent of the verb is due to the antithesis expressed by *vā*, although the sentence is incomplete and 'māna icha' has to be supplied in the latter clause Cp. rule 22.

More numerous are the cases, where antithesis is produced by *ca-ca* Cp. 2.6.2, 13.3, 5.4.9, 23.7, 6.11.0.1, 13.1.34 and 17.6 Cp. rule 21.

Antithesis is expressed by *utā-utā* in 7.5.5

4.5.2 (registered under 21) may be explained like 18.1.16 Cp. also 4.9.9 (21); 5.27.6 (21), 6.107.1-4 (21), 7.4.1 (21), 9.5.37 (21), 12.3.25 (21), while 6.106.1 (15), 8.9.13 (15), 13.3.12 (25), 14.1.64 (15) admit of being looked upon as cases of defective antithesis.

Besides these, there are a few passages, composed each of two clauses, in the first of which the verb is left orthotone, but where the antithesis is very slight, while, nevertheless, their accentuation seems to be due to the same principle. They are 6.32.2, 83.1 (15), 9.5.22 (24), 3.10 (15); 12.3.18, 13.2.30 and 14.1.13 (24)

Had we these passages only, we should not have ventured to account for their verbal accent on such a principle, but, having seen it as a tendency of the language to assume, even on slight occasion, an antithetical relation, and to accent accordingly, we are justified and expressly supported by the APr., in presuming its extension to these cases also

Thus, we have seen that rule 15 embodies in it both the traditional Indian method of explanation of the verbal accentuation as well as the scientific interpretation of the phenomenon

It has been already noted that *ca* and *vā* are to be supplied, according to sense, in the accompanied list of passages, cases, in which *ca* and *vā* are expressly stated, have been registered under 21-22

Notable examples —

In 3, W. accepts *prāksī* and the text should be so emended

11 Here the APr. seems to attribute the accent of *bhavisyāti* to the indistinct antithesis implied by *eva* (*i.e.* *iyām eva* *édām bhavisyāti+vayām nā*, Cp. Paipp version) although it can, as well, be explained by the emphasis inherent in that particle, but it has nothing to do with *tū*, which, although it may make the quoted sentence, in a way, a dependent sentence, yet does not exercise the function of making the verb orthotone in the numerous cases of its occurrence (more than a thirty) in the AV

Antithesis implied by *evā* P. 8.1.62, VPr. 6.22;

BhS 2 13,28, Weber, Ind. Stud. 13, p. 76 with n. 1.

28 In this passage there is an antithesis between the two clauses of force enough to render orthotone the verb of the first, i.e. *náyati*

32 *éti* is ensured by the APr. and the text should, accordingly, be emended

Antithetical accent is irregular in TS. Weber's analysis of the matter (Ind. Stud. 13, p. 87) may be tabulated thus :—

Antithetical word	Accented	Not accented.
ca	5	1
vā	9	1
ná	8	7
áha	2	0
éka	1	1
anyá	15	7
This-that, heaven-earth, god-men	13	23
Antithesis of place, right-left etc.	3	26
Antithesis of time	9	23
ardhám-sāmi etc.	4	17
Quality, good-bad etc.	6	44
Antithesis of other type or co-ordination of subject, object, etc.	25	68

It is more regular in ŚB. Leumann, KZ. 31, pp. 30-32.

16 Verbs with (their) cause coming after.

It implies that a verb retains its accent, even when the word expressing subordination is placed somewhere after it in the sentence. The conditionality of the clause is the main efficient cause of the accenting of the verb, the position of the word expressing conditionality does not matter at all. See. W. 595

Examples are clear

17 Verbs connected with others

A verb of a dependent clause is left orthotone even when another verb of parenthetical clause stands beside it.

The point is clear. A relative word is efficient to accent the verb with which it is connected and no other, (Sentence construction: Delbruck, Altind. Wortfolge.) no matter whether it is intervened by a noun or a verb of a parenthetical clause. The conditionality of the clause is the main factor. For example in ex. 1 the parenthetical clause 'abám bhaks' does not prevent the relative from accenting *áha*. This is what is meant by —

- 17b a The verb remains connected (with the relative), even though intervened by all the genders and numbers,
b A verb is not accented, where it is accented, it forms an exception

It implies —

- (1) In a direct or independent sentence, or clause

of a sentence, the finite verb becomes enclitic upon any word preceding it, which is directly connected with it in construction. This is general

(2) In a dependent clause the verb retains its own proper accent

2 is an exception to 1.

18 a A verb and a vocative are accented, when they stand at the beginning of sense or a pāda

19 b *vyāghra* etc. are grave they are excepted (though they stand) at the beginning of a pāda

arthapādāḍḍasu = *athādisu pādādisu* ca Cp under 127, although 'at the beginning of a pāda according to sense' (its own particular clause) seems preferable

Parallels W 314, 593, JAOS. 5, pp. 216, 390-391, Hirt, IF 9, pp. 284-294, M. pp. 104-105, Wa II 1.88, pp. 27-28.

āmanāṣita : cp. 28b, for b see 51

a may be analysed as follows —

(1) In a direct or independent sentence, or clause of a sentence, the finite verb becomes enclitic, if any word directly connected with it in construction, precedes it. It is essential that the word, to whose accent that of the verb is subordinated, must be immediately connected in construction with the latter, and not a part of any other clause. If, then, a sentence be composed of several clauses, a verb, standing at the head of any one of them will retain its own accent. This covers —

1,3,4,5,6,9, 10-15, 18,20,21,23, 34-43. (cited under the rule) To these may be added. —

1 83, 2 54, 5 29, 6 77.1, 8 41,18, 9 61,10 6, 10 8 26, 12,3.31, 13 130, 4.48,55.

(2) A vocative is accented, when it stands at the beginning of a sentence—or, in verse, at the beginning of a pāda. This covers 7, 25-33, 39.

(3) If the verb is preceded in the sentence or a pāda only by a vocative, it retains the accent, the vocative forming no part of the sentence to which it is attached. This covers 2, 24-33

Notable examples —

8 The accent of *āvathaḥ* is due to the relative *yañ* in the preceding line of the couplet and the case is cited under 14. The point implied here seems to be *nudāṭhe* after *yañ* taken as vocative.

9 W. left *svadāyā* enclitic on the authority of the corresponding RV passage (10.110.2). Yet the unanimous authority of the mss. is confirmed by the APr.; and the accent can be defended, if the accusative in the first pāda be regarded as the object more directly of the participle than of the verb, as may be allowable, the latter might be looked upon as occupying initial position, and, therefore, entitled to retain the accent.

17 a contains no verb, b, however, has *apōdita* (*apa dīta*), while the APr. seems to accent the verb

22 The accent of *piprī* may not be due to its position (initial) in the *pāda*, which seems to be implied by the *APr*, but to the assumption of an antithesis between the two clauses, which is facilitated, perhaps, by the more distinct antithetical construction of the preceding line of the couplet.

39 The accent of *pātanga* is due to its initial position, that of *rōcase* after *prthivīyām* to antithesis

41 *pūsyate* is not a personal verbal form, but a present participle, hence entitled to accent, citation superfluous

43 *W. bhūsati* without accent on the authority of the *RV* correspondent (10.11.7). But *bhūsāti* as a variant is reported by *SPP* and required by the *APr*, although the accent cannot be accounted

20 *a* When (the contiguity of) a sentence is broken, *b* and where a word is elided, accentuation takes place as though (the word to be accented) were at the beginning of a *pāda*.

padalopesu — *padalopavatsu ākhyātāmanti*tesu

1-2 go with *a*, which, in a way, is covered by 17

3-4 go with *b* 'aja' is to be construed with both 'ajāh asi' and 'svaigāh asi', the non-repetition being called here elision. The accent of the vocative *āja* is due to its initial position in the second clause.

In 14.2.1 the *APr*m. accents both *dāh* as well as *agne*, while *W.* adopts *dāh agne*, on the authority of the corresponding passage in *RV* (8.85.38), all the mss. read *agne*. But two words cannot be initial at a time and one of them must go without accent

21 A verb does not lose its accent, when connected with *ca*.

Parallels *P* 8.1.58-59, *BhS* 2.9, *W* 596-597, *JAOS* 5 394-395, *Weber*, *Ind Stud* 13, p. 73 (rule not followed in *TS* op. cit pp 73-74), *M* p. 106

The verb of a clause containing *ca* retains its proper accent

(1) *ca* without losing its proper signification 'and', means 'if', indicating thus the conditionality of a clause. Conditionality is expressed in 18, 19, 21, 22, 23, 25, 26, 27, 28, 31 and 32, all accurately registered.

(2) In co-ordinated clauses *ca* brings out antithesis. This is so done in 1-17, 20, 24, 33 and 34

Add to the list 8.3.12, 9.13 as cases of defective antithesis. 6.106.1, 14.1.64 have been duly registered under 15.

Occurrences accurately noted

18, 29 and 30 owe their accent to the relative *yāthā* and *yād*; they should go under 14 (only partially, because 14 deals with cases having two verbs).

It should be noted that, while rule 15 concerns cases of antithesis, where *ca* and *vā* are not expressly used, but implied in meaning, the present rule aims at those cases, where the antithesis is brought out by *ca*

expressly stated. Thus according to the *APr* all cases of antithesis hang either on *ca* or *vā*. In cases like 5.1.9, where antithesis is expressed by *ardhā-ardhā*, *ca* is implied and the second half amounts to 'ardhāna *ca*' and so on

Notable Examples —

1 This seems to be an incomplete construction, where an antithesis, sufficient to accent the verb of the former clause is produced by the particle *ca-ca*. In this case the second clause contains *ti* (instead of *ca*), and the effect may be looked upon as being virtually the same

8 Here the accent of the first verb is assured by the corresponding *RV* passage (10.110.1). The cause may be such an incomplete antithesis as in 1, the completion of the construction being broken off by the defect in style. Or we may assign to *ca* such an office as *hi* would fill, if used in place of it. Cp *W JAOS* 5, 413

11 *krnvāt*, present participle, entitled to accent. Its citation needless.

15. Accent of *āniti* is due to *yāsya*, it is covered by 14 and so is ex 16

17. *W rakstām enclitic* in *c*, but *APr* makes it orthotone on the basis of the antithesis produced by *ca-ca*

22 A verb does not lose its accent, when connected with *vā*

Parallels *VPr* 6.20, *P* 8.1.59, *W* 596, *JAOS* 5, p. 401, *Weber*, *Ind Stud* 13, p. 75 (*TS* does not follow the rule), *M* p. 106

Rule 15 concerns those cases of antithesis, where *vā* is not expressly used, but implied in meaning, rule 22 deals with those, that have an express *vā* for that purpose. See examples 1, 5

Last not accurate. In 2, 3 and 4 the accent of the verb is due to *yādi*, *yād* and *yām* respectively. In 4 *yām* is implied from the first half of the couplet and the rendering is (what witchcraft they) "practised against thee in the householder's fire"

Antithesis can only accent the verb of the former clause and never that of the second.

23 *a* Also, when it follows a vocative, accented on the first syllable

Margin

A verb does not lose its accent, when it is preceded by a vocative, accented on the first syllable

b Not, however, in *gāvo bhavatha* etc

c *māda* etc (are accented, although they are) preceded by a grave vocative

a *ādi* is redundant in *ādyudātāt*, since a vocative, when accented is invariably so on the first syllable, but the parallel *VPr* (6.12) actually reads 'udātād āmantritāt.'

A vocative forms no syntactical part of the sentence

to which it is attached, hence a verb, following an initial vocative, or more than one, is accented, as if it were itself initial in the clause or a pāda. See VP: 6 12, P 8 1 19 (with Kātyāyana), W 594a, JAOS. 5, pp 217-218, 390, M p 105 The rule is general, hence no examples cited.

b goes with 1 Lindensau omits accent from the verb in āsvā bhāvatha, although W has it, and it can be defended on the basis of the antithesis between the two clauses, and the case has been expressly mentioned as that of antithesis under 15 Its citation here implies that in the second clause *bhāvatha* is not accented, although it is preceded by accented *gāva*, and the reason is that, in antithesis only the verb of the former clause receives accent and never the second.

c It notes an irregular extension of the rule for accenting a verb after a grave vocative. The cases are —

2 Here the verb is accented as immediately following a vocative, although the latter does not stand at the head of a pāda, and has not itself an accent, as ought to be the case, if the verb is to remain orthotone. Cp W Trans

3. The accenting of the verb *jāgrā* in the second clause is analogous to that in 2, and the citation of the passage here implies this Yet the sentence may be so divided as to make the verb virtually the first word in its clause if, namely, we render "all ye gods, ye Vasus, guard this person, and ye Ādityas likewise, watch ye over him", and this is exactly what is implied by its citation under 18. Cp ex. 2

4 Accent of *vidātha* is due to an irregular extension of the rule, and we need not emend (W. JAOS. 5, p 411) *vidātha* to *vidātham*, as it would be easy to do, making a fair sense, because analogous forms occur in the RV., and the substitution of indicative for imperative is by no means unknown.

8. Both W and SPP. adopt *pāhi*, enclitic, on the authority of the corresponding RV. (10 12 6), which leaves the verb unaccented But SPP. reports *pāhi* as a variant, and this reading, vouched as it is by the APr., may be defended on the analogy of 2, 3 and 4.

5-6. Both constitute one group and the accent of their respective verbs (*stumāh*, *vardhāya*) may be explained according to W. 314d

7-8 Both are alike *āvrnimahi* (7) and *pāsyasi* (8) owe their accent to the relative *yād*, standing in 7 in the same line, and in 8, at the beginning of the preceding line of the couplet

5-8 Can be easily omitted from the list What *c* implies about them is simply this, that in them an accented verb follows a vocative or a part thereof, which is not itself accented. It is not so much concerned with the cause of the accent of the verb

9 *pāhi* + *āpra* = *pāhyāpra* APr. implies *pāhi* *āpra* ?

24. Verbs are accented (even), when (their) cause is elided, or, when they have no cause

Better *kāranāni* as in P, R, V, Vr, and S.

Supply 'in the accompanying passages', otherwise the scope of the rule becomes unlimited Cp note to 196.

luptakāraṇa and *akāraṇa* both amount to the apparent absence of the cause, i.e. relative word or antithetical (cp 14 15 For the use of *lopa* in this meaning cp Durga on Nir 3 18 "yet tad anuśāstranam upamāśabdasya sa eva lopah") We shall presently see that all the verbs, whose accent is intended to be explained by this rule, have a definite cause for it, at places implied, at others occurring separate from the verb in question

a In a sentence, composed of several clauses, a verb standing at the head of any one of them is accented In the Veda, a division of the sentence into separate clauses takes place within the pāda, and a verb standing after such a division, retains its accent Cp rule 18 This covers, 1,2,3,5,6,7 and 16

The verbs in these passages have neither a relative nor an antithetical (i.e. *ca* or *vā*) and yet they are orthotone, on account of their initial position in the clause Such cases are implied by *akāranāni*.

b We have discussed under rule 15 the nature and scope of antithesis, the slightest sign of which makes a verb orthotone in the AV. Antithesis is seen in 9,12-15,17,19,20 and 21 A clear case of antithesis is seen in 22,23,24 and 27; and the editions may, accordingly, be corrected. Cp W on 15 12 5

c A relative word, no matter what its position in the sentence, makes the verb orthotone, with which it is directly construed A relative is seen in 8,18,25 and 26.

d Doubtful cases :—

10-11. All editions make *indhe* (mddhe) and *muriya* (RV 7 104.15) enclitic. W does not record any variant with accent, while SPP reports *muriya* from two of his authorities. The APr. accents both, probably on the basis of some sort of emphasis implied by *adyā*.

4 Both W and SPP read *juhutā* enclitic, and there seems no reason to accent the verb, although mss are virtually unanimous in so reading, and their authority confirmed by the APr

25 A verb does not lose its accent, when connected with *anyā*

Par P 8.1 65. *anyā* is antithetical Examples are accurate. In ex. 4, the Pada-text divides the last word as *āśyati*, thus giving the word an accent, which it has in all the mss and in which it is confirmed by

the APr. Sāyana takes āyati as 3rd. pl., which it is not. Perhaps we have to read here anyā instead of anyāh, as suggested by W

Notable Examples —

6 Accent of vindāte due to yā.

13 Accent of vindāte due to yāsmīn.

11. éti antithetical W. may be, accordingly, corrected.

26 Verbs connected with nahī retain their accent

The margin arbitrarily includes *hi* in the rule, and cites, as examples, a list of passages in which the verb is enclitic, this shows that the margin is not a faithful record of the Prātisākhya tradition. It should be noted that the APr. does not notice the accent in connection with *hi* or *yāh* (cp next rule), this is taken for granted here, the object of the treatise being to record notables, i.e. etāvattva etc Cp. 3

hi with its negation *nahī* makes a verb orthotone in virtue of a slight subordinating force belonging to it.

Par. VPr 6.15-16, P 8.134, BhS 24, W. 595e, JAOS 5, pp 215, 397-398, Weber, Ind. Stud. 13, P 92, M. p. 106

27 Also in connection with *yāt*, compounded

Accent in connection with *yāt* is taken for granted

27b Also in connection with *it*

Par VPr 6.17, P 8.130 BhS 26, W 595e, JAOS 5, 215, 399; Weber, Ind. Stud. 13, p. 92, M p 106

27c Also in connection with *aha*

Par. VPr 6.21, P 8.161, BhS 28, W JAOS 5, 415-416 (not in Gr), Weber, Ind. Stud. 13, p. 75 (M omits)

28 a (In some cases, the cause) is connected with a verb other than the one pronounced,

b some are exceptions,

c (in some) the verb, with which (the cause) is connected, is understood

The main import of the rule is clear. The presence of a relative word does not accent the verb, unless this is really the predicate of a dependent clause. It exercises its subordinating function only on the verb, with which it is directly construed, and not on any other, no matter, how close to it the verb may happen to stand. For example in 1, the relative *yāh* does not make *ast* orthotone, because it is not construed with it, the verb (*ast*) with which it is so connected being understood in idea. We may analyse the list as follows —

Passage	Relative	Connected verb expressed or understood	Verb not connected, hence enclitic
1.	yāh	ast understood	ast
2.	yā	" "	etu, tisthatu
3.	yād	" "	yāvaya
4.	hi	" "	abhaksi
6.	it	ādān expressed, accented	nahyatam

7	yāt	astu understood	vrśōami
8	yē	santi "	kṣiyema
9	yāsa	astī "	vidhema
11	hi	" "	astī (at the end)
12	yāt	" "	pādi
13	yē	santi "	vinaktu
15	yāvatah	santi "	atitṛpah
16	yē it	viddh expressed, accented	ānadh
17.	yādi	vināte expressed, accented	ajāyata
18	yādi	astu understood	dhārayante
19	yā	" "	juhomi
21	hi	dadh expressed, accented	ināmi
23.	āt	astu understood	dattam
24.	yāt	āpskāt (to be joined here also)	nudantu
25.	hi	āksan, āmmadanta expressed, accented	adhūsata

Doubtful cases —

5. *néd* is subordinating (W 595e), yet *ajāyati* is enclitic in all the mss (including APr) as well as editions. W notes "*néd* in *a* is simply the emphasized negative" If it be so,—and Sāyana also agrees with it—then its citation here can only be a slip

10 In this passage, the mss unanimously make *satsi* enclitic and this is so done by SPP. also, yet W. prefers to leave the verb orthotone on the authority of the corresponding passage in the RV. (8.11.10) The APr confirms the authority of the mss. connecting *hi*, not with *satsi*—as is done by W.—but with some other verb, (e.g. *āsi*).

10 Here, all the mss. make *guh* enclitic, while all the editions leave it orthotone on account of *yāt* The Apr. follows the mss

20 The Apr. requires *askabhāyat* enclitic in *b* also, which was read by W. before, but was changed in Trans. The Prāt. understands *āsti* or something of the sort after *rtasthāl*

28b A vocative, preceded by another vocative, acute on the first syllable, itself becomes acute on the first, they say, (this is) optional in apposition

A vocative is ādyudātta at the beginning of a sentence, or, in verse, of a pāda: P 6.1.198, VPr 2.17 (indirectly), W 314c, Delbruck, Altind Synt p 34, M pp. 104-105, Wa II 188 27-28, Haskell, JAOS 1877, p 61, Richard Loewe, Die indogermanische Vokativbetonung, KZ. 31, (1923) 67-108, special treatment of Vedic vocatives, op. cit., 102-104 The Indian accent of vocative on the first syllable seems on the basis of analogy of āgne. Hirt, IF. 9, p. 288, Der Indogerm Akzent p 293

Analysis

a Two or more independent or co-ordinate vocatives at the beginning of a pāda are regularly and usually accented. This covers 1-37, 40, 49, 51, 62 (on 20 cp. Luders, Festschrift für Kuhn, pp 318-325).

b A vocative standing at the head of a clause is accented on the first syllable as in —

39 Accurately records the only case of voc. tānūnapāt

41 Correctly records the only case of the voc āpactah, apactāh 7 76 2, only once

42-44. Register the only cases of vīsvajit, voc, —jit nom 4 11.5, 11 7 12, 17 11

45-46 (+29) Are the only cases of kūlyāni voc, 29 has two vocatives both accented.

47 The only case of sārvaṇit voc, nom —vit in 17 11, only once.

48. The only occurrence of āksāl, voc, accented on the first, well noted

50-51. Accurately register the only occurrences of āgnisomā as voc, accented.

52-54 Are the only cases of āśvinā voc, accented

55-58. The only cases of dyāvāprthivī, voc, accented.

59. Registers the only case of dyāvābhūmī, voc, accented

61-62 The two cases of mītrāvarunau voc, accented, 4.29.3 omitted, perhaps it was not included in the text before APr

Notable examples —

49. Both SPP and W (in the first ed) give asaī, "because this is so read by all the mss" Śāyana understands the word as vocative, which is adopted by W in Trans 'asaū' as voc is vouched by the APr and the text should, accordingly, be corrected

This is one of the rare cases, where APr. rejects the unanimous authority of mss.

38. W intends sūśamsāsaḥ pitarāḥ in Notes, making pitarāḥ accentless. But if the two vocatives stood in the order pitarāḥ su—, the second one should be expected without accent (W. 314d), but with the order sū- pit—, the second seems distinctly more independent of the first, (W. 314e) and may, properly, be accented. This suggestion of Lanman is vouched by the APr and the text should, accordingly, be corrected.

28c A qualifying word, in (matter of) accent, behaves as a (unit of the) vocative, they say, in the sacred text this may precede or follow the vocative

Divide —vrtti svare—; —vrtti qualifying viśe—.

Par. Kātyāyana on P. 8.1.19, W 314d, Haskell, JAOS. 1887, p. 63.

Add to the illustrations —1.1 2. 13 2 25.2.3, 26 3, 2 14 2; 4.4.6, 6 6 1, 69 2, 79 2, 101 2, 140.1, 7 564, 73 4, 81.3, 8.6 15, 9 1 19, 10.5 45. (10.8 6, 24.1, 63.1 omitted).

Haskell concludes :—

"Of successive vocatives, where the first is initial

and accented and the rest are unaccented, the RV. has 237 cases in 114 pādas, and the AV has 48 cases in 18 pādas Where the first is initial and all are accented, the RV has 206 cases in 46 pādas, and the AV has 101 cases in 46 pādas Where all are interior and unaccented, the RV. has 705 cases in 338 pādas, the AV in 46 pādas has, according to different readings, 92 to 94 vocatives; the printed text gives 94"

28d (In the accompanying list of passages) words are accented on the first syllable The same word is variously accented, accentual variation is due to the variation in sense and suffix, some (cases) are exceptions, some optional.

śabdāni neuter in 33, 37 It does not qualify padāni Neuter śabdām Bāhaspatyasūtra 4.3, known elsewhere also. Irregularity of gender M, BD p XXVII, Dhyanabindūpanisat, Bibl Ind ed p 28, Thomas, Bāhaspatyasūtra (Lahore ed.) p 20, Akk Plur. (-āni) von maskulinen a-Stämmen, Liders, Epigraphische Beiträge, Sitzungsber. 1913, Dec pp 994-1008, Thomas, Bhāsa and the acc pl masc in -āni JRAS. 1924, p. 105, L D Barnett, l. c. p. 655.

Same form has the one or the other value according to its accent W 1148d, 1168c, 1168d, 1177a, 1184a, 1205, 1216, Reuter, KZ. 81, 170-171, also 609-612; Johannes Schmidt gives a comparative study of the variation in meaning due to the variation in accent (Skt, Greek, Russian, Lithuanian), Festgruss an Bohtlingk, 104-106, Accent shift due to variation in suffixes: Kretschmer, Indogermanische accent und lautstudien, KZ 81, 325-472, Kielhorn, Phil., pp. 5-18 Śamkarān, Journal of Or. Research, Madras (Accentual variation in relation to Semantic variation) Vol. 9, pp. 307-318, 1936 January—March, pp. 47-72

Mādhavabhāṭṭa's Rgvedānukramapī (Madras Univ Skt series, No 2) is the best native work on the subject

1. Cp. 3h

2. Participles in accented ā class make their feminines in -āntī or -atī. P. 6.1.173, W 449d, 752d This is negated in rūśatī 'snarling', which W. emends to rūśatī or rusatī Cp. rūśantīḥ at 4.21 7.

3. rūśantah 'shining' (?), (better snarling?), Śāyana rusantah, accepted by W, but against APr. For rūśat Cp. L. p. 504.

4. dāsam 'barbarian', ādyudātā, only once, dāsā (and dāsī) about 9 times. W. everywhere 'barbarian' Perhaps dāsa = śūdra, cp. 'dāsam varnam' Śāukh, 8 25.6; Weber, Ind. Stud. 10, p. 4. n. 1, 3; Geldner, Ved. Stud. III, p. 96, Keith, Cambridge History of India, p. 85, Datta, Origin and Growth of Caste in India, pp. 60-63.

5. Cp. 3f. and bibhīṭah at 4.26. 5, 6.

6 Suffix—*īya* is accented either *-īya* or *-īyā*, W 1214, M. pp 86-87 Perhaps the peculiar accent differentiates the word as a proper name. Cp L on 'didyut' p 368 Here the words are vocative *ādyudāttas*

7 Present subj of √*jiv* Accent regular Cp. W. 605, 736 Solitary occurrence *jivāh* (pl of *jivā*, W. 1148, M p 82) 7 times

8 *himāh* 'winters' *himāh* 'cold' 7 18.2 W. 1166a, Wust, KZ. 62, 276

9. *śrīmāh*. proper name of *raksas*, hence *ādyudātta*, solitary occurrence

10. *sāmāh* 'summers' (*samā*), *sāmā* 'summer', *sāmā* 'Yahr' without change in accent, Wa KZ. 61, 198, *samā* 'the same' at 5 11 10.

11. The derivatives in *-ka* with unchanged meaning show a variety of accent, e.g. *dhenūkā* (*dhenū*) 'milch-cow'. W. 1129f.

12. *vāhah*. *Sāyanah* 'bhārah', W. 'carrying', Ludwig, 'hump'; Deussen, 'the back'. The word occurs only once But cp *vāhāh* 'draft-horse' (6.102.1), in the same meaning also at 3.17 5 and 6

13 *nīōṭh* 'descending' (*nī*, *nī+ac*, *nī-ci*) regular L p 455, W. 410, M. p. 98. *nīcā* an exception (to *nī-cā*) with adverbial shift of accent (Kretschmer, KZ 31, p. 389)—*nīcāh* 7 times. *Sāyana* 'avanim añcanti, i.e. bhūmim gachanti' goes against the APr. 14. *tūrah* 'quick' *turāh* 'strong' (W 1188a Wa. II. I. 24a p. 59), cp 3 16 2, 6 102 3 ('quick') 7.50 2 ('of the quick'), 18 3 48 ('with strong')

15-16. *vāriman* 'width' Difference of gender and accent without corresponding difference in meaning. W. 1168d, M p. 128, *varimān*, masc., but *vāri*, neut. Wa II 1.6b. p. 20.

17. *nāvyaḥ* 'recent', but *navyāḥ* (2.5 2) 'to be praised', only twice.

18. *vīśyānām*, 'of the *Vaiśyas*', only once.

19-21 Root class present participle generally —*āt*. √*śvas* and √*svap* may accent either root or ending. W. 631, M p 99. W emends *svāpān* to *svapān* against all authorities and the APr. For *jāgrat* cp W. 1012

22. *āndhaḥ* 'beverage' ('soma' Geldner, Ved Stud. II. p. 53. n. 3, cp 'andho virye' VPr. 2 34), but *andhāḥ* 'blind' at 6.129 3, 9.9 15, 11.3 34.

23. *sābhyah* 'fit for assembly'; but at 19.55 6 (not noticed by the APr.) all mss. have *sabhyāḥ*, which W. emends to *sābhyāḥ* followed by Lindenau The meaning at 19.55.6 may well be 'gentle'.

24. *skāndhaḥ* 'trunk', but *skandhāḥ* (*skandhā*) 'shoulders' at 9.7 3, 10.9.20.

25. *sāra* 'stalk', *Sāyana*, *śiras* 'unwarranted. Cp *sarā* 'reed' 1.2.1, 3.1-5, 8.8.4, 'arrow' 4.7.4.

26. Always *ādyudātta*

27 Cp 8f

28. *mitah* (*mit*—) 'props', but *mitāh* 'built', 7.83.1

29 *rāntiḥ* 'stay' (beside the more regular *rāti*, W 1157c), only once, but *ramātiḥ* (*dvityodātta*. rule 33) 'satisfaction' 6 73 2, 3 (W *ramati* 1.157 3 g)

30 Note the peculiar way of citing —*tam* for *vītam* *vītam* (*vīt*—) 'troop' but *vrtā* (*vrtā*, W 952) 'wrapped' in 12 1 52

31 *pākāh* 'simple', always *ādyudātta* (in RV, AV), from √*pā* or √*pac* ? contrast *pākāh* 'pacanam' —*ghaṇi* *antodātta*

32 *bālāh* (= *vālāh*) 'tailtuft', always *ādyudātta* (in AV.), *bālā*—child, *gana* to P 3.1.140

33. *yānān* 'roads', only *ādyudātta* in AV *ākṣa*, primary derivative, denoting 'axle' (*yam asya*?) is accented on the first syllable

34-36. *ākṣa* 'axle', all cases *dīṭy* registered, *ākṣā* 'dice' about 16 times. At 7.50.9 *ākṣāh* 'dice' is vocative, hence *ādyudātta*; cp ex 48 under 28h

On a different meaning of *ākṣa* cp Keith, AA. p. 175n. 11.

varā is accented on the last syllable, in the meaning of 'what is to be chosen'

On meaning cp. Th. Baunack, KZ. 34, p 561 *varo varayitavyaḥ* = 'varo varayitavyo bhavati' Yaska, 1.7.

37-44 All the cases of *vāra* have been duly registered. W renders the word by 'a wide way' at 7 3 1, 'boons' 11 1 10, 'width' 13.4.53; 'best one' 3.19 8, 6.67 2, 11.9.20, 10.2. *varā* 'suitor' occurs in 2.36.1, 6, 11 8 1, 14.1.8.

29 *dvīśah* (pl of *dvīś*) is accented on the first syllable.

dvīśah means *vidvīśah*, or 'iti yāvad vā' may imply that all cases of *dvīśah* are *ādyudātta*, and that they will not be rehearsed one by one. For such a use of 'yāvad vā' cp under 35

Ex 1 goes with this The rest are connected with 28d The word *dvīśah* happens to come in between the list and a rule has been formulated upon it and affixed to the passage, without, however, breaking the continuity of the passage-text, in which we can reasonably detect the remains of the UrAPr, (dealing with the Pada), which, like the rest of the Prātisākhya, in their original form, must have consisted of long series of passages arranged in order to illustrate the various phenomena connected with *saṃdhi* and accent. Cp. notes on 73 and 196

Analysis. —

1 *dvīśah* 'haters', against this cp *dvīśāh* ('haters'?, Prāt expects *spg*) in 5 6 4, only once. Cp. L on *-īśah* (nom. pl. 9 times; acc. pl. 63) and *-īśāh* (able gen. sing. 11 times, never *ādyudātta*) p. 493

2-3 'being in season' (rtā, technical expression, cp. ārtava), but cp. r̥vīyāś antodātta 'seasonable', 'belonging to the seasons' 3.20.1, 7.72.1. W makes the accent optional without variation in meaning See 1214c, M. p. 87.

4-5. 'vain' only twice, cp. moghām 'vain' 7.29.1, a case of vibhāsta?

6-7 Cp 2-3 under 28d. brhánt, rhánt, p̥rsant (speckled), rúsant and jágat have exchanged their participial function for one almost purely adjectival, or substantial, but they retain the participial inflection. All these form their feminine in —atī only, thus brhatī, mahatī, p̥rsatī and rúsatī. W. 450c f, L p 504 Perhaps the shift of accent from ending to the first syllable is due to the shift in meaning.

Add p̥rsatīm (13.1.24) to the list

8. 'the path' (Sieg, Gurupūjākaumudī, pp. 97 ff, Oldenberg, ZDMG, LIV, p 602, Pischel, Ved Stud III. p. 201). Cp pāthāś 'ye drink' √pā (7.29.1), only once

9. 'name of deer', cp. 3h, (Wa II.1.6a. p. 20, VPr 2.25) only once kr̥nā 'colour' about 20

10 'with companion,' only once, but cp sakhyā 'by overtures of love', or adverbially 'vertraulich', instr. of sakhyā

Details: L p 336 Possible also is sakhyā 'by means of a female friend' (sakhī + ā).

11-12. 'unfailing' 6.36.1, 13.2.36, 16.2.5 and 18.1.35 ajārah 3.19.1-5, 6.98.2, 9.9.2.14, 10.8.44, 18.4.88.

13. 'by day' (divā adverb, instr. s. divā, L. p. 479; Wa. III. 6. p 23) 5.7.3, 29.9, 30.10, 6.23.1, 12.8.4, 7.101.1; 8.3.1, 4.11, 5.22; 11.2.16, 16.7.10. divā 'by or with the sky' (inst. sing. of div—) 11.9.40, 12.1.63, 18.1.10. (Wa II.1.6 p. 21)

14. 'horse', root is generally accented with suffix —van, W 1169, M. p. 85 No variant

15 'going in beauty', treated as a compound in the Pada, but cp. śubhā 'with brightness' 13.1.21, śubhé (dative sing) 7.106.1; 14.1.53. and śubhāś 6.3.3 with accent on the endings.

16. The associative prefix sa— itself takes the accent in a possessive compound (W. 1304f, exceptions 1304h). Cp. sudhūra and sudhūr, Wa II.1.48a, p. 109 In dhurā (9.9.19) and dhurām (5.17.18) accent is on the ending

17. 'tottering', (formation W. 1188f), cp. vithurāś (vithurā) 'quiverers' (vithura = —dh—, Geldner, Ved Stud. III. p. 66 n. 1.), 7.95.1. under rule 37.

18-19. 'work', but apās 'active', like yāsās 'beauty', yāsās 'beauteous', Müller, Pref. to the Fifth Vol of the First Ed p. XCII tārās 'quickness', tarās 'quick' W. 1151.2 c, Wa II.1.6a pp 19-20

20-21. 'demon', ādyudātta in neuter, but antodātta in masc (W. 1151.2c), 9 times. Wa. II. 1.6a. p 20.

22-23 'enjoyable', for antodātta cp justā (justā) 'enjoyable' 2.36.1.4; 5.7.4. Ordinarily we should expect —tā (W. 952) P 6.1.129 prescribes option of accent without any variation in sense The case may be, then of 'vibhāstāni'. For a direct anthesis between Mantra and Chandas seen in P 6.1.209-210 see Whitney, the Veda in Pāṇini, Giornale della Società Asiatica Italiana, VII p. 248 Pat MBh II.191. 24-25, under P. 4.1 I

24-26 (1) Adjective pāra is ādyudātta, (Wa II. 1. 6. p 21, cp. 'parāś pradhāne' VPr 2.27), parāś 'extreme' 10.10.14, pāresām 'of adversaries' 3.2.6, 3.1.1, 2.1; 5.3.2, 20.3, parāś 'highest' 18.2.32. W parāś 'beyond' (emending parāh into parāś) against the APr

(2) Adverb parāś is antodātta in —

3.8.4, 4.30.8, 5.7.7, 11.5-6, 6.45.1, 7.7.1, 8.2.12, 4.11, 9.4.21, 9.17-18 (W pāra 'distant' against Prāt., which does not cite the case as ādyudātta), 10.25, 10.7.25, 11.1.29, 2.11, 5.10, 12.3.39, 14.1.32, 18.3.7.

27-29 'strongholds', (pūr-, pūr, pura, Pischel, Ved Stud I, 202ff, Baupack, KZ 36, 245-253), only thrice, purās 'in front' 1.27.4; 6.31.1, 40.3; 5.2.1, 8.5.17, 6.15; 10.8.7, 11.4.22. For a parallel case cp. ādhvan 'path', but adhunā 'now' Jacobi, KZ 34, 286-287.

30. 'a quarter'; in a fractional sense accent is shifted to the first syllable. W. 488a, 1215d, Pischel, KZ. 34, P 570. For turīya 'fourth' cp. 1.16.1, 31.3, 7.1.1, 8.9.14; 9.10.27, 14.2.3.

31-34. 'skies' plural ādyudātta, only four times, divāh (sing. abl or gen) antodātta about 62 times (Book 19 always omitted).

35-39 Occurrences of ādyudātta daiva have been accurately registered For antodātta cp. daivāh 'of the gods' 4.16.8, daivāś 'divine' 5.3.5, daivāś 'of the gods' 11.1.15.25, daivānām 'of them of the gods' 11.1.23 Accent varies without change in meaning

30a A vocative (at the beginning of a pāda is accented on the first syllable),

b daivam and daivīh always (on the first).

a has already been dealt with under 26b

b daivam occurs only once at 5.4.10, noted above (ex. 36), its separate mention seems to distinguish it from devām occurring about 16 times (Cp W 1205 devā but daiva). daivīh ādyudātta m. 3.23.6; 6.98.2, 9.4.9, 11.4.16, as voc in 1.19.2; 5.3.6 Both as nom and voc. the word is ādyudātta, hence 'sarvatra' At 12.3.32 W reads (followed by all) daivīs without apparent reason and against the APr devīh occurs about 19 times

30b. ékapād, dvīpadah etc are accented on the first syllable.

Analysis —

1. ékapād, dvīpad, dvīpād, tripād, sátpād, ékapād are ādyudātta, perhaps in a specialised meaning in these two stanzas W. 1300a. Compounds with *dvī* and *tri* generally have the accent on the final member (W. 1300c), this is negated in these cases.

dvīpād and dvīpād occur about 25 times.

Add to the list ékapādah 13 1 6

2-5 (A) āsita 'black' (Bloomfield, AJP. 1891, p. 26, Schmidt, Pluralbildungen p. 398), in a compound with passive participle, the preceding adverbial element has the accent W. 1284, several adjectives denoting colour end in -ita (all accented on the first syllable), the feminine of these are irregular, e.g. -kni of -ita W. 1176d. āsita occurs as —

āstam I 23.3, 11.2 18, duly recorded.

āstasya 6 137 1 (also at 1 14.4 not noted) —

āstasya te brahmānā kaśyāpasya gāyasya ca 1

The word is used here in a specialised sense. Sāy. 'kṛnasasamjñasyaitatsamjñasya muneh' means it, and āstāsya should, therefore, be antodātta, which is ensured by its non-inclusion in the list by the APr.

āstāh 5.13 5 (duly noted), this vocative is not from āsita but from asitā (black serpent) and the mere citation of it does not distinguish the accent of the two words. The vocative accent of āstāh demands a division at śrnutā, which may be allowable on the analogy of cases discussed by W in JAOS. 5, pp. 410-411 (in connection with verbal accent) and the rendering may be —

"O Karātan, O spotted one, O grass-haunter, O brown one, listen ye to me, (also ye) O black serpents, offensive ones."

This gives to 'āstāh' the initial position in the self-made clauses and leaves ālikāh independent of āstāh, which may, therefore, retain its proper accent. Cp W 314e and note to ex. 38 under 28b.

W. makes both accentless in his Trans, followed by Lind. in the text.

āstāh 6 137.2, emendation of W followed by Lindenaus goes against the unanimous authority of mss and the APr The case is:—

késā nadā iva vardhantām śīrṇās te asitāḥ pári ॥

The word asitāh is used here in a special sense (with a pun), i.e. 'black serpents', a favourite expression for long hair in Indian literature

(B) astā 'black serpent' 3 27 1, 5 13 5, 6, 6 27.1, 56.1, 2, 72.1, 10 4.5, 13; 12 3 55

6-7. havyā 'worthy of invocation', only twice, havyā 'oblation' about 26 times. At 3.3.4 —
śyenō havyām nayatv ā párasmat ॥

Sāyana interprets havyām 'bhūtavayam', which is

preferred by W. in Trans But the reading, with accent on the final is ensured by the APr. (which does not include the case in the list of ādyudātta) in the sense of 'oblation' (cp under rule 37), and furthermore confirmed by the Paipp., which read 'havis' in place of havyām

8 śócayah 'ardours' All editions, (and W Trans as well) read śócayah and this is so recorded for accent by W at 1155a, but the APr seems equally unmis-takable on the point, because it registers śókāh 'heat-ing' for antodātta under rule 37 (W. 1148 1d) as a counter-example to śócayah śócayah only once, śócih at 1 25.2, 2 19-23 4, 10 4 2, 18.2 8

9-10 vyúśah, pronounced vīśah (=vi+ús—) dissyllabic (L p. 494) úśah voc accented on the first (úśas) These are the only two cases of ādyu-dātta, but usāh 7 times, usāsam 10 2 16, usāsam 13.2 46, usām 12.2 45, uśāsā 16 6 3, usāśah 4 times, uśāsā 8.9 12, uśāsah 3.16 7, usāśah 10 times, usāśam 5 times

31 ārdha is accented on the first in the sense of unequal division.

ārdha 'side', but ardhā 'half', Bradke, KZ 34, p. 157; Wa. II. 1. 1 p. 3, 6 B. p. 21 cp. kūtā (adjective) but kūta (noun), also kārna — kainā, kāmā — kāmā, śókā — śókā, tāvas — tāvas yāsas-yāsās, Geldner, Ved. Stud I, pp. 137, 138, 159. Sometimes accentual shift is accompanied by corresponding change in gender, e.g. badarā (Un 3, 131) masc. 'the stone in the fruit', but bādara neut. 'fruit', Johansson, KZ. 36, p. 366, jāvās (masc noun of agency), jávas (neut. noun of action) Bloomfield, Festgruss an Roth, 154.

See also Gk tómos 'cut', tomós 'cutter, cutting', vára 'choice' varā 'chooser', sáka 'help', sákā 'help-ful', ápas 'work' apās 'active', táras 'quickness' tarās 'quick', máhas 'greatness', mahās 'great'

Add to the list of ārdha 9 9.17.

ardhā 5 19, 10.8.7, 13, 11 4 22

kaścid ardhah untraced.

32b. sūyātam etc. are accented on the first syllable

A In a descriptive compound, with passive participle in -ta, the preceding adverbial element has the accent (W 1284, Reuter, KZ 31, p. 585). This covers 1, 3, 4, 5, 6, 12, 13-20. (pakvā,—vā-tā)

B With derivatives in -ti the compound is variously accented (W. 1287d) This covers 2, 8-10, which have accent on the first

svādhiti — sudhiti Wa. II 1.33 b note, p. 81.

11. sūkrtaḥ 'well-made' Wa. 11. I 6a, p. 20; Reuter, sūkrta = 'nichig gemacht', 'eine gute' KZ 31, p. 586, Geldner, Ved. Stud. I, p. 284; but sūkrtaḥ (sukrt—W. 1286a) about 29 times

7 svādhitvam does not occur, and is probably a slip for súrtam occurring only once at 12.8.33, (cp. ex. 8), and not otherwise recorded in this list.

21-23 √svap and √śvas are allowed to accent either root or ending, here the root bears accent W. 631

32. brāhmana, neuter, or, in the sense of possessive, is accented on the first; on the last in the sense of 'caste'

(A) tasyedam = brāhmana, of the priest (cp rule 35) 'sacred lore'. tasyedam exactly equates with P. 4.3.120; cp. note to 136. On the formation of brāhmana 'sacred books' cp Muller, Pref to the First Vol of the First ed., p. VIII. n. 1.

tasyedam—antodātām 'is not indispensable in the sūtra and may be an addition from the margin. The use of jāti in the sense of caste is seen first in Manu and other Smṛtis, which seems too late for the Prāt jātiḥ—birth, specialised in the sense of 'caste.' In Pat. jāti means 'kind', cp MBh. I. 225, 229, 230, 303, 404, 406; II. 206-8, 219, 225, 226-227, 250, III 106, 232, 322, 398, 413-414. jāti may mean 'caste' in:—

a śūdrā cāmahatpūrvā jātiḥ (Kāt. MBh. II. 201), where Pat. adds 'jātir iti vaktavyam | yā hi mahatī śūdrā mahāśūdrā sā ||

b rājño'patye jātigrahaṇam (Kāt. on P. 4.1.137; MBh. II. 249), where Pat adds 'rājanyo nāma jātiḥ ||

For difference between varṇa and jāti cp. Senart, Caste in India, pp 128-129, Ghurye, Caste and Race in India, pp. 42 seq.; jāti in the sense of caste in the Jātakas, l c p 80, N. K. Datta, Origin and Growth of Caste in India, p 4, traditional origin of jātis, op. cit. pp. 6-8; Varna 'colour', basis of caste, Weber, Ind. Stud. 10, pp. 10-12, Keith, Cambridge Hist of India, p. 92

b All occurrences duly registered.

c 12.4.15 has been omitted from the list, and thus, the reading brāhmanāḥ, with accent on the last, has been ensured against the prevailing authority of the mss W. correctly adopts antodātā

d At 12.4.20 W. implies in Trans:—

devā vāśām ayācan mūkhaṃ kṛtvā brāhmaṇam, with accent on the final, although mss. authority, followed by SPP. and Lundenau favours brāh—. The correctness of his suggestion is ensured by the APr, which omits the case from the list of ādyudātās.

In b and c the APr. rejects the prevailing authority of the mss. brāhmaṇā, accented on the final (W. 1208b) occurs about 77 times

33. (The following) words are accented on the second syllable. The same words are variously accented*, accentual variation is due to the variation in sense and suffix; some are exceptions, some optional.

The list of words stands in the rule, otherwise the scope of the rule becomes unlimited

Analysis:—

1. asthībhyāḥ, solitary occurrence, not found in RV L prefers asthābhyāḥ (asthān—asthi) p. 397. Cp dādhi—dadhān, sākthi—sakthān, ākṣi—akṣān, āśrt—āsān, yākrī—yakṣān. Wa. III §167a p. 303.

2. karśāpha only once, cp. viśāphā in the same line with accent on the final. Meaning obscure. Were they possessive, as Śāyana takes them 'krśāsāphasya, vigatāsāphasya' we should expect accent on the initial, W. 1305a

Contrast can also be meant with karśanāḥ 'amulet' (4.10.7), where W. proposes either kṛśanāḥ or karśanāḥ, (so Śāyana) against all authorities

3. See 2 under rule 29.

4. rohitam (rohit) 'doe', only once, but rōhita 'ruddy' 45 times.

5. varṣmānā 'with summit', also varṣmānam (7.14.3). Contrast with vārsman (locative) 3.4.2. and vārṣma 4.22.2. A case of vibhāsita, cp 15-16 under 28d varṣmān masc, but vārsman neut.: Johnsson, KZ. 30, p. 419.

6. kṛmīnām 'of the she-worms' (kṛmī from kṛmī like sakṛī from sākhī, W. 344a, 1156a), contrast with kṛmīnām 'of the kṛmīs' at 2.31.3,5,32-4, 5.23.8,13, kṛmī, 31 times. On kṛmī and krimi cp Bartholomae, Zur Kenntniss, pp. 67-68.

7. arāru 'mimical', only once, probably a proper name. Cp asiknyā = niā RV 10.75.5, proper name, elsewhere āsikni Wa. III. §5. c. p. 15 note

W., following the prevailing authority of the mss. accents (araru) on the first syllable, which is against the APr. and MS. 4.1.10:13.7, which tells a legend about arāru and accents it on the second. W. correct at 1192a.

8. amāti (√am+ā+ti) 'light', W. amāti and āmati: 1157.3.2. Contrast āmatīḥ (=a+matīḥ: W. 1287d) 'misery' 10.2.10, āmatim 4.10.3, 7.50.7, 12.24.8.

9. ramāti 'satisfaction', 'action noun ramāti, agent noun rāmāti: W. 1157.3.g Contrast rāmata-yah 'staying' 7.75.2, rāntiḥ 'stay' ex. 29 under 28d. Note Ujjvaladatta (4.63) rāmāti, but Nrsimha, (Svara-mañjari) ramāti. Kielhorn, Phil., p. 17.

10. See ex. 15-16 under 28d

11. vasaṃyāḥ 'with good things' (vāsu, Aw. vañhu, Gr. eū?, Meyer, KZ. 24, p. 236, eū-sū, Zubaty, KZ. 31, p. 54) Formation MBh. II 335 on P. 4.4.140 Contrast with vasavyāḥ (W. 1212.4.b, vāsu and vasav-yām 'gut' Wa. III. §176 p. 344) found in the corresponding TS. 1.2.13.2; MS. 1.2.9. 19.7. Corresponding SV. has vasavye. Negation can also be implied of W. 1212.3.e.

12 'wrapped in ávaká', 'water-natured' (udaká), only once, both possessives, in both the accent of the prior member (W 1302) is negated

13 sapthátha 'the seventh' belongs to the older language (epta, Kretschmer, KZ 31, p 363), in the later śápta W 483c, Leumann, KZ 31, p 23, Wa III. §169 p 333

14 cittibhiḥ 'by thoughts' (from citti or cittin ?), cittināḥ 3.20.5 ? Contrast cittih 'intention' 5.6.10, 24, 1-17, 6.41.1, 14.1.6.

15 a anāgasaḥ 'guiltless' (an+ā+gá+s; in this case an exception to W 1286b, i.e. ānā—)

b anāgásam (2.10.1-3, 10.1.18) not noted by the APr., hence doubtful

c anāgasaḥ 'guiltless' 7.6.3, 34.1, 83.3, 9.5.2, 16.6.1, regular Cp W 1304 b.

16 tarūnakam (tárupa) 'young shoot', unmistakable connection between accent and lengthening may be noted in —

palījakam (8.6.12=palitakam, so Paipp., j=d=t not unknown, cp. Oertel, Syntax, p. 12) from palita, madhūlakam (1.34.2)—madhulá, śyámāka (19.50.4, śyámāka, Phit., 2.23, 3.18)—śyāma (Jacobi, ZDMG 47, pp. 574ff; Wa. I § 254. b), rksāka (18.2.31)—rkṣa, dṛṣṭikāḥ (16.6.8)—dṛṣṭi, mahīlukā (10.10.6)—māhi; manḍūkam (7.116.2., māndu?), kambūkān (11.1.29, kámbu ?), śālūkam (4.34.5)—śálu (in śáladam 8.6.17) etc Cp however, Pischel, Der. accent des Prakrit, KZ. 34, pp. 568-576

17. alāni 'two churning sticks', only once, (L. p 371). Contrast with āranī 'ārtikārinī rāksasī' 7.108.1, āranim 'trouble' 1.18.2.

18 ayūtām 'myriad', (W. 1284. b, Wa. II. 1.93b p. 226), but ayutāḥ 'unrepelled' 19.51.1

19. śikyākrtaḥ 'sling-made', only once, but śikyāni 9.3.6 śikyā—in compound, otherwise —yā=īā W 1212 a with 1210. a.

20 a. vivāsvataḥ. only once vivāsvataḥ 18.1.53

b vivāsvān (18.2.32, 3.61.62) not noted, because vivāsvān does not occur in AV.

c No variation in meaning or gender. Wa. II. 1 § 6 b, p. 19, L. p. 519

21-22 The case is interesting. APrM. reads — pathibhyo ná jánayah párisavaje

adding śa on the margin, thus=parisavaje

a pathibhyah, a patent blunder for —ti—.

b The citation, as one unit, does not occur, it can only be divided as —

1 patibhyo ná jánayah śumbhamānāḥ (5.12.5),

2 párisavaje (?), parisavajē (6.8.1, only once).

1 cannot be meant, páti occurs 104 times, always ādyudatta; cp L. p 397. jánayah is ādyudatta even in the APrM.

2 cannot be meant, it is accented on the final, and not on the second APrM must be corrupt, and the intended reading should have been —

(máyah—) pátibhyo jánayah párisavaje

Here all the mss have jánayah, which is, ensured by the APr, although corresponding RV (10.40.10) has jánayah, and janí, accented on the second, is not quotable L p 397

For jáni cp 5.12.5, 7.49.1, 12.2.31, 13.1.4. jánayah, though ensured, is an old traditional error

3d Of ajāra etc, that syllable is accented, which follows the a in the sense of negation, according to —

The rule is suggestive —

a The construction of the rule is loose, it should, better, have been 'divityodattāny ajāradini'.

b The presence of iti is not justified, its syntactic function is obscure, the rule, therefore, demands special treatment

We have seen at 32 that 'tasyedām iti' of that rule is a reference to P, and that, the word iti is used there in the sense of 'according to such a rule', a usage pretty favourite with Indian grammarians. In the same sense it occurs at 136, where 'uttamā uttameṣu' may be a reference either to CA. or to RPr. And thus, having established this usage in two śūtras we may try it in others, where the word iti occurs, but has little justification for its appearance.

iti occurs in 'ekāro vibhaktiyādeśaś chandasti' (59), which explains that, in such and such passages the e stands for case-terminations, adding that, this happens according to the rule 'chandasi', i.e., 'in the sacred text'. Now, a rule of this complexion does not occur anywhere, and the intended reference must be P. 7.1.39, which does prescribe e for case-terminations, without, however, specifically adding 'chandasi' to it. We shall see (under 82) that Vedic grammarians adopt peculiar methods for citing their authorities, (Muller, Preface to the Sixth Vol. of the First ed of the RV, p cxxi) and that, they sometimes even delight in making their references obscure and far-fetched. And though the word 'chandasi' does not definitely occur in P. 7.1.39, it is, nevertheless, implied there from 7.1.38 (kyāc chandasi), and the Prāt., instead of referring to the rule by quoting its actual opening word, does so, by quoting a word, that stands at its beginning, not as a unit, but only by implication.

But the matter does not end here. We know that the practice of referring to other authorities by directly quoting their actual statements, has no parallel in the Prātisākhya. Besides, the rule demands no more than the bare statement 'ekāro vibhaktiyādeśaḥ', although this type of word-analysis may, in itself, be ruled out as a thing foreign to the Prātisākhya proper. Moreover, the APr., as a whole, is expected to deal

with a particular śākhā or śākhās of the AV, and not with any other Veda, least with the Bhāṣā, hence it need not, and must not specify the scope of its rules by 'chandasi', and it does not do so in the rest of its rules.

What I suspect, therefore, to have happened in the case of this rule is this, that the Brahmins, while studying the old APr-rule, (ekāro vibhaktyaśeṣaḥ, which being nomenclatory, needs to be supplemented either by Prāt or P) put down, for the sake of reference, the full rule of P on the margin, and this was, in course of subsequent copying, incorporated into the text, thus giving our rule some such form —

ekāro vibhaktyaśeṣaḥ | chandasi (7.1.38) — supām sulukpṛti vasavai nāccheyādādyāyājālah (7.1.39) iti ||

i.e. in these words of the Pada, *e* stands for the case-terminations, the *e* is substituted according to the rule 'in the Veda'.

It was in some such form that the rule came down to the abbreviators, who, while shortening the text, struck off the actual P-rule altogether, but allowed, by a curious oversight, its anuvṛtti portion (chandasi) to remain.

A similar process of successive handlings can be detected in rule 34, where the word *iti* seems unjustified, and its syntactic function is far from clear. At some stage—and this was by no means the first or even the second—the rule should have been —

akārāt pratiseḍhāt param udāttaṃ aṣarāḍnām |

Like the rule discussed above, this also is nomenclatory and requires to be supplemented either by Prāt., or P, and since no such rule is found in any of the Prātisākhyas, help was taken from the latter and his prescription (6.2.116) was noted on the margin, which, in course of successive copying, got mixed with the text, giving, thereby, to our rule some such form —

akārāt pratiseḍhāt param udāttaṃ aṣarāḍnām, nañō jaramaramitramṛtā iti ||

It was in some such form that the rule came down to the abbreviators, who struck off the P-rule altogether, but allowed, by a curious oversight, (cp. 125, 126) the word *iti* to remain there.

Thus, we have seen that the rule, in its available form, has had a varied Shikhsale. But the matter by no means ends there. We can go a step further and argue that it is no business of a Prāt. to deal with this type of word-analysis. Besides, the 'purpose of the rule can be better served by saying that ajāra etc. are accented on the second syllable, which is exactly what the context requires (cp. 33). Moreover, we do expect from a sūtra-work to be strictly brief, which 'akārāt •pratiseḍhāt param udāttaṃ aṣarāḍnām iti' is certainly not. The use of ganas

can be hardly tolerated in an original Prātisākhya, and we do not find any in the RPr, TPr. and barring a few exceptions in the VPr. The same must have been the case with other Prātisākhyas including ours. Besides, we shall see (at 73 and 196 etc.), that the Ur-APr was composed of the AV-passages, arranged in its own peculiar method, in order to illustrate the Pada in them, and that, traces of such rules are found even in the available APr. And all this, when viewed in its logical sequence, leads us to postulate some such form for the present sūtra —

ajaram-amaram-amrtam-amitro'bhrātara i v ā —
drsto'sūtam-ajānaye'sūtikāh |

(dvityodattāni from rule 33),

which well fits in the scheme of the original Prāt literature, and is quite in keeping with the general style of the RPr, TPr and VPr.

We have repeatedly seen (at 14, 136 etc.) that the nomenclatory APr-rules have been supplemented and explained in the light of the prescriptive rules of P, and the same may have happened with regard to the postulated rule, so much so that the later grammarians, instead of taking the rule as a list of dvityodatta words—which it is undoubtedly meant by the context—have put upon it the interpretation implied by P 6.2.116, irrespective of the fact that such an analysis of words does not fit in the scheme of a Prāt.

It is noteworthy in this connection that the commentators on grammar—particularly on the Prātisākhyas—do not repeat, in their comment, the whole list of examples occurring in the rule, on which they happen to be commenting, and that, in such cases, they cite the first example and dispose of the rest by adding—ādini or āḍnām. This process, when applied to the paraphrase of the postulated rule would give us some such thing —

a ajaram-amaram-amrtam-amitro'bhrātara i v ā —
drsto'sūtam-ajānaye'sūtikāh | (main rule).

b akārāt pratiseḍhāt param udāttaṃ aṣarāḍnām | nañō jaramaramitramṛtāh (P 6.2.116) iti |

(On the margin 'dvityodattāni' of the context forgotten)

b was first put on the margin, but, in course of subsequent copying, became incorporated into the text and got affixed to the proper rule.

But to the later grammarians, who prided themselves in believing 'ekamātrālgāhvena putroṣasvam manyante varyākaranāḥ', it seemed rather ridiculous that the main rule should be so long and its paraphrase so brief; they, accordingly, reversed the order of the two, turning the brief paraphrase into the rule and relegating the list of words—that once formed the

main body of the rule—to the position of the comment. This process applies to those rules, which have only lists of words, without any explicit predicate in them, there are others—and they form a majority—which have both subject and predicate, in their case the predicate was treated as real sūtra, while the subject, i.e., series of so-called examples, were relegated to the position of comment. The abridgment of *b* has already been dealt with.

It was in some such manner that the practice of using *ganas* in lieu of lists of words started and gained ground in the RT, CA, P. and the subsequent grammarians. We have shown, in the last portion of the text, this to have been the basis of so many of the CA-rules. Cp. for example, 202, 203, 204, 205, 206, 207, 208, 210, 212, 213, 214, 216 and 317c.

1a occurs at 3, where the connection of the citation is broken both with the preceding and the succeeding statements, and one feels as if some sentences are missing. The case is undoubtedly of indiscreet abbreviation.

Thus we have seen, in brief, that the APr, as a whole, is many stages away from what it may have been at its first, and that individual rules in the text have their own peculiar history to tell.

For 7,3,6, cp W. 1284 a, for 5, (RV abhrātī), 8, 9, see W. 1304 b; Wa. II 1. §91 p 215, §96, p. 239.

35 brahmā ending in a (ā ?) is acute on the second in the sense of 'of brāhmaṇ'.

The cases have been accurately registered.

brahmā. 16 times, all noted—brāhma about 106 times.

a brahmānāḥ nom. pl.—brāhmāni 5.24 1-17,

b brahmānam acc sing—brāhma noted in 106.

c brahmābhyah: dative pl; these everywhere acute on the second, because a, b are impossible from neut. brāhmaṇ, while brāhmābhyah does not occur. On form cp. Wa. III. § 6. p. 18

brahmābhiḥ 2—brāhmābhiḥ 10 10 23.

brahmānā 1—brāhmaṇā 69 times.

brahmāne 10—brāhmaṇe 5

brahmāṇām 5 (iti yāvad vā=all cases of this passage, cp. 29 'vidviss itī yāvad vā')—brāhmaṇām 7 97.2.

Difference in accent W 1268 1 c, Wa II. 1. §6.B p 20, M. p. 85.

brāhmaṇ: Geldner, Ved Stud III. p. 155.

Comparative study of the formation. Osthoff, Beitrage zur Kunde der indg. Sprachen, 1899, pp. 113-144.

brāhmān: the word is included in 'later words': Arnold, Literary Epochs in the RV., KZ. 34, p. 306; 37, p. 211

brāhmaṇ: A Hillebrandt, Festgabe Jacobi, 265-270, brāhmaṇ und Dharma, O. Schrader, Festgabe Jacobi,

271-275

36. Neut (brāhmaṇ) is accented on the first syllable; (the form is in nom, acc, sing) brāhma

Cp above, Geldner, Ved Stud I 105 n

37 (The following) words are accented on the final syllable; accentual variation is due to the variation in sense and suffix, some are exceptions, others optional

Analyses:—

1 gavīyōḥ 'in the groins' (gavīmós, not —io= yós), contrast gavīnikē, I 11 5, 9 8 7.

2 veśāntiās (not —īās), only once

3. srotiās (not —īās), also at 4 26 4, 6 98.3, srot-yās 8 7.15, 10.1 16, the point to be noted is that, some of the derivatives with -ya have acute yā (—īā), while others yā (—īa), details W 1212. 3-4.

4. śokāḥ 'heating' in a specialised sense, hence peculiarity of accent, only once. Contrast śoka- 'heat' 3.2.5; 4 14 1, 5 1 3, 6 18 1, 18.1 39.

5. jambhāt 'from jambhā' (proper name?), only once. Contrast. jāmbha 'grinder' 3.27 1-6, 8 1.16, 3 3.

6. See 17 under 28d.

7. ekavādyām 'the one-toned' (proper name?), only once; W. 1212.3, 1285 c.

8-10. annādā, —dī W 1265. a, 1270. a, Reuter, KZ. 31, p. 485, 28 times, annādya (W. 1212.2. a.) 9 times.

11. raśām: proper name of a river, only once, raśa 33 times, suffix —ā retains the accent on the same syllable as in the masc. M p 86, raśā being a proper name forms exception.

12. āśām 'vinility', Sāyana āśam, W. adopts āśyām followed by Lindenau. āśām (RW's first edition) ensured by the APr Occurrence one.

13. mahyaī 'for great', māhi—mahī like sākhi—sakhī W. 344a

14 vāmādevyaṁ, 9 times, vāmādevah 13.3 15. See W. 1212 3 c.

15. 'in undivided domain', only once; accent expected on —nā (W 1284), and so it is in the corresponding RV 6.28.2, (Wa. II. 1. §93 p. 230). A case of vibhāsita (W. 1284 b).

16 agriyāḥ 'foremost'—(āgra), also agriya W. 1214 b Add agriyām (11.6.3), the only other occurrence.

17. See 1 under 29

18. uttarām 'higher', adverbial shift of accent; occurrence I, see W. 1119. a, Wa II 1 §6. p. 21; rule 217i, uttarām about 35, uttarāt 9, case clear, hence not noted in the text.

19. gavyān 'seeking booty', ensured by APr. 140, against gavyām of all the mss: Cp also b. c. under 32. W gavyān correct, occurrence 1, gāyya 'of the cow' 2.13 1, 7.32 1, 18 3 52.

20. See 5 under 29

21 yāmām 'yamasambandhī' (yāma-yāmā-
accent expected on yā-, W 1208. b, see vāsantā from
vasantā) W. proposes 'yādy āmām', accepted by
Bloomfield, AJP. XVII, 428. APi yāmām goes
against such a division Contrast yāman 'path' 10 2 6

22 yātudhānīh, twice, like kalyānī from kalyāna
W 355 b

23. dharuṇī, cp above, formation Śāyana on
RV 1 121 2, Muller, Preface to the Sixth Vol of the
first ed p CXX

24. havyā is antodātta in the sense of 'hotavya'.
√hu 'to sacrifice', occurrences 23, havyā. ex 6 under
30b

25. upahavyām 'oblation', only once. Mss are
divided between —havyam and —havyām, W. adopts
former, the latter ensured by the APi, the text
should be, accordingly, corrected

26 a vedā 'dārbhamustīh', once, contrast vēda
'knowledge' 4 35 6, 10 8 17, 15 3 37, also
vēdas 'possession' 4 31 2, 5 20 4, 10,
6 6 3.

b Contrast also parāśuḥ 'rib', (pāśu in TS.
3 2 4.1) and second parāśūḥ 'axe', the
first 'rib' only here, second also in
3 19 4, 7.28.1, 8.4 21, 11.9.1. SPP both
parāśūḥ? Formation and meaning of both
Wiedemann, Beitrage zur Kunde der ind
Sprachen, 1904, pp 14—17

27 pāthāḥ 'drink', once, pāthah, ex 8 under 29.

28 Contrast vithurāḥ, which W., followed by
Lind, emends into vithurāḥ, ādyudātta ensured by
APr. in 17 under 29. Text should be, accordingly, cor-
rected.

29. hastinī 'female elephant', once, contrast
hastinī 'having hand', accentual shift due to proper
name: L p 368.

30 padā about 80 times, pāda 9 8 21; 10 7 39,
14 1 60.

31 māsāḥ (mās—) 9, māsa about 18

32 vardhayad-varḍhamānā, so all the mss,
confirmed by APr., obviously taken as a compound
and accented according to W. 1270, an old tradition-
al blunder, rightly emended by W. in vārdhamānā For
analogous case see 15 under 29 with W. in Trans.

33 dvibhūgādhanām, compound, (dhāna)

34 ganā, always antodātta, cp. 4 13 4, 15 4,
6 118 1; 13 4 8, reason for citation not clear

35 udumbalau 'copper-coloured', only once, but
udumbālam 8 6 7, a case of vibhāsita?

36 yātāḥ 'gachataḥ', √1, once, contrast yātāḥ,
adverb; about 18

37 vyāpithā (only once), nearly all mss. leave it
unaccented, W. adopts vyā— (vi+ā—) in accordance

with the usual accentuation of such forms But vyā-
pithā (antodātta) ensured by the APr, and is so read
by some of SPP's authorities The text may be, accord-
ingly, corrected For vyāpitha cp 13 3 30, only once
Note that the APrM leaves the word unaccented, as
other mss do

38 vācāḥ (vāc—, abl gen sing), 14, contrast
vācaḥ (nom. acc pl of vāc) at 7 43 1, 10 8 33. See
32—34 under 29. vāc—about 69

39. nabhasāḥ 'clouded' (nābhas-a-), but nābhasah
'of the cloud' 6 79.1

40 At 18 4 14 W. reads nābhasah, without any
variant, perhaps by an oversight nabhasāḥ (ad-
jective) ensured by the APr and well fits in the verse.
The text may be corrected into nabhasāḥ

nābhas about 19.

41. bhavāudratā, in several devatādvandvas the
double accent is wanting, while yet the double accent
designation of number is present W. 1254a

36 kāvyā is accented on the final, when specific appella-
tion, except that of a text.

Cp W 1211 a.

antodātta only twice, ādyudātta at 5 1.5, 11.2 3,
8 3 20, 9.10 9, 10 8 32

39 daksinā, with a taddhita suffix is accented on the final

a Marginal 'atadhitāntam' wrong See also 26,
where wrong examples are noted on the
margin; the list should go under 28.

b Suffix —āc P 5 3.36, accent W. 1177b,
1212e, Wa. II 1.56 p. 21, III §36 a p. 87.

c 18 1 42 daksinā, so all mss., ensured by APr
W. rightly corrects his edition.

Contrast dāksinā 'southern quarter' 3.27.2,
also at 4 11 4, 11.7 9, 18.4 50, ādyudātta
dāksina or —nā about 41

40 āśām is accented on the final in the sense of desire

Accent Phit 1 18, only once; āśā 'dik' 11 times

41 arvīcīnām is accented on the final, may be, it is formed
with another suffix

arvācīnām, 'hitherward', 1, arvācīna 'since'
(new?) 10.5 2, only once

praticīnāḥ, 'meeting', 1, praticīnāḥ 'turned toward'
9.3 22, 10.1 6, 12 2 5.4 8.

Accent optional in both. W 1223a

praticāḥ 8.3.6, only once, praticāḥ 3.1 4, 5 8.7,
6.32 3, 7.108 2.

In the RV, if the stem is accented on the root syl-
lable, the accent remains there in the strong cases
(pratyāñcam), and also in the weak (prāci), except
when the vowel of —ac unites with a preceding i or
u to ī or ū (this happens with the oxytone stems),
the ending is accented (praticāḥ).

These rules do not hold good for the later texts
Thus the AV. has anūcāḥ (3 1.4) against EV. anūcāḥ

(3.30 6). L. pp. 455,459. W 410, Wa III §6. p. 19.

The *vā* in the rule shows that the Prāt itself is not sure about the cause of the accentual variation here.

42-43 mahā dāvasya means mahāt dāvasya, the letter *t* is elided, and the final syllable receives accent

List is accurate.

In 3 mahās = mahataḥ, so Śāyana. W takes mahāh from mahās and renders 'great', nom. sing ? mah-āḥ nom pl Wa III, §188. a, p. 251.

mah = mahat, like śepa = śepas, (rule 150) paru = paruḥ (rule) 200

44. a (Compound made with the passive participle have accent of their prior member.

Op W 1273, 1284.

b kavīśestāni etc. form exceptions.

Abridgment omits the list, i. e. the main rule.

Examples 1,6,9. W 1273 b, Reuter, KZ 31, p 590, 594, 597.

Ex 3,4,5,6,10 W. 1284. b

In 2, mss. differ in dyāvāprthivi (unaccented) and dyāvāprthivī (antodāta), the latter is ensured by the APr., although the APrM. leaves it without accent, W. dyāvāprthivī on the basis of a single ms.

Note that dyāvāprthivi does not fit in the list of words formed with passive participle, an interpolation ?

45 (The following words are) toneless, the same word is variously accented, accentual variation is due to the variation in meaning and suffix; some are exceptions, some optional

46 Verbs looking like nouns

List accurate.

1. dhanya 'run'; occurrence 1, not occurring in the later literature. Arnold, KZ. 34, p 306, dhānyan 'dhanus', 'plain' (Wa III, §161a, p. 318) 11 times.

2. dāsa 'bite' √damś, 1; dāśa 'ten' 14 times.

3. ayaḥ √i, subj, 1, āyaḥ 'dark metal' 5.28.1, 5, 11 3.7, 18 3.22

4. esaḥ √es, subj, 1; esāḥ, pron., about 60

47 kam, a particle, is toneless.

W. 1111. a, 1122. b

List accurate, kām (Delbruck, Synt Forsch I. 84 ff. V., 503.), pron. and otherwise 14 times.

kām is toneless three times. It is indeclinable, pronoun, and a synonym of happiness.

48. yathā, as a particle, is toneless.

It is toneless four times. It is indeclinable.

yathā is toneless in Veda, when used in the sense of *ava* after a noun forming the subject of comparison : W. 1101. b, M p. 82 List is accurate, yathā 166 times.

49 Verbs looking like prefixes

duḥ occurs twice *ava* three times, these (ava) have a-vowels (va=ava), one should make them toneless.

Mark that the verb is the sign of the prefix, in two *du*s the augment is elided.

tāni kuryāt = tāni ava-pādāni anudātāni kuryāt, tāt = tāni, nikuryāt = nīcikuryāt ?

vidhyupa = vidhī + upa—.

Better —sargasthalingam = upasarge sthitam
hṅgam (a-vowel) yasya i

bhūtakaraya = bhūtakaranasya = augment, op CA 34.9.

The list is accurate.

ava (ūd + ava, and prā + ava) 3, āva 31

dur, √dā, root aorist inj, 2, āduḥ 5.25.9, 11 1.17; āduḥ 2 36 7, 6 100 1, 14.1 50

50 Vocatives with accent

Op. 28b, Haskell, JAOS 1877, pp 57-66

Exception is made in case of dāivih sat etc

Par.: W. 314 a, special reference to dāivih sat Pat on Kātyāyana 'vibhāsitam viśesavacane' to P. 8 1 19

Analysis —

1. sat only once; sāt 22

3,5,6 dyāvāprthivi toneless, because it does not stand at the beginning of a pāda

4. asmaī dyāvāprthivī occurs īñi .—

(1) 4 22 4, where dyāvāprthivī is toneless according to mss. and editions

(2) 5 95 5, ūjam asmaī dyāvāprthivī adhātām, where mss. are divided between dyāvāprthivi and dyāvāprthivī, but W. adopts dyāvāprthivī on the authority of a single ms, he may be right, if we limit the APr. asmaī dyāvāprthivī to 4 22.4, which is allowable

The list, otherwise, is accurate. Voc dyāvāprthivī in 2 12 5, 16 2, 4 26 2-6, 5 14.12, nom. dyāvāprthivī about 51.

2 Two points are interconnected.—

a Majority of mss, with all editions, read barhiḥ nom., while barhiḥ, accentless voc. is ensured by the APr.

b All the mss vryase, while W vryjate on the basis of the corresponding RV. 10 110 4, VS 29.29, MS. 4.13.3. 202.1, KS. 16 20, TB 3.6.3.2

If barhiḥ voc is acceded to, vryjase automatically is secure, and may be adopted in the text barhiḥ (nom. acc.) 23 times.

51. (The following are) excepted, (even though) they stand at the beginning of a pāda.

Both vocatives and verbs are meant.

Analysis :—

1. All the mss. vyāghra, unaccented, ensured by the APr., yet W. (followed by Lind., Haskell, JAOS. 1877, p 58, L. p. 432) vyāghra (vi + ā—), in the first ed. vyāghra wrong

2. parjanya, without accent in all mss, and so W. Doubtless either mārutāḥ or parjanya is an intrusion, so the metre indicates

3. duhāthām toneless in all mss. and editions. TB. 2.4.7.8 prefixes sam to duhāthām, probably it is

the loss of that prefix or some other that causes accentlessness of dūhāthām at the beginning of a pāda. The metre requires the prefix.

4. pāpman toneless in all the mss, so ensured by the APr, yet W pāpman, followed by Lind. and others.

5. All authorities apāmārga toneless, so ensured by the APr. W āpā—and so is VS 35.11

6. yāhi enclitic in all mss, except two of SPP's, so APr W accents according to RV 3 45 1, SV. 1.246, VS. 20. 53, TA 1 12 2

7. Majority of mss. āpaḥ toneless, ensured by APr W āpah, so Lind

8. yama as voc, ensued by the APr., is followed by the prevailing authority of the mss. APrM yamā-rādhasu agrees with some mss. Confusion of palatal and dental. Oertel, Synt of Cases, p 12 W. reads yamā-rājasu, compqnd

9. agne, toneless, because a pāda-division before jusanāḥ gives an anustubh pāda followed by a tristubh, while one after the same word, gives a tristubh followed by an irregular combination of syllables Cp W Trans.

10. kṛtye toneless. The verse is 10+10 (+c and d 8+8+8=44), and being scanned thus kṛtye does not stand at the beginning of a pāda.

11. asau in all mss, ensured by the APr. Cp. also 49 under 28b. W. āsau.

In 2, 3, 9, and 10 the reason of tonelessness has been shown by W. In the rest it is yet obscure, the text should, nevertheless, go with the APr.

For reasons of tonelessness of a vocative see Delbrück, Ind. Syntax, 34.f; Hirt, IE. 9, p 285.

52. (The following) words have circumflex at the beginning.

Read jyāke-jāke, kvā=kūa+iva, śvān=śūan, svār-sūar.

jyāke=jyā+ka. W 314b; L. p. 432, Wa. KZ 1907, p. 314, Haskell, JAOS 1877, p. 58.

For the rest. W. 84b; M. p. 81; Wa. I, §247. b, p. 239

53. These are monosyllabic circumflex.

Monosyllabic only in appearance, read diaus, nīan, and nīak.

diaus: Muller, Chips 4, pp. 210-211, Brugmann, Grund. I. p. 539, Hirt, Ind. Akzent p 21, Wa. I, §247a, p 288, Kretschmer, KZ. 31, p. 357; Haskell, JAOS. 1877, p. 58, W JAOS. 10, p CXXVI, 314b; 360e, CA. 2 74 note; L. p 432, M. p. 81.

nīan; nīak W. 83 b, 409. b, L p 456, Wa. III. 126 b p 230.

Mixture of monosyllabic and dissyllabic. Wa. III. §122 f, p. 225.

54. (The following) words are grave and circumflexed.

In these the grave is followed by circumflex. The point is that -yā in them is *fa* and not *īā*, details. W 1212 3.4, Reuter, KZ. 31, pp. 530-543.

Without entering into details the list may be analysed as follows—

—yā from —

1. Consonant stems 4, 5, 7, 12, 18, 19, 24, 25, 27, 28, 29, 40, 42, 46, 53, 69, 73, 84, 89, 93, 104, 106, 112, 113, 114, 119, 120, 121=28

2. —a stems 3, 8, 9, 10, 11, 13, 16, 25, 34, 37, 39, 41, 56, 57, 59, 63, 64, 65, 70, 74, 78, 79, 81, 83, 86(?), 87, 92, 96, 98, 99, 105, 111, 117=33

3. Stems in —u 6, 30(?), 54, 82. =4

4. Gerundives in yā 2, 14, 15, 20, 31, 38, 43, 46(?) 48, 67, 68, 71, 74, 75, 87, 97, 102, 106, 108=19

5. Gerundives in —tavyā 45, 50 W Trans. of the Amer. Phil. Assoc. 13-15 p. 119

6. yā used to form a compound 1, 21=2.

7. Declination of -ī, or -ī 17, 23, 35, 36, 44, 46(?), 51, 52, 58, 60, 61, 77, 85, 88, 90, 95, 100, 109, 115(?), 116, 123, 124, 125, 127=23

8. In-ū or-ū 22, 44, 49, 55, 62, 76, 80, 94, 103, 107, 118, 122, 126, =23

9. Doubtful. abhṽam, 44, 110; tangalavā 72, barjahyē, 101=4

44 contains two, i.e. abhṽam (doubtful, Geldner, Ved. Stud. III 117-118) and arāyṽāḥ, noted under 7.

Total: 127.

(7) 7 corresponds to the C series of L, the -ī of these words is always accented and never gunated. For the very reason that it is accented, the individuality of the vowel is fairly preserved. These words shift the accent to the ending. Details L pp. 366-370, 375.

(8) The same applies to —ū. Details: L. pp 401-402, 435.

55. (arāyṽāḥ etc.) having two y letters, are circumflex at the final (the rest is grave).

The point is. arāyṽāḥ (arāyī, from ārāya 'demon') = arāyīas, and not -īās, i.e. the accent is not thrown forward on the ending. It may be noted that the rule applies to arāyṽāḥ alone, without however, interfering with the continuity of the rest of the list. The example arāyṽāḥ happens to come in the middle of

the list, and a rule, directly touching that, has been formulated and affixed to it. In fact, these lists of passages are the original APr-rules, the bare enigmatic words passing by the name of sūtras have been formulated on these lists and have, in course of various handlings, usurped their place, relegating them (i.e. the passage-sūtras) to the position of the comment.

Cp. note on 34, 73, 196

56. The form *tanv-*, not compounded, in all genders and numbers (is svarita), *tanvōpa sprīata* is an illustration

The word (*tanū*) retains its accent on the final in both the forms (i.e. *tanū* and *tanū̃*, Johansson, KZ 30, p. 412) and does not throw it on the ending, and the result is an invariable svarita. Cp L p. 402, W 355b, 358

The forms are *tanvām* 5, *tanvām* 20, *tanvā* 5, *tanvā* 10, *tanvā* 7, *tanvā* 7, *tanvā* 1, *tanvā* 14, *tanvām* 1, *tanvā* 10

57a. Four, out of the (five) strong cases, preceded by a theme, ending in acute (—i) are of ksapra variety, through *y*

b Throughout the declension, if the theme is —*d*

ksapra = the circumflex arising upon the conversion into a semivowel of an acute vowel before a grave. CA. 3 58, W 84a, M. p. 80. For *ksapra* instead of *ksapra* cp note to 82.

pañcapadī = strong cases.

antodātādī = *antodātāh* (i + am) *ādir yesām tāni*.

yāt = through *y* letter (i + a = ya), *vilidhī + am* = *vilidhām* = ya — Cp L. p. 479 top

b Better *ūkarasya* Cp CA. 3 60, also 3i, with 72.

The rare termination -*ū* has the power usually to hold its own accent, even before the ending of a weak case, and the resulting final syllable thus becomes circumflex. See L p 407, W 355c, CA. 3 60, Kretschmer, KZ 31, p 332ff. Formations in —*ū* F. Johansson, KZ 30, p. 402

57b. *urvārvā* etc form exceptions

All these exceptional forms have a heavy ending, while of those, which exhibit the circumflex accent, the ending is light in every instance, except but one, i.e. *tanvām*, which has been specially noted above Cp W. CA. 3 60

śvaśura *śvaśrāvā*. It should be noted that both CCA and APr read *śvaśura* *śvaśrāvā*, where *śvaśura* has little bearing on the topic, except that it might show the mass. form *śvaśura* (of *śvaśrū* Johansson, KZ. 30, p 408, Kretschmer, KZ 31, pp. 416-447), and *śvaśrāvā* has no provision in the list *śvaśura*, therefore, may be *śvaśrāvā*, but more probably it is an intrusion from the margin, where it was first put on to bring out correspondence between APr and P.

'*śvaśura* *śvaśrāvā*' (1271), although that rule has absolutely nothing to do with the subject in hand Attempts to bring out far-fetched connection between the two are not rare, and, in fact, baring a few quotations from P, all references to his sūtras are, strictly speaking from the point of view of the traditional grammarians, void of point Cp reference to 3 and 14 and note on 34 This illustration alone should suffice to show as to how Pāṇini's interpretation was forced on the Prāt first on its margin and then on the text itself

Here ends the first Prapāthaka, with the twenty-second (Kandikā?), the latter has not been specified anywhere in the MS

PRAPĀTHAKA II.

58. The rule records 59 passages without specifying anything about them The passages may be analysed as follows —

1. *ābhagam*, compound, cp 3e *ā bhāgam* in 18.123. RV. (4293) *pra diśam* may be corrected into *pradiśam*. Bloomfield, Concordance

2. *ādhiśrite*, comp, *ādhi śrité* in 13.137

3-4. *vimrdhāh*, comp Wa II.148a. note p 109, Debrunner, BSOS 8, p 494, accent anomalous L p. 477.

mīdhah, separate 10 times

5-6 *viśvāh* and *viśvāhā* are not divided in the Pada of the RV. and AV. In TS both are variously divided. Weber, Ind. Stud 13, p 56.

7. *prāptāh* 'āpyāyitāh' 'drunk of' = RV 7417 = VS 3440 = *prāpīnāh* TB. 899, ApMB 1.147 *prāpīnāh* in AV. 12341.

8. *piāptām*, *piāptām* in 7151

9-10 Cp. CA 445, with CCA

11-12 *iyaksamānāh* 'yastum ichantah', *iyaks* rare *√yaj* and not *√as*. MBh III 14 on P 619 confusion of *ksa* and *ksya*. note to 173.

13. *ekaja tvām*, two words and not one Cp CCA. 426.

14 *mahi tvām*, two words and not one as taken by W. and SPP Cp CCA 426

15-16. *iyotaya* and not *dyotaya*, *iyot* only twice, *dyut* in 4122, 2357; 7142, 621, 12322. Confusion of *d* and *j* Oertel, Syntax, p 12, BLE. II p 85, Skold, Nir. p. 180

17-18 *kanyālā*, occurring only twice, with *udātā* and not svarita as expected Cp *kanyā* under 54. *vr̥sanyāntī* Raghuvamsā 3232, *vr̥ṣaṇa*: Wa II 162 f p. 321

On *kanyālā* the *Kārikā* occurs:—

- a *kanyālā*; in the sense of suffix *at*,
- b here the *svarita* (of *kanyā*) is elided,
- c 'a suffix is accented on the first', this has been taught,
- d *usātiḥ kanyālā imāḥ* (is an illustrative example).

This means that *kanyālā* = *kanyā* + *āla* + *ā*, the accent of *āla* suffix ousting the *svarita* of *kanyā*.

Cp. however *kanyānū* RV 8.35.5, interchange of *n* and *l* is not rare. Wa. I. § 175c. p. 196.

atpra—not clear; may be *ampra*—, cp. P. 5.4.38. *pratyayasādhā* can not be a reference to P. 3.1.3, which reads 'ādyudattāś ca'; the sense, however, is the same.

APrM. *kanyayā* is a blunder for *kanyālā*.

—*ala* (in *anala*). O. Schrader, KZ. 56, pp. 125-127.

19-20. *sākhāyā* (= *sākhāyau*) only twice; *sākhāyau* in 6.42.1, 2.

21-22. *paścā* only thrice; *paścāt* 21. APrM. *paścāt* is a blunder, because if these passages also read *paścāt*, there remains no case of *paścā* to be distinguished.

Formation of *paścā* = *paśca* W. 1112e; L. p. 337; Wa. III. 41. b. p. 91.

Confusion of *paścā* and *paścāt*. BIE. II. pp. 207-208.

23. *śh*/es, only here. Cp. RV. 10.85.7.

24-25. APrM. *anait* correct; W. *anayit* doubtful: Bartholomae, ZDMG. 50, p. 687. Compare Paipp. reading.

Formation: W. 889a; Bloomfield, ZDMG. 48, p. 474; Keith, AA. p. 230. n. 6.

ailayit: P. 3.1.51, Wa. I. p. LXIV note 9, Thieme, Pāṇini and the Veda, p. 66, APrM. *ailait* on the analogy of *anait*, supported by Paipp.

26. *diḥyānāḥ* and not *badyākmānāḥ* as read in the corresponding TS. 3.1.4.2; MS. 1.2.15, 25.5, 3.9.7: 125.16; KS. 30.8.9.

ānu *dī*—are separate. *Sāyana* *vadyh*—for *ba*—

27. *abhi nākṣamānau*; contrast 18.1.42. Acc. due to *abhi*. W. AJP. 13, p. 297, Geldner, Ved. Stud. 2. p. 306.

28-32. *ūpa*, separate, for its use before the locative see M. p. 420.

33. *ānu cittābhīḥ*, separate. *Sāyana* reads one word.

34. *sām yudhā* two words.

36-40. imply two words.

41. *avatākam* = *avatākam* with *avagraha*: CA. 2.25.

TS. Pada varies with regard to the separation of —ka: Weber. Ind. Stud. 13, pp. 16-17.

Formation: *avatāka* (pres. participle of *√av*)

'aiding' W. Trans.

Deminutiviform von RV. *avātā*— Roth. *ava-tk-ā*, *√tak*, Wa. KZ. 61, p. 190; Debrunner, BSOS. 8, p. 491, from eue 'to be wet', Johansson, IF. 2, 62; 35.200.

This division does not explain *ejatkāḥ* (ex. 42), W's. agrees with APr.

42. *ejatkāḥ* = *ejatāḥ* with *avagraha*. Cp. CA. 4.25.

43-44. imply separation by *avagraha*

45-47. Cp. CA. 2.82, ārtai, gharadāghe, yamā are *praghyā*.

48-50. *ajait*, *asrait*, *ahait*. Bloomfield, ZDMG. 48, p. 576, AJP. 12, p. 438, W. 889 (+559a), Oertel, Festgabe Jacobi, pp. 19-20. Third sing. of the sigmatic aorist, a conjugation like *asraisam*, *asraih*, *asrait* in deference to the analogies prevalent in the preterite conjugations of the language, not (as W. assumes) by the preservation of the ending *t* at the expense of the tense-sign.

51-53. *bādh*+*apa* and not *ava*, *bādh*+*ava* in 4.22.7, 35.7, 5.3.10. APr., *āpabādh*—, accent wrong.

54-56. *√nādh*; contrast *√nāth*, occurrence about ten.

Confusion of *dh* and *th*. Oertel, Syntax, p. 176, Bhattoji, Kaustubha p. 466.

57-59. the only occurrences of *babhūtha*. *babhūvitha* 1.7.1, 3.23.1; *babhūvitha* 12.1.18; *sambabhūvitha* 4.19.7; *sām babhūvitha* 9.5.6. Confusion of *babhūtha* and *babhūva*:—

babhūtha TS. 3.1.4.4; = *babhūva* MŚ. 1.8.4.36, KS. 30.8 MG. 2.4.5.

59. *iz* indicates that the rule is a quotation, while "chandasī" shows that it is taken from a work dealing with both Bhāṣā and Veda.

The rule means that *e* is substituted for the case-termination in the sacred text (in the word *asme*, cp. next rule). "Also it is acute" is from the Mar., evidently to provide acute in *tvé*, which being an enclitic pronoun, should be grave otherwise. The rule says nothing about *pragraha*.

tvé occurs in AV. 5.2.3 = RV. 10.120.3, is repeated in AV. 8.9.9, and each time is written in the Pada-text *tvé iti*, as a *pragraha*, but the accent and the addition of *iz* after it are old traditional blunders since the word is enclitic pronoun (Yāska 1.7); no forms of this enclitic pronoun are found elsewhere in the AV. *asmé* occurs in AV. 4.21.1 = RV. 6.28.1 18.13 = RV. 10.10.3; 42 = RV. 10.17.8, and the cases have been duly registered by the comm. In AV. 4.31.3, where all the mss. read *asmai*, W. and Lind adopt *asmé* on the authority of the corresponding RV

10.84 3, but this emendation, though desirable, is not warranted by the APr, which does not record the case in the list of *asme*.

tve forms a connecting link in the history of Vedic Philology. Its real nature and function were known to the authors of the original RPr. and VPr, but were gradually forgotten in the time of Yāska and the later Prātisākhya. The history of *tva* —

RPr. 1. 73-74 —

asme yusme tve amī ca pragrhyāḥ |

upottamaṃ nānūdātām, na paḍyam ||

"*asme*, *yusme*, *tvé* and *amī* are *pragrhyā*, *tve*, when accented and not a member of a compound word." (real nature and character of *yusme* and *asme* Wa. III p. 469; I. p. 325, for *tve* and *me* op. cit. III p. 461, I. p. 325). *tve* loc. is accented in RV. 1.26 6 and the case has been cited by Uvata as an example under the rule, while *tve*, enclitic pronoun, occurring in RV. 10.71 8 is noted as a counter-example. The distinction between the two was known to RPr. and *tve* in loc. was rightly accented and made *pragraha* with an *iti* added to it in the Pada.

VPr. 1. 96-97. —

camū asme tve me udātām |

camū, *asme*, *tvé*, and *mé* are *pragrhyā*, the latter when accented " *tvé*, unaccented enclitic pronoun, does not occur in VS., hence the Prātisākhya need not specify it as acute. Luke RPr. it prescribes *pragrhyatva* for *tvé* accented in the sense of *tvayī*, and not for *tve*, nom. pl. of enclitic *tva*. The real discrimination between the two is known to the original VPr.

Yāska discusses the word *tva* (in Nir. 1.7-8) and cites RV. 10.71.4, 7.11 as examples of the enclitic pronoun *tva*, adding that some hold it to be a synonym of half, and remarking that according to some the word *tva* is a particle, a view definitely rejected by him. But in his lengthy exposition of the word he does not refer to *tva* (+ ॐ or e) in the sense of *tvayī* (adhvan = *adhvani*, *tvé* = *tvayī*), a serious omission (ignorance?) for which he has been reproved by Brhad-devatā (II.114) :—

paḍajātīr avyūṣātā tvaḥ-padeḥ rthāḥ śītāmani |

"The class of word is not discriminately known (i.e. discrimination is not made out between *tve* pronoun and *tve* loc., "is not recognized" Macdonell in-appropriate) in the word *tva*, nor meaning in (the word) *śītāmani*". It is Yāska's non-reference to *tvé* in the sense of *tvayī* which has been criticised by the Brhaddevatā and not the view that " *tva* is a particle", which Yāska attributes to "some" and which he himself refutes " *dr̥ṣṭavyayam tu bhavati*", i.e. it is clearly inflected.

The statement of Macdonell "our author must,

therefore, be criticising the latter view" may, accordingly, be corrected

TPr. 4. 9-10 —

asme |

tve ity aningyāntah ||

"*asme* is *pragraha*. Also *tva*, when not final member of a separable compound". The pronoun *tve* occurs seven times in TS (1.3.14.2, 4.16', 3.1.11', 5.10', 4.2.7', 6.5.4, 6.1.8') exhibiting its *pragraha*-quality in Samhitā only once at 4.2.7.3. The Commentator's instance is ' *tve* kratum apī' (3.5-10'). We see here for the first time *pragraha* prescribed for *tve*, enclitic pronoun (because *tve* in the sense of *tvayī* does not occur in the TS) and a consequent *iti* is added to it in the Pada-text. The real nature of *tve* was forgotten in the school of, or at the time of the TPr. All the same it does not prescribe *udātātva* for *tve*.

It is noteworthy that TPr. and CAPr. concern themselves with *tve* and *asme*, the two other words not occurring in their respective Samhitās.

CA 1.77 —

asme yusme tve me iti codātāḥ |

"Also the words *asmé*, *yusmé*, *tvé*, and *mé* (are *pragrhyā*), when accented". The rule is evidently an indiscriminate paraphrase of the above-quoted rules of the other Prātisākhya, with an indiscriminate *udātāḥ* added at the end, indiscriminate paraphrase, because *yusme* and *me* do not occur in the AV. at all, indiscriminate addition (of *udātā*), because the specification *udātāḥ* operates only on the two latter words, for *asme* and *yusme* would never occur otherwise than accented. The real character of *tve* was completely forgotten in the school of or at the time of the CA, with the result that enclitic pronoun *tve* was made acute (it was not so made in TPr.) and an *iti* was added to it in the Pada-text.

RT. 82. *tve* | " *tve* is not euphonically combined "

The real scope of the rule is rather obscure, (cp my note on it), but the citation ' *tve agne svāhuta*' (SV.1.38) shows that *tvé* in loc. was meant for *pragrhyatva* by RT. If this be so, the rule applies to *tvé* in loc. and not to *tve* enclitic and the distinction between the two seems to be known to RT.

CCA. 1.77 reads —

" *mgame yusmad-asmadbhyā* (m) *vibhakter itvam* isyati (te) |

yusmākam, *asmākam*, *tvam*, *aham* *iti prāpte*, *yusme*, *asme*, *tve*, *me* *iti ca vibhakty ādeśah kriyate* | "

Instead of prescribing *e* for the case-termination, it prescribes *i* for it, and takes *yusme*, *asme*, *tve* and *me* for *yusmākam*, *asmākam*, *tvam* and *aham* respectively, which is nothing but a blunder. The correct tradition about these words was entirely forgotten in the time of CCA.

We have seen that RPr, VPr, TPr, CA and RT prescribe pragraha for *ve*, leaving the phenomenon of ekāraḍeśa unnoticed, presumably, because the discussion of the formation of single complete words was considered to be outside the scope of a Prātisākhya, although this ceremonious limit has been very often transgressed by all the Prātisākhyas APr, on the other hand, precribes ekāraḍeśa, omitting its pragraha altogether

In P. we find both. P 7 139 prescribes the substitute of *śe* (not ekāraḍeśa, an unnecessarily long term) for the case-terminations, and 1 113 makes it pragrhya. And like APr, P does not name *ve* or any other word, it simply lays down a "laksana" (principle), which may be applied to all the words coming within the range of the two phenomena. Kāśikā cites *asme*, *yasme*, *ve*, and *me* as instances under 1 113 Bohtlingk misunderstands the scope of the rule and omits *ve* and *me* from the list of the examples

It is clear that CA. 1.77 is an indiscriminate paraphrase of the respective rules of the RPr, VPr, and TPr and not "the earliest interpretation of Pāṇini's *śe*" as has been suggested by Thieme (Pāṇini p. 3) Besides, his statement that AV contains only *me* and *ve* is wrong, the word *me* never occurring in the AV. at all.

We have seen that both APr and P. prescribe *e* for the case-terminations, and that *iti* of our rule indicates that the rule is a quotation That our rule was not drawn from P. is clear from its form and wording, specially the word "ekāraḍeśaḥ". It is possible that both APr and P., as well as COA have differently drawn from a common source. What was that common source is a question that can never be answered in the present state of our knowledge.

60 (In pat-samgraha etc the root is √saj), elsewhere √sac These are the only passages where √saj can be confused with √sac, which occurs 36 times

Abridgment omits the chief rule, retaining only "sacatar anyatra"

61 The *m* of ākam is elided

Cp W 213h, Wa 1 p. 333 § 283; Geldner, Deutsche Literaturzeitung 1911, col. 405, Oldenberg, RV Noten II p. 69, Oertel, Syntax of Cases, p. 127. The gen pl. asmākam and yusmākam from the adjective stems asmāka and yusmāka from which come asmākāsaḥ and yusmākāsaḥ etc: W 493, Wa. III. § 232 d a pp. 468-469. See 1471, ex 35. Cp. asmākāsād (—ka+asād) RV. 1 178.10, Bartholomae, Studien zur ind. Sprachgesch. I, p. 115; Roth, ZDMG. XLVIII, p. 678ff

62. In śakalyesi etc. the substitute (for two) has the form of the second original sound.

The rule = CA. 3.52,

Examples as cited under CA 3.52.

Add to the list upeyimā 10 110.

Parallels —

RPr 2 71 175 rehearses nipātas together with five parārūpa samdhī cases, without, however, naming the term.

TPi 10 14 prescribes the elision of *a*, when followed by estah, etana, eman, odman, osthā and evaḥ The term parārūpa yet unknown

VPr. 4 56-57 prescribe *e* and *o* for a+e, ā+e, a+o and ā+o in samudāsyeman, tveman, tvodman, nejaṭi, and sahojah, the second and third, agreeing with TPr, have also been noted by Kātyāyana on P 6 194 The prescription amounts to parārūpa, yet the term remains unused

APr and CA. mention it for the first time in the Prāt. literature

P 6 194 is limited to prepositions and verbs, Kātyāyana, therefore, subjoins six vārtikas to the rule.

On the second vārtika Kāśikā reads:—

anyogā itī kim? ihaiva bhava mānyatra gāh, which is a corruption of,—

ihavā bhava mānū gāh. AV. 5.30 1.

Cp also Pat.—

ihava bhava mā sma gāh MBh. III. 75. under P 6 194.

RT. 98 abbreviates parārūpam to param.

The samdhī is rare in the Veda. Wa. I. p. 319-320 § 269c; II I § 55 f. p. 130

63 Also *ī* and *ū* in a form having a locative sense

Statement incomplete, predicate missing Anuvṛtta, Anabhidhāna, and Jñāpaka etc are of no avail in such a case. The comm. supplies pragrhyatva on the authority of the correspondents in other treatises The case establishes the disjointed nature of the work Again, the mere statement that *ī* and *ū* are pragrhya is not enough to exempt them from the operation of the usual samdhī rules, and it is on this account that other treatises add supplementary rule to the effect that the vowels so designated maintain, under all circumstances, their own proper form This is not so done in the APr Besides, the work nowhere analyses even such elementary samdhis as the conversion of nāmins into antasthas, and all this may show its imperfect and disjointed nature.

Parallels —

RPr. I. 72 73, CA 174, P. 1.1.19, the TPr. instead of classifying and defining the pragrhya terminations according to their grammatical values, describes them all in an empirical manner (4.1-54). No proper correspondence in VPr or RT.

64. pūrvāy is used in the sense of pūrvā

Frequent redundancy or omission of *y* Pat. MBh. II. 434 15-20, Wa. I. § 235a, p. 271, Oertel, Syntax of Cases, pp. 103-104; BLE. II. pp. 160-175

ॠ = ॐ. Bartholomae, Zur Kenntniss. P. 1 ff.

65 The *y* (of *sūrya*) is elided, or (the word may be formed with) another suffix

Cp Mantra parallels:—

sūra VS. 12.74, KS 22.5. = *sūrya* TS 5.6.4.1.

sūre nā SV. 1.539. = *sūrye nā* RV. 9.

94.1. = *sūryena* TS.
7.1.20.1

sūraḥ RV 8.56.5. = *sūryaḥ* KS 39.15

sūr (=AW. *hūro*) and *sūra* Wa. I. § 160d. p. 313-314, also III. § 160d. pp. 313-314, Kretschmer, KZ 31, p. 351, Pischel on *sūre dūhitā*, Ved. Stud III. pp. 192-193, E. Frankel, KZ 63, p. 168

66 (In *marta*) the *y* is elided, or (the word is formed with) another suffix, or it may be an exception

Three alternatives.—

(1) *marta* = *martya*, *y* is elided in Samhitā.

(2) *marta* √mr+ta, *r* = ar.

(3) *marta*, the suffix *ya* negated i.e. the suffix *ya* is not added in the Samhitā, and thus 3 practically equates with 1.

marta = *martya* in mantras:—

mārtāsah = TB. 3.7.11.5, = *mārtāyāsah* RV.

ApŚ. 3.12.1. 10.25; KB. 26.6.

mārtesu RV. 7.4.4, 10.45.7, = *mārtēṣu* VS. 12.

TS. 4.2.2.2. 24; MS. 2.7.9
86.13

For *mārya* cp. P. 3.1.123.

mārtā belongs to "Older Words", Arnold, KZ. 34, p. 306.

67. *vrśabhā*, this designates a god.

List accurate, *vrśabhā* 18, *rsabhā* 23.

devatākhyānam = *devatābhichānam* Nir. 1.20.

Formation: the IE. secondary suffix —bho is employed extensively in Skt. and Greek for the formation of names of animals. Thus *vrśabhā* or *rsabhā* "bull", *śarabhā* 'a fabulous animal', *gardabhā* and *rśabhā* 'ass', *śerabhā* 'snake' etc. W. 1199a, Bloomfield, AJP. 1891, p. 24; Brugmann, Grund. II, p. 204, Prellwitz, Beitrage zur Kunde der indg. Sprachen 1897, pp. 99-100

Meaning: *vrśabhā* refers to Indra, at least, in some RV. hymns: Bloomfield, ZDMG. 48, pp. 563, 572, *vrśabhā* regularly denotes a 'bull' in the RV., but usually in a metaphorical sense: M. and Keith, Ved. Ind. II. p. 323. See also Pischel on *vrśabhāsya dhenōḥ* (RV. 3.38.7) Ved. Stud. I. p. 50.

iti *devatākhyānam* may be from the margin.

68. *edhi*, Vas. imperative sec. sing.

List accurate; formation: Brugmann, Kurze Vergl. Grammatik p. 146, Thurnesen, KZ. 30, 351-2; Walde, KZ. 34, 531; Bloomfield, JAOS. Oct. 1881, (Vol. II.) LXXIV-VII.

69. *ihi*, VI, imperative sec. sing.

ihi 2.25.4, 10.1.28, 12.3.1.

Confusion of *ihi* and *edhi* —

udakénéhi AV. 6.68.1 = *enaidhi* SMB. 1.6.2;

AG 1.17.6.

GG 2.9.11

Ex. 12. Confusion of *ṣṇ* with other letters. W's note on AV. 2.12.7, 4.12.3 and my note on 107

70. (*parāstāt* occurs in these passages); elsewhere *purāstāt* Abridgment omits passages. List accurate, *purāstāt* 27.

parāstāt = *purāstāt* —

pūsā parāstāt RV. 6.54.10 = *pūsā purāstāt* AV.

7.9.4.

71 (These) end in *ai* (in the Pada), (these) have *ābādha* with —ā.

ābādha = similarity of *ai* with *ā* on account of the samdhi in the Samhitā.

Abridgment omits passages.

samdhi —

RPr. 2.25. 129 changes *ai*, *au* into *ā*, (2.27 131, *e* and *o* into *a*);

RPr. 2.31. 135 adds that after *a* and *ā* (129) a *v* is inserted before a labial vowel.

TPR. 1.11-14. —

ekāro'yam'okāro'yam'aukāra'āyam'aukāra'āvam'

The four letters have been rehearsed, and so does Kātantra 12.12-15.

VPr. 4.48. *samdhyaksaram ayavāyāvam'*

CA. 3.40: *samdhyakṣarānām ayavāyāvaḥ'*

RT. 111: *samdhyam ayavāyāvam'*

Four rules of the TPr. pressed into one RT. *samdhyam* = *samdhyaksaram*, abbreviation of the Parv *bhāṣā*.

P. 6.1.78 *eco'yavāyāvaḥ'*

samdhyam replaced by *ec*, but terminology is no sure test for chronology.

TPR., VPr., CA, RT. and P. convert diphthongs, in the same situation into *ay*, *av*, *āy*, and *āv* adding further rules for the dropping of *y* and *v*.

72. Forms ending in *m*, having *ā* as penultimate, are fem acc. sing., those with *a* as penultimate, masc. acc. sing.

All the mss. read *ākāropo* for which cp *ramām*; but the comm. understands *ākāropo*, see examples, also under 3g.

striyaika° = *striyāh+eka*; *samdhi* irregular, cp. Wa. I. § 316-317, M. pp. 64-65, Michelson, JAOS. 25, 99-102; A. Furst, KZ. XLVII. pp. 7-8.

73. (These) end in *visarjanīya* (in the Pada), these have *ābādha* with those ending in *a* vowel.

All the Prātisākhyaś give *varṇasamāmnāya* and define *ūṣman* (cp. RPr. 1.9-10: 1-3, 1.10.1.1; TPr. 1.1-10, VPr. 8.1-31, RT. 1.2), which is wanting in CA., and APr., hence it is difficult to decide as to how many spirants these two Prātisākhyaś acknowledge, and in what order they would assume them to stand.

seems void of point unless the reference be to the rare feminine stems in $-ā$, such as $viā-s$, $gnā-s$, $jmā-s$ etc., which distinctively belong to "A" group of declension (L p 440), a metcvt that may not be easily allowed to this Prātisākhya. Besides, the remark does not apply to any of the words registered below, the form $gnā-s$ of solitary occurrence at AV 7 49 2 being nom pl, instead of sing. The remark may be an intrusion from the margin. It does not, in any way, restrict the operation of the main rule.

17 When there is doubt on account of the elision (of $visarjanīya$), the form is (to be taken as) ablative or gen. sing. (of fem. stems in $-ā$, 1, 4, u, or $ā$).

Examples 3, 13, 21 and 58 etc.

The MS reading yat is an error for tut , which is implied in the translation.

Stems in $-i$ and $-ī$ L pp 384-385, $-u$, p 410, $-ā$, p 411, W 356, 357.

18a Also, when there is doubt of instrumental, the form is (to be taken) from a stem in $-s$ (= us) masc. and fem., nom. sing.

In other words, forms like $viśvāvayacā(h)$, which look like instrumental, are really nom. sing. of $viśvāvayacas$, the final s being elided in $samdhī$.

Stems in $-as$ W. 414-415 with his note on $āsām$, $vedhām$, $suadhās$ and $ānāgas$, which he explains as contractions from $-as$, L pp 545-566. On p. 558 he registers 341 masc. from 110 stems and 86 fem. from 24 stems, in nom. sing.

Mixture of stems in $-as$ and $-ā$ Wa, II § 149, pp 283-286, change with $-a$ stems (nom. sing. masc. fem.) Wa, II § 150, pp 287-288.

18b Also from a stem, containing a verb, ending in a nasal, which has been converted into $ā$, and the suffix elided.

In other words, forms like $go-sā-h$ (= $go + san$ $viṭ = o$) have $visarjanīya$ in nom. sing., which is dropped in $samdhī$.

The suffix $viṭ$ P 3 2 67, $viṭ$ is elided piecemeal and the nasal is changed into $ā$ according to P 6 4 41. P 6 4 67 rightly registers the four verbals corresponding to roots with nasals, i.e. $-khā$, $√khan$, $-gā$ $√gam$, $-jā$ $√jan$, $-sū$ $√san$ L pp. 442 seq., W. 351, 354a, W. III § 65 b, c, pp 127-128.

19 Also from a stem containing a verb ending in $ā$, with the suffix elided.

That is to say forms like $ātmadā(h)$ nom. sing. and in $visarjanīya$, which is dropped in $samdhī$.

Suffix vic P 3 2 74 + 3 2 73. Treatment of stems in radical $-ā$ (and $ā$) L. pp 434 et seq., where he rightly divides the mass of kindred forms into "A" and "B" classes, the first being represented by $-pā$ ($-pās$, $-pāṭ$, $-pās*$) and the second by forms coinciding with those of the stems ending in suffixal $ā$ or $ā$ $-gatāḥ$, $gatāḥ$, $gatām$ etc., also Wa, Wurzelhafte a stamme, III § 65a, pp 125-130.

It is, indeed, creditable for the AP₁ that it has made an attempt to record the radical $-ā$ stems that were fast shifting to other modes of inflection (viz. the $ā$ shortened to a for a masc. and neut. stem or declined like a stem of the derivative $ā$ class as fem.) in the later Vedic age, and we know that in the nom. sing. masc. the Rk forms with long $ā$ are more than ten times as numerous as the Rk forms with short $ā$, and five times as numerous as the Atharvan forms with long $ā$, on the other hand the Atharvan stems with short $ā$ are almost as numerous as the Atharvan stems with long $ā$, and considerably more numerous than the Rk forms with short $ā$. Moreover, the Atharvan has no masc. forms from stems in long $-ā$ in the oblique cases. It would seem, too, that the verses in which the forms with short $ā$ occur belong, in general, to the younger parts of the RV.

The later Samhitās, as compared with the earlier, show a decided tendency to give up the old radical $ā$ forms and embrace the new $ā$ forms. Thus, in place of the RV $nāma-dhā-s$ (10.82 3) the AV reads $nāma-dhā-s$ (2 1 3). In the RV we find $prathama-jā-s$ and $carsani-prā-s$ (nom. sing. masc.) and $soma-pā-s$ (voc. sing. masc.), in the AV we have $prathama-jā-s$ (4 4 5, nom. sing. masc., beside $prathama-jā-s$) and $carsani-prā-s$ (4 24 3, nom. sing. masc.) and $soma-pā$ (Manu 11 149, voc.).

Moreover, if we look at the later literature we see that stems in radical $ā$ generally take the place of those in radical $ā$. In the Veda, we have the masc. stem $suprajā$ but in Sanskrit $suprajā$ —In contrast with the Vedic masc. $-ā$ stems $sāma-gā$, $aga-jā$, $ab-jā$, $giri-jā$, $rta-jāḥ$, $vāso-dā$, $paśu-pā$, $pathi-ṣṭhā$, we find in the later language the $ā$ forms as $sāmagasya$, $agrajam$, $ab-jesu$, $giri-jāya$, $dharma-jām$, $vāso-das$, $paśu-pānam$, and $pathi-sthas$ (L. p. 435).

The transfer from $ā$ to $ā$ had already begun in the RV period, it became increasingly prominent in the AV and virtually ousted the $ā$ forms in the later Vedic literature. The transfer from $ā$ to $ā$ is a fact of great historical importance, and we can, to a certain extent, settle the age of the various Vedic works on the basis of this transfer. It is, therefore, a matter of credit to the AP₁, that it has tried to record this phenomenon, although the attempt is, necessarily, abortive and far from being scientific.

20a A verbal form only from a root ending in g (= j).

That is to say aorist indicative of roots ending in g (original j), ends in $visarjanīya$ in second and third person sing. and the $visarjanīya$ is elided in $samdhī$.

The only example occurring in the AV is $srāḥ$ $√srāk$ or $*srās-s = *asrāk$ from $√srj$, (although RV twice records $ayāḥ$ from $√yaj$, the genetic series

would be —yaj-s = yaž-s = yaś-s = yā-s L p 463), W 890, M p 378, n 3

TS pada (4 6 8 2) ā-vayāh (so RVPp, √yaj+ava) is wrong Weber, Ind Stud 13, p 55, probably from ava+√yā W. 406a, Wa III § 127b c p 232

In āyā yamāśya (ex 6) the root is √i with doubled subjunctive (W 560e) or its secondary root form √ay, Śayana taking it from √yā

20b Also aorist second person sing

In other words forms like amukthā(h) end in visarjanīya, which is dropped in samdhī The rule has, perhaps, double function to perform —

a It restricts the operation of rule 20a to aorist forms, (b) and lays down the analysis (of samdhī) for verbals like amukthā(h) formed from roots other than those ending in g

adyatani = lun Kātyāyana on P 3 2 102, 6 4 114 He also uses bhavanti, bhaviṣyanti, and śvastani for lat, lrṭ, and lut Kielhorn, Ind Ant 15, p 207

The division 20a and 20b is meant to show the connection between the two rules In grand numbering the two rules have been taken as independent

20c The construction is ambiguous The remark may be analysed as follows —

a Both the following and the preceding are plural

This may refer to "vāsā hi satyā vārunasya." the first example on the list, where both vāsāḥ and satyāḥ end in visarjanīya

The phrase "parapūrvam" if correct, is singular.

b Also nom. plural from stems in —a

Cp example 9

c Those everywhere,

i.e. these end in visarjanīya everywhere.

It is doubtful whether tāni refers to stems in —a (nom. pl.) or to all the ūsmānta words, occurring in the list, whose visarjanīya is intended to be dropped in samdhī If it refers to the latter, we get, in conclusion, a remark corresponding, in its scope, to the opening rule But preferably it goes with 'ākārantaḥ'

6. Analysis of examples —

16a —Applies to all the examples

16b —No example recorded, the rule of doubtful validity

17 3, 5, 7, 13, 15, 16, 21, 31, 34, 35, 37, 38, 51, 52, 54, 57, 58, 59, 60, 61, 62, 87, 88, 89, 90, 91, 102, 113 =

18a. 8, 12, 18, 22, 24, 28, 29, 47, 55, 65, 95, 99, 104, 109, 110 =

18b. 2, 10, 26, 41, 64, 103 (plural) =

19 43, 92, 93, 94, 96, 97, 98, 111, 114, 115, 116 =

20a. 44, 45 =

20b a Aorist 69, 70, 74, 76, 77, 78, 81, 83, 84, 86 =

b Imperfect 71, 72, 73, 75, 80, 82, 85 =

c Subjunctive 6, 112 =

d Precative 79 =

20c a 1, 9, 14, 17, 20, 25, 30, 32, 33, 39, 40, 42, 46, 49, 50, 53, 63, 107, 108 =

b Stems in ā, nom. pl. 4, 43, 56, 105, 106 =

c Stems in ā acc. pl. 11, 19, 23, 27, 36, 63, 66, 67, 100, 101 =

116

For the uncertainty as to whether forms like patthāḥ (√pad), amukthāḥ, aprithāḥ, ayukthāḥ, chitthāḥ sec and third person sing are to be taken as root aorist or s aorist cp. W 834c,d., JAOS 11, Oct. 1884, pp CCXVIII-COXX; Wa KZ. 1914, pp 273-274; Oertel, Festgabe Jacobi, p 23

It may be noted that b, c, and d, tabulated under rule 20b, have been placed there only for the sake of convenience, no explicit provision being made for them in the rules, unless we adopt the device of 'yogavibhāga' for rule 20b, and read 'anadyatanyām' (= imperfect) instead of 'adyatanyām' (aorist), construing:—

a bhāte madhyamasyaikavacanam |

This may cover the aorist forms

b anadyatanyā madhyamasyaikavacanam |

This may cover imperfect forms.

But both the device of 'yogavibhāga' and the emendation require corroboration and even if both are granted, c still remains unprovided. The same may be said about b and c under 20c If by 'savarnasamjña' akāra stands for ā, we provide for b, but c still remains unaccounted, because no mention has been made of acc. plural in the rules.

This again strengthens the hypothesis that the list of examples registered here have not been collected after the sūtras, but the sūtras have been formulated on the basis of these passages

7 Samdhī in other treatises —

RPr. 2 24 : 128. —

visarjanīyo'riphito dīrghapūrvāḥ svarodayaḥ |
ākāram ||

Visarjanīya, not subject to conversion into r, when preceded by ā and followed by a vowel, is converted into ā (āḥ = ā) Cp yā śadadhī RV 10 97 18

RPr. 4 24 243 —

visarjanīya ākāram arephī ghosavat-paraḥ |

Visarjanīya, not subject to conversion into r,

when followed by a sonant consonant, is changed into *ā* "

Ex. punānā yanti (RV 7 49 1)

The RPr. directly changes *āh* into *ā*, without converting it into *y* or *s*

TPr 9 10 atha svaiparo yakāram !

Visarjanīya (if preceded by *a*-vowel), when followed by a vowel, becomes *y* = RPr 128

The *y* is elided by TPr 10 19

TPr 9 9 avarnapūrvas tu lupate !

Visarjanīya, when preceded by *a*-vowel, is omitted = RPr 243

The TPr changes visarjanīya into *y* before a vowel, but before a sonant consonant it drops it directly

Rule 9 9 can cover both

With this treatment agrees VPr 4 36 —

kanthyapūvo yakāram arpitah !

Visarjanīya, not subject to conversion into *r*, when preceded by *ā* is converted into *y* = RPr 128 , TPr 9 10

VPr 4 37 lopo dhau !

Visarjanīya is elided before sonant consonants = RPr 243, TPr 9 9

Leave out the implication "svaipare" in rule 36, and the two rules are easily boiled down to one, making the treatment uniform

CA makes an advance on both the TPr and the VPr —

CA 2 41 svaie yakārah !

Before a vowel, visarjanīya becomes *y*

The *y* is reduced by CA. 2 21

CA. 2 43. ghosavati ca !

Visarjanīya becomes *y*, also before a sonant consonant Visarjanīya has been reduced to *y* alike before vowels and sonant consonants, and the uniformity of treatment achieved, although the rules are still two

RT makes further advance —

RT 117 asthād yam !

Visarjanīya, when preceded by *ā*, becomes *y*

The *y* is reduced by 158

The two rules of the Prātisākhya have been reduced to one and the uniformity of treatment maintained

The same stage is found in P —

8 3 17 bho-bhago-aghō-apūrvasya yo'si !

"Visarjanīya is converted into *y*, when preceded by bho, bhago, agho and *a*-vowel and followed by *as* (= vowels and sonant consonants) The *y* is elided according to P 8 3 19

All this is insufficient to fix the chronological order of these works

8 Notable examples.—

	APr	Sāyana	W
1	vāsā(h) hī satyā(h)	vasā-vasāni, satyā- satyāni, so. SPP in Pada	
3	punarbhū - vāh	punarbhavā-punah sanghibhūtā	So W in Index
8	susādā(h)		emends to susādām
9	prathamā(h)	prathamā - prathamāni All the Pada mss, save one of SPP's read -ptā, and all save W's Bp read prathamāh and this is confirmed by APr	W implies -tā and -mā
19	yā visvā(h) ni v ā t a h (so W)	visvā-visvāni, all the Pada mss have visvāh and yāh ,	
27	usnāh(h) vṛtāsyā	(Pada reads usnāhā, as if usnāhu , so is SPP)	
30	prathamā(h)	prathamā-prathamāni dhānāni	
42	avitā(h)	avitā-rakṣitā , so SPP in Pada, the interpretation of Tārāpāda is nega- tived . JBORS XVII, 34-36	
58,	vilṣṭyā(h)		" — t y ā h seems inad- missible " (op how- ever, Wa. KZ. 1914, p 270).
66	svadhā(h)	svadhā-annem yāh	
91	hetyā(h)	hetyā-hananena	
114	bhuvanest- hā(h)		W suggests -sthām

Thus Sāyana differs from the APr. in 9 passages out of 116 Other variants may be seen on the margin W proposes emendation, in his translation, in three passages, with regard to 19 he is doubtful SPP's variants have not been shown, because they are numerous in the text, as a whole, and generally, have been adopted haphazardly

In 51, 52 the confusion of *r* and *ri* Oertel, Syntax, p 241, confusion of *r* and *ar* Oertel, Festgabe Jacobi, p 25, Wa. I § 285c, p. 339

102 ān-āgas is Vedic and post-Vedic. The stem ān-āga is doubtful. L 551. RV 7.60.1 ān-āgā-h is a contraction of ān-āgas. Oldenberg, RV Noten, II 47, different view. Wa. II p. 286.

Note the numbering of rules 4, 5 and 6 in the APr. Number 4 precedes the rules, number 5 is given just after them and number 6 comes with example 68. The rules have not been treated in the treatise as a separate body.

79 Unaccented enā(h) ends in visarjanīya

enāh, acc pl of fem ena (= idam in anyādeśa. P. 2.4.34) ends in visarjanīya, which is dropped in samdhi. Instrumental enā is accented on the final, it does not end in visarjanīya, cp 26.

The rule has been placed in the middle of the examples and not treated separately. The passage connected with this rule happened to come in the middle of the series and the rule has been affixed to that. Compare the order of the passages 6.27.2, 6.61.1 and so on.

80 (These) words have visarjanīya as final (in the pada),

a before the initial s (of the following word),

b also before s, standing at the beginning of a conjunct consonant.

In the sūtra 'paratah' seems redundant, it may be from the margin.

The rule implies that in the accompanying list of passages words like *ni* read *nih* and so on in the Pada, the visarjanīya being dropped in Samhitā.

No example is cited to a, supply bhīgubhiḥ sajōśāḥ (4.14.5) etc., but there can be little doubt about visarjanīya in such cases, hence their omission.

To b may be added :—

arusrāṇam (2.3.3, Pada aruḥ + sr—).

vivratā sthāna (3.8.5 —tāḥ sth—).

durgā(h) srotvāḥ (10.1.16, ed —gāḥ, APr. implies omission before s, followed alike by soft and sonant consonants).

a The AV mss, except in a few sporadic cases, do not convert visarjanīya into a sibilant before s. The editors of the AV also are not uniform in their practice. Cp. W. CA 2.40 note. See Keith, AA p. 162.

b AV mss are discordant on this point. Some mss prefer to retain visarjanīya in this situation, others convert it into a sibilant, while the majority drop it according to the sanction of RPr, TPr. and VPr. and the implication of the APr. Here, again, the editors are not uniform, cp 5.13.5, where they retain visarjanīya against all rules. For detailed variants cp. BLE II. 456-57.

APr does not notice this samdhi before s (for ś cp. 81), nor does it say anything about jhivāmūliya and upadhmanīya (+k=ḥk, +p=hp) as is done by

other treatises, and this, coupled with its non-reference to these terms may show that these were rejected by the AV School, presumably on account of their indefinite nature. Besides, in none of the AV mss, excepting a few (cp. 201) is any attempt made to distinguish the jhivāmūliya and upadhmanīya from the visarjanīya.

That the visarjanīya was an indefinite sound, and its exposition no less so, becomes clear from a review of the parallel rules in different treatises. The RPr devotes six rules to the samdhi of visarjanīya —

RPr. 4.31.250 —

aghose rephī arephī cosmānam sparśa uttare |

tat sasthanam anūmapare |

a Visarjanīya, whether aṣṭhita or rūpita, followed by a sord mute, becomes of like nature with it, h but not, when the following mute is succeeded by a sibilant, as in mahāḥ ksonāsya RV 1.11.73.

The rule is general and is found in TPr., RT and P.

RPr 4.32.251 —

tam evosmānam ūsmani |

It becomes the same sibilant, before a (surd) sibilant, as in vaś śivātamah RV 10.9.2.

This is common to all the Prātisākhya and P, but is not uniformly observed by mss.

RPr 4.33.252 —

prathamottamavargīye sparśe vā |

Before a sord mute belonging to the first or the last series, the change (of visarjanīya) is optional.

This partially annuls rule 31. The option is noted in TPr., VPr. and P.

RPr 4.34.253 —

ūsmāni cānate |

Also before a sord sibilant (leave out h), non-product of cerebralisation (the change of visarjanīya is optional).

This annuls rule 32 and is noted by TPr., VPr. and P. A Prātisākhya, in the strict sense of the word, has no right to prescribe option, and the rules enjoining option or quoting various authorities indicate that the extant Prātisākhya apply to the various Śākhās of their respective Samhitās and not to the one single Śākhā in whose and for whose parat they were originally written. They are, thus, the product of the spirit of accommodation and compromise, which gained ground towards the end of the Vedic period, possibly later than P.

RPr 4.36.255 :—

ūsmāny aghoṣodaye lupyate pare nate'pī |

Visarjanīya is elided before a (surd) sibilant, even (if it be) a product of cerebralisation, if it (sibilant) is followed by a sord mute.

This rule is noted by VPr., TPr. and Kātyāyana, the author of Vārtikas, and is implied (also before *s*, followed by sonant consonants) by the APr, but is wanting in CA. and P

RPr 4.38·257 —

avyāpatih kakhapapheṣu vrttiḥ ||

When *k*, *kh*, *p* and *ph* follow, the usage is the negation of change (of visarjanīya into jhivāmūliya and upadhmanīya).

This partially annuls rule 31 and is a direct negation of rule 33. It is hard to believe that rules 33 and 38 were written by the same author. Rule 33 is found in VPr. and TPr and is noted by P, up to whose time the use of jhivāmūliya and upadhmanīya was optional. The two terms were rejected by the AV. School and are not observed by the later mss in general. It is just possible that rule 38 was added at a time, when the phenomena of jhivāmūliya and upadhmanīya had completely fallen out of use, by those Vedists, who wanted to give their practice (of using visarjanīya in place of the two) the sanction of a Prātisākhya rule (cp VPr 3.11); or it may be a reference to the usage seen in one of the RV. śākhās.

The VPr. is more precise and direct, it devotes 7 rules to this samdhi:—

VPr. 3.7 —

cachayoh sam |

Visarjanīya is changed into *ś* before *c* and *ch*. = RPr 250 (cp Kātantra 1.5.1-6)

It may be noted that while the Prātisākhya directly change visarjanīya into *ś* before *c*, P. first changes it into *s* (8.3.34) and then into *ś* (8.4.40).

VPr. 3.8 —

tathayoh sam |

Into *s* before *t* and *th* = RPr 250.

Of the hypothetical case of cerebrals VPr. takes no notice.

VPr. 3.9. —

pratyayasavarnam mudi śakatāyanaḥ |

According to Śakāyana, before a sibilant, visarjanīya becomes of like position with it ("śakatāyana itī kanvācāryasya nāmāntaram" Gelpake, Anantabhatta's Padārthaprakāśa, p. 30)

pratyaya = para, in P suffix.

For Śakāyana's prescription cp author's note to RT. 177

VPr. 3.9 can cover 7-8, as is done by RPr., TPr., (9.3), RT. (177) and CA. (2.40), the rehearsing of letters should not indicate its priority over other Prātisākhya. Cp. however, its treatment of tvē under APr. 59

VPr. 3.10. —

avikāram śakāyah śasasesu |

According to Śakāyana, visarjanīya remains unchanged, before *ś*, *ṣ* and *ś*

The view attributed to Śakāyana is not found in the RPr, the original authorship of which is ascribed to Śakāyana.

The use of *mudi* for śasasesu may be noted.

VPr. 3.11 —

prakṛtyā kakhayoh paphayoś ca |

Also before *k*, *kh*, *p* and *ph*, visarjanīya remains unchanged = RPr 257

If Śakāyana held this view, why has he contradicted it in RPr?

The available RPr must, therefore, be taken as a mixture of views held by different authorities

VPr. 3.12 —

jhivāmūliyopadhmanīyau śakatāyanaḥ |

Visarjanīya is changed into jhivāmūliya and upadhmanīya (before *k* and *p*), according to Śakāyana.

RT does not contain such a prescription; it is not mentioned in RPr. and TPr

VPr. 3.13:—

luṁ mudi jitpare |

Visarjanīya is dropped before *ś*, *s* and *ś*, when followed by *k*, *kh*, *c*, *ch*, *t*, *th*, *p* and *ph* = RPr 255.

More precise and direct than the RPr it is, by no means more decisive on the point, it does not define its own attitude towards the conflicting views, attributed to Śakāyana and Śakatāyana.

The TPr. devotes 6 rules to this samdhi and is more indecisive than either of the two, shown above

TPr. 9.1 —

ūmaparo'ghosapare lupyate kādamāyanasya |

Visarjanīya, when followed by a spirant, having a surd after it, is dropped, according to Kādamāyana = RPr. 255

The prescription, which is general in RPr. and VPr., is here ascribed to an individual, the Prātisākhya not stating its own view in the matter, though the sanction is observed in the TS-edition and is generally followed by the mss

TPr. 9.2 —

aghosaparas tasya sasthanam ūsmānam |

Followed by a surd letter, it becomes the spirant of like position with it (i.e. surd).

Whether the prescription is general, or only the view of Kādamāyana, is not certain, and the editor has not raised the point, although mss., according to his statement, do not uniformly follow its implications before certain letters, rejecting them altogether before some = RPr. 250

TPr. 9.3 —

na ksaparah |

But not, when followed by *ks*.

That is visarjanīya before *ks* remains unchanged, the preceding rule implying its conversion into jhivāmūliya being annulled = RPr. 250; RT. 151.

TPr. 9 4.—

kapavargaparas cāgniveśyavālmīkyoh ।

Nor, when followed by a guttural or a labial mute, according to Āgniveśya and Vālmiki, the two teachers rejecting jīhvāmūliya and upadhmanīya altogether = RPr. 252, 257

The same view is ascribed to Śākalya by VPr. 3.11. Whether the mention of these names is simply honorific, or they actually held these views is hard to decide. Again, we do not know, if the authorities appealed to by a particular Prātiśākhya, belonged to its own school, or to a different school of its Samhitā, or to an altogether different Samhitā.

TPr. 9 5.—

śmapara evaikesam ācāryānām ।

According to some authorities, not, when followed by a spirant (visarjanīya is not changed) and only then (that is before *k*, *kh*, *p*, *ph* it is changed into jīhvāmūliya and upadhmanīya)

Rules 4 and 5 together make the change of visarjanīya optional before *k*, *kh*, *p*, *ph*, *ś*, *ṣ* and *s*, a roundabout way of stating the same thing, the Prātiśākhya, again, withholding its view in the matter. = RPr. 252, 257.

TPr. 9 6.—

na plāksiplāksāyanayoh ।

Not according, however, to Plāksi and Plāksāyana.

What is denied by the two teachers is not known, the commentator and the editor being at variance, the former implying the negation of the rule 2, and the latter of 3-4. To be sure, the commentator did not inherit the unbroken Prāt — tradition and it is doubtful, if the redactors of the Prāt themselves realized as to what they meant by such a mixture of contradictory rules, expounded by different authorities, belonging, perhaps, to different Śākhās of a Samhitā.

The above lengthy exposition has been pressed into one rule by CA 2 40 —

visarjanīyasya parasasthāno'ghose ।

Visarjanīya before a sūrda consonant, becomes of like position with the following sound.

The two dubious terms, i.e. jīhvāmūliya and upadhmanīya have been abandoned and the option before *ś*, *ṣ* and *s* has been definitely rejected, although the sanction has not been uniformly adopted by the mss. The dropping of the visarjanīya before sibilants, followed by sūrda mutes, prescribed alike by RPr, VPr, and TPr. and implied by APr. has not been mentioned at all.

With this treatment agrees that of RT. 151 :—

nosmapare ।

Visarjanīya is not changed before *k* and *p*, when they are followed by a sibilant.

P. devotes four rules to this samdhi (6 3.34-37) —

P 8 3 34. visarjanīyasya sah ।

Visarjanīya is changed into *s* before *khar* (sūrda mutes and sibilants) = RPr. 280

P 8 3 35 śarpare visarjanīyaḥ ।

Visarjanīya remains unchanged before sūrda mutes, when they are followed by *ś*, *s* and *s* = RPr. 250b.

P. 8 3 36. vā śari ।

Visarjanīya is optionally retained before *ś*, *s* and *s*. = RPr. 253

P 8 3 37 kupvoh khaupau ca ।

visarjanīya is optionally changed into jīhvāmūliya and upadhmanīya before *k*, (*kh* etc.) and *p* (*ph*). = RPr. 252.

The following points emerge from the above.—

a The visarjanīya sound was of indefinite nature before sūrda consonants and opinions differed about its treatment in such a situation. Its conversion into jīhvāmūliya and upadhmanīya is made optional with contradictions in RPr, VPr. and TPr and the same view is held by P.; this has been probably rejected by APr and CA., which nowhere mention the two terms, the position of RT. being rather doubtful in the matter.

b RPr., VPr. and APr. drop visarjanīya before sibilants. TPr. ascribes the view to a single authority. The rule is not found in CA, RT. and P. It is first noted by Kātyāyana, who subjoins the vārttika (śarpare khari vā lopo vaktavyah) to P. 8 3 36. It is just possible that the practice of dropping visarjanīya in such a situation prevailed before P's time, was discountenanced by him, but was, again, favoured in Kātyāyana's time. This much, however, is certain that while the APrŚ. dropped the visarjanīya, the followers of the Śaunaka śākhā made it parasasthāna, and because the AV. mss., prevalingly, follow the former practice, they belong to the Śākhā to which the APr. belongs and not to the Śaunakiyā, which is represented by CA.

The diffuse wording of the APr. is no guarantee that it is earlier than either CA. or P.

Notable examples —

	APr.	Sāyana	W.
2.	—bhrajaḥ(ḥ) stanāyan	—vrajaḥ sta—	—bhrajaḥ or —jāḥ.
6.	—bhya(ḥ) stāritave	—bhyas tar—	
7.	yā(ḥ) stāyan	yas tāyan	
10.	stāmānam		—sthām— or srāmānam

- 11 sārvasatī(h) —ti sva— on the
svā— authority of RV
1 110 8
- 13 W not uniform
in omitting
visarjanīya
- 14 na(h) stāyād nas tā—
'antahitam',
so SPP

Sāyana differs from APr on 4 out of 19 In 3 passages W proposes emendations

Reference. Wa I § 287 b, c, p 342, nature and sthāna of visarjanīya Kirste, Die Aussprache des Visarga, Sitzungsber der Kais Akademie der Wissenschaften in Wien, band CXXI, treatment of visarjanīya in Vedic mss before consonants and sibilants Roth, ZDMG. 48, 103-104, Vedic variants regarding this BIE II, 455-469, treatment of pihvāmūliya and upadhmanīya in Kāva VS Gelpake, Anantabhatta's Padāthaprakāśa, 22, 28 ff.

Śākalya was the originator of the RPr Muller, RPr Intr pp 7-8, the view is criticised by Skold in Papers on Pāṇini, 42-46

Śākalya's identification and age Keith, AA 339-340, his date Keith, AA Intr p 71.

81 Also before a conjunct consonant, having a at the beginning

Cp. note on 80 CA has one rule for the two In vyathī śrāvah (6 33 2) Sāyana wrongly reads vyathī On confusion of the two cp Keith, AA 2 36 (n 2), 5 1.1, 2 1, Wa (on śāva iti, śāva — oder śāvas— Nir 2 1) KZ 61, p 198

80 (In the accompanying passages) vīśvā(h) ends in visarjanīya (in the Pada)

(1) MSS are unanimous on visarjanīyāntāḥ and the pl. may be due to the numerous occurrences of the word, yet —ntāḥ is more correct For a similar case cp. P 5 468, where all the printed texts read 'samāsāntāḥ', but some of the MBh mss, as well as three of the Kaśikā, both in the rule and the commentary, and the mss of Astādhyāyī read 'samāsāntāḥ', which is vouched by MBh II 438 23-25, and is, no doubt, correct Cp Kielhorn, Ind Ant 1887, p 179

(2) The rule is empirical and has no correspondence in RPr, TPr, CA and RT The corresponding VPr (4.26) records 16 cases of the occurrences of vīśvā(h) in VS., the word being fem. nom or acc pl. and visarjanīya being elided before a vowel or a sonant by usual sandhi Cp. note on 73 Uvata rightly objects to this type of rule in the VPr. on the basis of 'svamasamskārayas chandasi niyamah' (VPr 1 1). His answer 'padānam sandhiyamānānāp nīcayo naiva doshya' carries no conviction

(3) Note the peculiar method of citing passages by quoting the opening word or words of the stanza in which the passage occurs The sixth example is quoted by 'dāmūnāḥ' the second word in the stanza

(4) vīśvāḥ Sāyana vīśvā = vīśvāni The stanza is obscure

83 (The accompanying) words have a vowel as final, they have ābādha with those that have visarjanīya as final

Correspondence VPr. 4 27-32.

Weber has pointed out numerous errors in TS arising from this type of sandhi Ind Stud 13, p 101

Visarjanīyāntas wrongly read without visarjanīya Wa I § 31, M. p 64 n 15, W on AV 6 33 2, Keith, AA n on 2 3 6

Notable examples —

	APr	Sāyana	W
1	stūś		pūś proposed
2	rīśāḍā (=rīśāḍa. so Paṇp)		rīśāḍā(h) W and SPP.
10.	talāśā	palāśāḥ	
13	viṣṭāḥ (instr)	vīṣṭāḥ	
15	suhāvā	suhāvām (cp L p 337, Wa III, 41a, p 91)	
18	devātā	devatāḥ	devātā(h)
Cp	devatā apyeti, AA 2 24, BrU 4 12, AB 4 24 5		
For	√ap with devatāḥ cp KS 10 1 195 20, PB 17 11.3, 22 7 4, TS. 1 8 7 1, AB 4 13 7; GB 2 1 11 25		
	naistā, nudisthāḥ, (SPP. naristhā).		
30-31	Note that the MS confuses the two, 1e nman = rīnan, naha = ahā, similar cases Wa. I § 280, II I. § 128. M 58-59, Bloomfield, PAOS April, 1893, p. XXXV, AJP 17, 416-418, Keith, AA 2 4.3 p 231, n 12		
33	The citation is puzzling The intended reading seems to be 'isitā havyaavāhāḥ', which is also read by Sāyana with four mss But the APrM, following the current AV version, reads isitō— hav— which is accepted by W and SPP The text of the AV may, however, be corrected into isitā.		
For	stems in radical —ā (go-pā-s etc) cp note on 76		
APrM.	rśādā for rī—, confusion of r and rī is not infrequent W on AV. 1 18 4, 5 14 3, Wa 1 § 29. p 33, BIE. II. 308-311. and note to ex 51-52 under APr 73		
84	enā, when accented on the final, ends in a vowel		
	enā instr svarānta L 331 ff, M. 256, Wa III. 541a, pp 91-92.		

enāḥ acc pl rule 79

85 (The accompanying) words have a vowel as final (in the Pada) before s, also when it stands at the beginning of a conjunct consonant

In the first two examples the preposition is *nī* and not *nīh*. In 'nisvarām' *nī* has privative force ŚB 11.5.3.12, Wa. II. 1.110 b, c, p. 283. Besides, the phonetic change of *nīh* into *nī* under certain conditions, (Wa. I, §287 a, b, p. 342) the use of *nī* in words like *nīmanyu* (AV. 3.25.4, 'one who is without wrath') may have contributed to the privative force of *nī*. Reuter, KZ 31, p. 598 on *nivātā*. To the instances, quoted by Wa. may be added our *nisvarām* (Pada *nī* = sva—, so RVp. 7.17, Oldenberg, RV. Noten II, p. 4), also KS *stri nivirya* 27.9.149.17, 28.8.163.1, Oertel, Syntax, p. 301.

In 8.4.5 *Sāyapa* has *nīh* sva—.

86 Also before a conjunct consonant beginning with *s*

87 *gopā* is (nom. acc) dual in 'gopā me stam' and 'abhitam me gopā.'

88 *gopā*(h) sing and pl end in *visarjanīya*

gopā-s (sing) 3.8.4, 5.3.2; 6.77.2, 7.26.5, 53.2, 9.9.22, 12.1.57, 3.11, 16.2.3, 18.2.54

Plural: 7.81.6, 10.8.9.

89, *pā* ends in *visarjanīya*, excepting in *prapā*, *krpā*, and *devāgopā*.

RV 10.4.1 *prapā asi*=*Pada pra-pā*, but there is no *samdhī* here and the form may, well, have been *prapā(h)*: Wa. I. § 65c., II p. 138

90. *bhūrdhārā*, *śatādhārā* and *mādhudhārā* (*dhārā*) are (fem nom) sing

List accurate. *dhārāh* in 4.11.4, 34.5-7, 7.82.1, 107.1; 9.5.15, 12.1.45, 3.41

91. Fem. (nom) pl end in *visarjanīya*

Cp above.

92 *vrstyā* is instr. in *stanāyann* etc *vrstyā*, *parjanyasya* *vrstyā* and *abhipatō vrstyā*, elsewhere *vrstyā(h)* ends in *visarjanīya*

W. registers *vrstyāh* in 5.24.5.

93 *grāhyā* is instr. in *grāhyāmītrān*, *grāhyā grāhā*, and *grāhyannam vidhyāmi*, elsewhere *grāhyā(h)* ends in *visarjanīya* *grāhyāh* 2.9.1, 10.6.8, 6.112.1, 2, 16.5.18.1.

94. *prthivīyā* is instr. in *enā prthivīyā*, *prthivīyōrasā*, *prthivīm prthivīyā* and *divā prthivīyā*; elsewhere *prthivīyā(h)* ends in *visarjanīya*

List accurate *prthivīyāh* 37 times. Cp VPr. 4.27.

For confusion of —*vyā* and —*vyāh* cp Mantra parallels —

prthivīyā sām bahhūva VS = —*vyāh* MS. 1.2.14.4.13, 5.43; TS 1.3.6.1, 23.8; 2.13.1 153.4; KS.3.2, 26.3, ŚB 22.21, the correct reading is —*vyā*. KŚ 7.4.38

sārasvatyā supippalā VS —*tyāh* TB. 2.6.14.5. 21.56; —*lā* MS 3.11.5 * 147.16.

95 *tā* is neut pl. in *tā vo nāmāni*, *tā vīśvā*, *tā vījānāt*, *ā ghā tā gachān* and *tā yamā ārpitā*

tāh about 80 times

Cp. corresponding VPr 4.30.

- 95b a (The verbal) may be in subjunctive, (hence without augment),
b elsewhere, also in the past (the augment may be dropped), according to the rule "bahulam";
c thus, the forms in *let* (and past) become alike (i e augmentless);
d excepting such cases, (the augment) exists;
e distinction between augmented and unaugmented forms is the object (of the list of passages mentioned below).

The case is typical. It illustrates the defective nature of the text. It shows how far the nefarious hand of the successive redactors has gone to dismember the text, many links of which have disappeared for good. The list of passages, which stood in the original APr., and sounded as a fine Prātisākhya sūtra, has been relegated to the position of comment, what has been supplied, instead, is a very poor substitute, indeed.

a *naigamī*=*let*, cp *adyatani*=*aorist*, *anadyatani*=*imperfect* etc.=*tāsām svasamjñābhih kālavyāśessah*, Kātantra 3.1.16, where such terms are defined; also 3.1.22, 23, 28, 4.4.15, where such terms are used (*adyatani*, *hyastani*).

b Imperfect and aorist lose their augment in certain conditions.

bahulam. *bahulam chandasy amānyoge*'pi, P. 6.4.75.

c Thus the forms in subjunctive and past become equally augmentless, such forms are, then, outside the scope of the *samdhī*, shown in rules 97-100.

d Excepting cases implied by c, a verbal, in the past, takes augment, and thus falls within the purview of rules 97-100.

e The list registers forms without augment.

John Avery (JAOS. Proceedings, May, 1884, p. CXCVI) studies unaugmented verb forms in RV. and AV.

96 Where *pra* is seen with a long *ā*, the following verbal begins with *a* (—augment), before a consonant it is nowhere long, except in the two cases of *prā vocam*

Rule 96 does not, in any way, break the continuity of the examples, falling under 95b Compare note on 97 and 196. These passages are not examples, they are, in fact, original sūtras relegated to the position of comment.

prā (short) .7.2.1, 5.5, 78.9, 73.7, 9.9.18; 18.1.7. Notable examples.—

APr. Sāyapa W.

5. *navanta*, √*nu*, *namanta*=*na-* *namanta* 'the
inj. = 'shall mantām 'lod- dawns submit

	resound'.	arthe lan'.	themselves'	being of frequent occurrence and legible throughout.
		so SPP	with a query,	VN. reads <i>onga</i> , while Ben is a counterpart of the
			no variant	APrM.
6	ā yavan, √yu, subj	āyavam āpnotu, 'chāndase linu.'		<i>anga</i> P. 13 13.
7.	gāt, subj (may go)		'went'.	<i>ābādha</i> =similarity on account of samdhī
8.	navanta, inj. (shall resound)		'both resound'.	<i>tat prayoṇanam</i> =the utility of augment is clear in examples like <i>yénāvat</i> 6 68.1, where <i>ā</i> = <i>ā</i> + <i>ā</i> , or it may refer to the list of passages given below
9.	ā gamat, sub. (may come)		'hath come' takes <i>agamat</i> , so SPP.	The utility of the list is seen in those cases, where samdhī has taken place Cp "tadartham pathito ganah" below
13	datta, augmentless imperfect, op. sómo dadat, 'gave'		'give', imperative, proposing emendation of āpaḥ into āpah voe	98 Where the final <i>a</i> of a prefix is seen long, the following word (=verbal) begins with <i>a</i> (=augment), and the case is, indeed, of a simple vowel, with one of like quality becoming long
16	dipsat, so SPP with all his authorities	dipsāt = 'him-situm icet'	So W. to agree with 4.36 1 'whoso shall seek.'	prefix <i>prā</i> cp 96
21	gan, inj., √gam (shall come)	āgan = āgamat, lun	'hath come', the trans implies <i>agan</i> , on 13.1.2 he rightly takes <i>gan</i>	<i>savarnadīrgha</i> cp. <i>ā</i> below Examples are not recorded. Cp. āvātīrat 5.18 11 etc
23.	duḥ, inj.	aduḥ = 'dattavantaḥ'		98b (When) a word, ending in <i>a</i> , is followed by the initial <i>a</i> of the following verbal (the <i>aḥ</i> becomes <i>o</i>), if it be followed by a soft consonant, the word is not read like that (i.e. <i>aḥ</i> does not become <i>o</i>)
27.	dadat, sub		'gave' with HGS adadāt (1.90.2).	The first half is ambiguous The translation follows the clue offered by "aghosah", which unmistakably refers to the absence of <i>o</i> samdhī before soft consonants, implying thereby its presence before sonant consonants
36	dhāt, sub	vayodhāh' vayasām dhātā		The suggestion is confirmed by the examples attached herewith, which may, however, together with 'tasyodāharanāni' be an intrusion from the margin The phrase is rare in the text; and the examples have no singularity to stand separate from those given below
41.	mā dhāt (not mā dhāt = mā + ā + dhāt)		"our text probably ought to read mā = mā + ā."	99. (In) <i>esā(h)</i> and <i>syā(h)</i> , (<i>visarjanīya</i>) is elided before consonants, before vowels, vowel-combination (takes place); (in those cases) where <i>o</i> is seen, the following word begins with <i>a</i>

The variants offered by Śāyana are insignificant, they are mainly due to orthography (in 6 by anusvāra, in 36 by the confusion of *c* and *ś*), W's proposed emendation in 41 is negative. In 7, 8, 9, 16, 21, 27 his rendering doubtful. In 5, APr. is solitary in its reading, but probably correct. Cp No. 8.

97 (Now, with regard to those passages) where the initial *a* (augment) of the root in past is preceded by the final *a* (of a prefix or some other word), because we see, in the sacred text, both (forms, i.e. augmented and unaugmented); the purpose (of the augment) is seen in substitution (of one vowel for two).

Rules 95-96 have dealt with augmentless forms, rules 97-101 deal with augmented forms, the chief aim of both is the elucidation of the Pada.

The construction of the rule is faulty and the translation, of course, provisional The reading *angasya* is not clear in the APrM. It is neither *ā* nor *nga*, both

100 *a* Doubt arises with regard to (the words) ending in long *ā*, when in Samhitā, there is substitution of one for two (i.e. when *ā*+*a*=*ā*).

Cp 98a.

b It has been taught (that the abhinibhita samdhī) "is optional in the sacred text", for that purpose the list is read

Compare "tat prayoṇanam" in 97.

99-100 taken together deal with the following five samdhis —

- 1 Visarjanīya of *esāh* and *syāh* is dropped before consonants , ,
- 2 (when a vowel is) followed by another vowel, vowel-combinations take place
- 3 *aḥ*+*a* = *o*+*a*, irrespective of *esāh*, *syāh* and other words
- 4 *ā*+*ā* = *ā*, *savarnadīrgha* samdhī
- 5 *o*+*a* = *o*, *abhinibhita* samdhī

This table agrees, in order, with that found in RPr. differing altogether from that of other treatises and a scrutiny of the same may yield historical results :—

(1) RPr 2.81 12:—

esā syā sā ca svarāḥ ca pūrvam bhavanti
vyañjanam uttaram yadaibhyaḥ |
te'nvaksarasamdhayo'nulomāḥ |

When esā(h), syā(h) and sā(h) or vowels precede and what follows is a consonant, the samdhī (taking place) is called "anvakṣara-samdhī anuloma" This is connected with —

RPr 2.11: 115 —

ñmā parluṇyate trayānām |

Visarjanīya of the three is dropped. The two rules may be tabulated as follows —

a esāh + consonant, h dropped, cp. TPr 5.15,
VPr. 3.14-16, CA 2.57, RT 156, P 6.1.132-133. APr as above.

Kātantra 1.5.15. —

eṣasaparo vyañjane lopyaḥ |

(2) "svaresu svarasamdhayaḥ" may be split into two —

(1) esāh + vowel = o before a, h dropped before others. = RPr. 2.33. 137 and 2.27: 131

(2) Vowel + vowel, (cp. Uvata on RPr. 1.12) savarnadīrgha, guna and vrddhi etc. take place. For savarnadīrgha cp. RPr. 2.15.119, TPr. 10.2, VPr. 4.50, CA 3.42, RT. 93, P. 6.1.101. (guna and vrddhi RPr 2.15.119, 2.50.154)

(3) o = aḥ + a. RPr 2.33. 137, VPr 4.42, TPr 9.7; CA. 2.53, RT 119, P 6.1.113

(4) In examples like yēnāvapat (yēna + āva- 19) the savarnadīrgha is clear, it is not so obvious in examples like parāpatat (= parā + āpa-), where the final ā is followed by the initial a and the resultant also is ā, here comes the utility of the following list. Note that the chief aim of the Prātisākhya is the elucidation of the Pada instead of Samhitā.

(5) o + a = o RPr. 2.34-49. 138-153, VPr 4.58-77; TPr. 11.1 (loss of a instead of ekādeśa), CA. 3.53, RT. 83, P 6.1.109

Restriction of abhinidhāna. RPr 2.50.154, VPr 4.78-82; TPr. II. 2-18, CA. 3.54, P. 6.1.115-121, RT., Author's Intr. pp. 74-77.

Like 98b 5 is ambiguous The abhinidhāna samdhī is not directly mentioned Yet the reference is to this samdhī, as is shown by the examples registered in the list and by the context in the RPr.

The citation 'bahulap chandasi' is not from P

The above table shows that the APr., in its treatment of the chief samdhīs, follows the order of the RPr. and not that of other Prātisākhya

Detailed review of initial a after final o. BIE. II, 419-432

To return once more to 1. Indian grammarians have been unanimous in prescribing the loss of h of esāḥ, sāḥ and syāḥ. Cp. W. Gr. 176a. But Rapson has shown (BSOS. 8, p. 709-710) that like hā and has (cit) in Avestan, and ō and ōs in Greek, sād and sādḥ are alternative and independent forms of the demonstrative pronoun, and that in the Veda there is no such rigid distinction observable in the employment of the two forms, as is ordained by the grammarians for classical Sanskrit, sād is, no doubt normally used before a consonant, but it is also frequently used before a vowel, while sādḥ is always used in pausa, and normally before a vowel; but there are a few undoubted instances of the occurrence of sādḥ followed by a consonant, particularly by t and p

Analysis —

(1) AV. 2.36.4, 3.1.1

(2) Applicable to all examples coming under c, d, e. But cp 13.19.33 and 65, which are not covered by d

(3) 24, 31, 32, 37, 39, 40, 43, 48, 49, 50, 51, 52, 56, 57, 58, 59, 66, 70, 71, 72 = 20.

(4) 1, 2, 3, 5, 6, 7, 8, 9, 11, 12, 14, 15, 16, 17, 18, 21, 22, 23, 28, 30, 34, 35, 36, 38, 41, 42, 44, 46, 47, 53, 54, 55, 60, 62, 63, 64 = 36.

(5) a e + a = e. 4, 10, 20, 25, 27, 29, 45, 61, 67, 68 = 10

b o + a = o: 24, 31, 32, 37, 39, 40, 43, 48, 49, 50, 51, 52, 56, 57, 58, 59, 66, 69, 70, 71 = 20

No rule is applicable to 26 in its available form No 2 should go under rule 101, because it as a complete word

101 When ā, forming an entire word, is followed by a verbal in the past, the verbal in all cases begins with a (augment); the at is not taught in connection with mā

at = augment P. 6.4.71

Note the wrong samdhī in MS

an for an under the assimilative influence of mān 'tasyodāharanāni' is from the margin.

103 enā ehā etc. remain unchanged

Cp. CA. 3.33. —

pragrhyās ca prakṛtyā |

CA. 3.34. —

enā ehā ādayas ca |

APr. has no corresponding rule to CA. 3.33. Cp.

W's note on CA 3.34.

prthivī utā dyatū RV. 1.94.16 is recorded by RPr. 2.74. 178.

104 Those have pragrhyā in the middle

A typical puzzle of the present APr. The division into a, b, c is convenient. The abridgment 'te pragrhyamādhye' puts away the passages, ignoring altogether the function of te.

Cp. note on 196.

c, as a whole, forms the proper rule.

b comprises four passages implying (r samdhi) in them

a registers certain passages, without assigning anything to them

Between 103 and 104, a and b have no direct role, and they may be later additions

a, b, c in converse order :—

c. Each passage contains two words, i.e. one praghya (dual), another seemingly praghya; the rule states that the former occurs in the middle and not towards the end. 23 and 27 have no praghya at all, but only the latter. On śisite cp. MBh. III. 14 on P 6.1.9.

b 19-22. rules 141-142 (= CA. 2.47-48) have been negated and the samdhi, nowhere mentioned in the APr, but prescribed by RPr. 4 28-29 247-248, TPr. 8.16-17; VPr. 4.34, CA. 2.19, 3.20, RT. 170 (dirghatva dropped out from the available text), P 8.3.14, 6.3.111, is implied.

tvastā rāyāḥ: cp. pracetā rājan RV. 1.24.14, = praceto rājan TS. 1.5.11.3 Wa I § 285b p. 338.

a contains 18 passages, 14th untraced and is probably a slip of the pen.

(I) In ex 1-3 vyōma is contrasted with vyōman (loc) in 5.17.6, 6.123.1,2, 7.5.3, 8.9.8, 9.10.18, 12.1.8; 13.1.44, 17.6-19.24, 18.3.58, 4.30. Book 19th omitted

(II) 7-13 have āśū in various forms, contrasted with amśū

9. āsumāt = quick · extension of āśū · Wa Indo-Iranica, KZ. 1910, p. 281 n. 1, occurring only here in AV For amśumāt cp. 8.1.2, 13.2.7

10. APr gāsthām, so SPP. and Ppp. Śāyana glāsthām = glānaḥ san yatra tiṣṭhātī sā glāsthā gantavyāvadhī W. kāsthām, but cp. 6.3.3, where Śāyana has kayasya and W. gāyasya Confusion of k and g. cp. ut krnatti (RV 10.130.2) = AV. ūd grnatti 10.7.43, which shows AV's leaning towards g instead of k, and the MS. gāsthām may be right. Cp. Roth, ZDMG. 48, p. 110

Very noteworthy is the confusion of c and g as in *negare* for *necare* · AJP. 1891, p. 223, review of Bonnet's *Le Latin de Gregoire de tours*, Paris, 1890.

(III) 15,16,18 (pīpānaḥ, pīpānam) are exceptional forms, occurring only in these passages. W. "truculent" · regarding them as a special development of root √pā to drink (Roots etc. p. 96, Brugmann, Grund. II. p. 923). Bloomfield thinks (AJP. 12, 441-443) that the connection of pīā— and pīpt— with the

word for 'to drink' is due to popular etymology and it is either an independent root, or may, possibly, be connected with √pī 'to swell, fatten', he renders pīpānaḥ at 13.1.31 by 'inflated' at 5.20.7 by 'with swelling sound'. M. connects the forms with √pā to drink.

17. arpipam √r, red aorist. Bartholomæ compares āpayati, āpipat with arpayati, āripat in ZDMG. 60, p. 684, n. 3, the form occurs in AV. only once. For *āpitam*, which also is found only once, cp. 9.9.12 = RV. 1.164.12. MS —tan a ship, cp. under 147i.

No such empirical rule is found in RPr., TPr., CA and RT VPr 4.149-150 record ten words having two y letters, 151-155 those with one y Uvata questions the function of such rules (cp. on 4.26) on the basis of "svara-samskārayoś chandasī niyamah" (VPr. 1.1) The practice is given preference in the APr It attains maturity in works like Siddhāntasikṣā, and Bhāradvājasikṣā, which have nothing whatever to do with the classification and pronunciation of letters, nor with the manner of reciting or accentuating the Vedic texts, but lay down empirical rules by which to distinguish and to employ, in their proper places, words of similar sound or form They teach, e.g. where to read *vijana* and where *vijana*, where *sustuta* and where *sustuti* and so on. The object of these Śikṣās seems to be no more than to keep their respective Samhitās free from wrong readings. Details · Kielhorn, Ind Ant 1876, p. 195

105 pāti, as a second member in a compound with bhūtā etc. is accented on the first syllable

Cp rule 4. See Oswald Richter, IF. 9, p. 218; On the reason for difference in accentuation in cases like jāspati (RV. 7.38.6) and jāspāti (RV. 1.485.8). l. c. pp. 12, 216-219, M. p. 95

No context of accentuation, the rule seems out of place.

106 (The accompanying) words have two y letters

Words containing two yakāras have been thrown into comment. VPr 4.50 registers such passages in the sūtra

udāyām (so Paipp in b) is read by SPP with all his authorities, W. udāyām followed by Land. unwarranted

Confusion of hrdaya and hrdaya Oertel, Connecticut Ac. of Arts and Sciences 15, 172-173, Syntax, 113-114; Wa. I. p. 71.

Confusion of yya and pya. Muller, Preface to the Sixth Vol of the first Ed. p. CXX.

Confusion of p and y: Oertel, Syntax, p. 196

On āyya: Bartholomæ, KZ 1907, 321-328.

There is some confusion in VPr. in 4.149-150. VPr. 4.149 "dviyakāram" is explained by Uvata as an

"adhikārasūtra", but there is only one rule (150) coming under this adhikāra. Either some rules have fallen out, or the original rule has been wrongly split into two.

107 *maṣṣā* and *raṣṣu* contain two *ṣ* letters

Abi "dvijakāre" intolerable

Correspondence VPr 4 158

In 4 12 3 both Sāyana and SPP correctly read *maṣṣū* (instr., formation Keith, AA p 294), but in 2 12 7 Sāyana has manyas ("dhamanyas"), and SPP follows him. Our treatise implies *maṣṣū* (with one *ṣ*, as *raṣṣū* against *raṣṣu*) in 4 12 3 and *maṣṣū*s in 2 12 7. See W on 2 12 7 and APrM 69 on *samiṣṣu* *edhu* for —*yū*—, a trace of Prakritism.

Irregular abbreviation VPr. 6 27 *ksatrá* for *ksat* + *trá*. Roth, ZDMG 48, 102, 710, Wa I § 98, p 113, Muller, Pref. to the sixth Vol of the first ed p CXVI, W 232, M p 21, Luders, *Epigr. Beitrage* (*maṣṣam* = —*ṣṣu*— etc), *Sitzungsber* 1912, p 807, Skold, Nr p 180, Oertel, *Festgabe Jacobin*, p 20, BIE II, 201-203.

Formation of *raṣṣu* \sqrt{srj} , Nir 2 1, Wa I § 139a, Skold, Nr p 180 n 3, Liebh, *DhP* p 33, Un 1 16, MBh on P 3 1 123, Walde, *KZ*, 34, 514.

raṣṣuḥ, nom. with two *ṣ* letters, but *raṣṣā* 3 11 8 and *raṣṣām* 6 121 2 with one *ṣ* in all the mss, as implied by "cavargasamyoge savakārah".

Confusion of *ṣṣ* and *ṣṣh* *ujjityai* PBr 18 6 10, —*ṣṣh*— Bibl Ind ed wrong.

ṣṣ of *bhrj* 1st Prakritismus fur *ṣṣ* Bartholomae, *Zur Kenntnis d. Mitteliranischen Mundarten* (*Sitzungsber. d. Heidelberger Ak. d. Wiss. Phil. Hist. Klasse*) 1925, p 34, ep *bhrjāti* RV. 4 24 7, also *Kāntanta* 4 4 10 — *bhrjah* svarāt svare *dhī* !

babhrje etc "ādyavyākaranamataṁ etat", *Dugāsamha*.

ṣṣā = *ṣā*: Oertel, *Syntax* p. 274.

vijūṇānām an error for —*gyā*— (\sqrt{j} W 809) Keith, AA 294-295; correct accent in Keith.

ṣṣā = *gya* Woolner, *Ling. Soc. of Ind. Vol. II*, I pp. 89-93.

Mārkaṇḍeya gives both *ṣṣ* and *nm* for *ṣṣā* (9 46), Āsvaghosa replaces *ṣṣ* by *ṣṣh*, Bhāsa substitutes both *ṣṣ* and *nm* with equal frequency.

ṣṣ paleography Kapadia, *ABORI* 1936, 289-296 *cavargasamyoge*, in *raṣṣū* etc, mss generally write with one *ṣ*, which is confirmed by the APr.

108 In *ksullakā* *iva*, *ksullakāḥ* has two *l* letters.

Older *ksud* Luders, *Zu den Upanisads*, *Sitzungsber* 1916, 283-284.

109 *pippalī*, *pippalam* and *pippalyāḥ* etc have two *p* letters.

Last accurate, the mss. of Samhitā and Pada vary in —*spa*— and —*pp*— Cf MS 1. 2. 2. 117 *supippalāḥ*

with *supispalā* *iti supisp-* in the Pada in footnote, also MS 1 2 14 23 14 f n, n 7 *Devārāja Yajva*, (Nighantu, p 102) from \sqrt{p} or \sqrt{pr} .

ādmi superfluous.

Not a case of doubling Verma, *Critical Studies*, pp 101-102.

110 *pitā*, *vitā* and *āmatta* etc have two *t* letters.

VPr 6 26 records 20 words of similar character.

vitā, *vinā* MBh III 411 1-2.

111 *āna*, *chinā*, —*vinām* etc have two *n* letters.

VPr 6 26 registers *nīsanna*, *svinnā*, *āna* and *sannā* Cp 111c.

APrM reading —*minvām* (= RV. 1 164 10, Reuter, *KZ* 31, p 506, Oldenberg, *Prolegomena* pp 323-324, *āvisvāminvām* = *āvisvām* + *nvā* Weber, *Ind. Stud* 13, p 35, Nir 8 10) is a blunder.

In rule 182 all mss agree in a blunder.

111b Where the suffix —*na* (=ta) is preceded by a verb ending in —*d*, the *d* of the latter is changed into *n* in all cases, *avapannam* is an illustrative example.

avapannam unfaced in the AV and the *Kaika* may be an intrusion from the margin. Such an analysis is outside the scope of a Prātisākhya.

111c Exception to this *nutā*, *vitā*, *matā* and *nisatta* Cp 190.

Confusion of —*ta* and —*na* —

āvitta VS 10 9, MS 2 6 9 69 4 = *āvinna* 75 1 8 12 2.

āvitte VS 10 9, ŚB 5 3 5 6 = *āvinne* TS 1 8 12 2.

Ex 4: *nīsattah*, ep 190, P 8 2 61, confusion of *nīsattāḥ* and *nā sattāḥ* MS 2 10 3 137 4, KS 18 1.

112 (The accompanying) words end in *e*, these have *ābādha* with those ending in *a*.

ābādha = similarity arising from *samdhī*.

APrM *ākā* *ābādhe* may be corrected into *ākā*—, confusion of *mātrās* common Muller, Preface to the sixth Vol. of the first ed CXXXIX, Oertel, *Syntax* p 28.

Treatment of the *samdhī* note on 71.

Confusion of this *samdhī* in TS Weber, *Ind. Stud* 13, p 96 on *devā* ā 1 1 14 4, where the Pada reads *devāḥ* in place of *devā* after the RVpp. *devāḥ* 8 11 1.

In 18 2 37 APr prescribes *rāyē* which is read by the Pada Sāyana, followed by W, understands *rāyāḥ*, acc pl.

In MS unaccented final *e* is changed into *ā* before the following accented vowels Schroeder, ZDMG 33, pp 182-185.

113 Separate words looking like single ones.

False divisions and patch-words Weber, *Ind. Stud* 13, p 60, W. JAOS 1887, p CXXVII; BIE II, pp 366-394, Wa I § 82b, p 193, II I § 14a, p 37 (on *samyū* RV. 10 143. 6), general discussion II 1 § 13b-14, pp 36-37, Oertel, *Syntax* p. 24, Caland, on *tā* *nā* for *tāna* PBr. 17 11, Gelpcke, *Ananta-bhatta's Padārthaprakāśa*, ein *Kāva* Kommentar zum

VPr p 23 on *śimānāḥ* Correct R Simon (Ved. Schulen p 71) yugānte tarhi tām into -ntentartitām

114 Reduplication does not take place in abhivāra, jāgarat and praviśāmsam

Correct jāgarat into jāgrat or jāgāra, noted as example.

Abridgment 'abhyāsasya' intolerable.

abhivāra much discussed W correctly takes abhivāvāra on the authority of Paipp (abhivāvr̥dhe TB 3 7 10 3, AP 9 14 2) Sāyanā reads -vārah (ghañanta), offering three alternative explanations, all equally foolish and futile

jāgāra from √jāgr (√gr 'wake' and not √jr 'waste away', 'grow old' as claimed by Minor Pet Lex, Wa KZ 1907, pp 307-308, Gonda, Acta Or 14, 199-200), F Specht, KZ 62, pp 55-56, Hirt, IF XVII, 279 f, MBh III 1 12

praviśāmsam KS (22 15 71 5) praviśāmanam, a blunder, TS (4 7 15 1) and MS (3 16 5 190 7) praviśāmsam

The absence of reduplication is, doubtless, due to the oft-repeated syllable *vi* or *vis* W 803a, Geldner, Die Wortsapologie im RV, Festgabe Kaegi, 102-106

No corresponding rule in P Paipp reads abhivāvāra, and P certainly gave preference to Paipp, which he knew as current in his native province

Kātyāyana "liti dvirvācane jāgater vā vacanam" (on P 6 1 8) notes jāgāra and jāgāra (also MBh III. 1-2 under P 6 1 1) but adds —

abhyāsapratishedhānathakam ca chandasī vā vacanāt

Cp Pat on it MBh III, 12-13

Our "chandasī veti vacanāt" seems an intrusion from MBh

114b Single words looking like two

Notable examples —

vedarūjyam 11.10.2, Pada, veda-rū- = vedas + rū-, elision of *s* 199

Sāyanā takes *veda* as an independent word, rendering it as third sing., This samdhi supplied as subject, and taking the enemies as addressed by *vas* in a. SPP and W also take *veda* as independent, rendering "your mastery I know (your) kingdom" W remarks "all the Pada mss treat the word as a comp. veda + rū—" The reading of the Pada is confirmed by the APr and it is not wholly untranslatable, "mastery over (you has gained) the kingdom of possession (vedās)" Cp 11 9 25, where *isām* occurs three times, but *calan* only once (being understood with each). The same √kr may be connected with *isām* here as well

yathāpari (18.4 52) W remarks "opari is an emendation all the mss give -purī" Cp. AV. 9 5.4 and Lanman's note on 18.4 52 Sāyanā "pauśabdah

paivavacī"

Elision of *s* of parūs 199

115 Verbs ending in a vowel are imperative second person singular

prasaṇi = imperative *srjā* (=srja) imperative, but *srjāt* subj In all the examples the imperative is followed by the initial *t* of the following word, hence possibility of confusion

mādayā (5 8 1) is not followed by *t*, its citation doubtful

116 (The same) having ābādha with one (ending) in *t*, is subjunctive

srjā (=srja) imperative, *srjāt* subj

117 Words ending in a enounflex, when euphemically combined with (the initial) acute (of the following word) . on the substitution of one for two, (one of them being) acute

Lacuna requires "becomes itself acute" This illustrates the defective nature of the text

The terms udātta etc have not been defined

Correspondence —

RPr 3 11 197 —

udātta-vaty ekibhāva udāttaṁ samdhyam aksaram

Also 12-13 198-199

TPr 10 10 —

udāttaṁ udātta-vat

TPr. 12 10 udātte cānudātta udāttaṁ

VPr. 4 131 —

udātta-van udāttaḥ

(4.130 svaritavān svaritah with Weber)

CA 3 54 —

ekādeśa udātenodāttaḥ

(3 55-56 record exceptions)

P 8 25 —

ekādeśa udātenodāttaḥ + 8 2 6

RT. 53 —

vānt samdhiḥ

The treatment of accentuation is meagre in the APr., the several varieties of svarita have been properly omitted.

118 *mā* is acute in the sense of negation, as a substitute for *asmā* it is grave

Parallel *mā* ca VPr 2 4

118b A grave, when combined with acute ... on the substitution of one for two, (one of them being) acute

Supply "itself becomes acute"

Correspondence . cp above

119 In (the accompanying) words, separation is made with *n*

him + √kr W 1079, Keith, AA 1 3 1 note hinkārena untraced

120 In (the accompanying) words separation is made with *n*, this remains unchanged

The samdhi negated by this rule is nowhere prescribed by the APr Cp 3d Rule 196 is confined to *n*+vowel The prakṛtibhāva prescribed by 197 is restricted to *n* at the end of a pāda

The practice of writing anusvāra for *n*, *n* and *m* is early, hence utility of such rules. Details Author's note on RT 178

¹²¹ In (the accompanying) words, separation is made with *m* sām ahām has *vi*graha and not *av*agraha; citation doubtful

samūde=sam-ūde. AV 8 1 15 "samūde ist druckfehler für sam-m" Wa. II, I § 30 p 74, note

¹²² In (the accompanying) words, separation is made with *su* preposition

¹²³ In (the accompanying) words, separation is made with *sva*

svādhitam (18 2 35) ambiguous It can be taken as noun actionist to svadhā "the giving of svadhā" a false formation Sāyana reads svadhītam = "svair hitam yañnam"

^{123b} *pa* long

See 96. Rule ambiguous

Example untraced It has nothing to do with *pi*d Both seem intrusion

^{123c} Now the word *te* as grave, in the sacred text it is named both (as acute and grave), we shall teach (it as grave), when (it is) a substitute for *yusmad*, occurring seven times in the Veda. Elsewhere one should know it, when pronoun, as acute In the sense of *thema*, it is spoken of as grave, here and there A word should be explained according to sense, wherever, in whatever manner

chandasi = in sacred literature Thieme, Pānini pp 67-72, pre-classical language Liebh, Pānini pp 23ff

ṇigada=pāṭha Kātyāna on MBh 1.1 1, Durga on Nir. 1.17, in a different sense BD 8 104, Śabara on Mīmāṃsā 2 1.42,45, Bhattopī, Kaustubha on P 3 3 64, Winteritz, Gesch. der ind Litt I, 142 note, Keith, AA on 2.3.6 n 7.

Better *ṇigama*=sacred tradition

MS. *śrutān*=*śrūtān* (or *stu*-)

Confusion of sibilants Bloomfield, JAOS May, 1896, LXVII-CCXII, BIE II, pp 144-145, the pronunciation was identical as early as Yaska's time Skold, Nir. pp 129-130

Omission of anusvāra cp *sāhitam* for *sām*h— 214c, BIE II, pp 155-158, *sāhitabhāstam* for *sām*h-Karmavibhanga, 14 12 Cp however "samo hitatatayor vā lopo vaktavyah" MBh. III. 95. 4 Conversely, *śomdāsa* for *śodāsa*. Luders, Sitzungsber May, 1913, p. 415.

vācyam=*nirvācyam* = should be explained Cp. nairuktāh "die erklärer" Roth, Skold, Nir pp 108-109. *arīham dṛṣṭvā* arthanityah parikṣeta, Nir 2.1 with Durga, BD. 2 99, 117

¹²⁴ (The accompanying forms are) from the root *vā*

RPr 4 98 317 registers words containing *d*, the rule has no business to stand there in a work dealing with sandhis alone. Such empirical rules are rare in

RPr, TPr and CA They are found in a fairly large number in VPr

For $\sqrt{dā} = \sqrt{dhā}$ cp Mantra parallels —

dehi	SV. 1 99, 2 911.	dhehi	RV. 1 79 4
"	VS 4 3, ŚB 81.3 15	"	KS 2.1, KSA. 5.15.
dehi	SB 2 10.	dhehi	ApŚ 10.3.1
"	KS 1 7.	"	TA 4 2 5.
"	TS. 7.5.24 1	"	MU 6.35
	KSA 1 1		
dadātu	MS 2 7 5 80 10	dadhātu	VS 11.56, TS 4 1.5 3.
"	ApMB 2 4 5	"	SMB 1.6 9.
"	ŚŚ 9 28 3	"	AV 7.47 2, TS 3 3 11 5
datta	AŚ. 2.7 12, MS. 1 1 2 33.	dhatta	ApŚ 1 9 12
dattām	RV 10 84 7	dhattām	AV 4.31.7.
dāh	MŚ 7 2 6	dhāh	TS 3 3 5 1
dehi	KS. 6 9	dhāh	MS 1.5 2 68 7
dhāh	MS 4 2 7 28 14	dhehi	AV. 19.31. 12
"	MS 4 9 3 124 4	"	TA 4 2 5.
pradāpaya	TA 4 8 2, 5 7 3	pradhāpa-	MS 4 9 7. 127 8
adhi dātre	VS 6 33, TS. 1.4 1 12	adhi dhā-	MS 1 3 3 31.4
varcodāh	VS. 2 26, ŚB. 1.9 3 16.	varcodhāh	KS. 3.10 AV 2.11 4
adaduh	RV. 10 17 2.	adadhuh	AV. 18.2.33.
dehi	KS 1 7	dhehi	TA. 4.2 5
dadātu	TB 2 5 7.4.	dadhātu	ŚB. 11.4. 3 14.
dhāh	AV. 2 17.2	dhehi	VS. 19 9, TB 2 6 1.5.
dadātu	TB. 2.5 7.3	dadhātu	ŚB 11 4 3 9, KS. 5 13.1
varcodāh	AŚ. 5-19.5	varcodhāh	MS. 4.7 1 95.

¹²⁵. (vśso dadāti bhārtāva) in *sārvadhātuka* from *Vā* Abridgment "iti *sārvadhātuke*" is nonsense.

sārva— P. 3 4.113.

¹²⁶ *rayīm dāh* is acrost (from *Vā*), 'of acrost' is to be understood in all cases (where *dāh* occurs).

dāh = augmentedless acrost.

¹²⁷ *a* The substitutes for *śdam*, in all genders, in the instrumental and other cases are grave in the mentioning afresh; but acute on the final in the first mention.

b Standing at the beginning in sense, or of a pāda, they are acute on the final, also when a word in the same case follows or precedes them

c (They are acute on the final) agreeing with another word in the same case (samānādhikarane) denoting the same object, even when intervened by other words

d Also (they are acute on the final) in asmaś śatām etc

a=*idam* P 2 4 32

anvādeśa Pat on P 2 4 32

Correspondence Nū 4 25 —

asyā iti cāsyēti codāttam prathamādeśe | anudāttam anvādeśe || Also VPr 2 7 pūrvavān anvādeśah |

Note VPr anvādeśah for anvādeśah

128 a Separation by *avagraha* has with what remains after elision,

b also substitution for the original (remains unrestored in the Pāda)

The rule is a sort of *adhikāra* implied in 129-131

a goes with 130-131, where separation is made with *brāhma*-and *dirghāyu*, instead of *brāhma*-man and *dirghāyu*s

b concerns 129, *prakṛtyādeśa* (i.e. pād, āśan, udān etc according to P 6 1 63) is retained in the Pāda and not restored to the original. The restoration (prescribed by CA 4 74-93) of the original in the Pāda, has, nowhere been prescribed by the APr, and yet its negation is mentioned

129 This applies to pāda, dānta, nāsikā (?) (—) sahā, samānāś, rātri (?), jāyā, dāru, māsa, (—) pumsī, śe (?) krochrā (?), māvad and gambhīrā

Three things may be noted —

a There is discordance between the sūtra and the Comment

b The reading is corrupt, although vouched by all the mss

c The rule clears an ambiguity

a Examples 7, 8, 11 and 15 have no provision in the rule, while *e, h, m* and *n* have no correspondence in the Comment, this begets suspicion about the authenticity of the reading

b (1) *a-d* go with 1-6. *e* has no scope in the AV We have *nasā* (nāsikayā, L 494) at 2 27 2 and 5 14 1, but the rule dealing, as it does, with the Pāda, has no application to it. *nasvāti* at 10 1 2 is not divided in the Pāda, hence out of question *nāsikā* in the rule is, therefore, redundant and may be an intrusion from the scholium. Cp P 6 1 63. The original reading may have been—*hrdayodakāśyāsahā*—, with *āśyā* correspond 7 and 8

(2) *g* goes with 10 *h* has no example, while 11 has no provision in the rule Delete *rā* (of *rātri*) and we get *trayodasām* (= *trayah-dasām* in Pāda) for *tr*: The addition *rā* is a

patent blunder The word *rātri* is irrelevant to the point

(3) *k*=14, 15 has no provision in the rule The case is interesting It illustrates how corruptions, arising from flexible orthography have crept in the Vedic texts Cp note to 175 The original reading should have been—*māsāppumsī*— (= *māsa*+*āp*+*pumsī*) We know that *visarjanīya* before *p* (*upadh-mānīya*) was generally written with double *pp*, cp MS reading for examples 5-11 under 201 But mss have never been unanimous on such points. Under the same rule 1 and 2 are written with *visarjanīya*, instead of double *p* Now the double *pp* of *māsāppumsī*, was, in course of time, mistaken for *upadh-mānīya*, and when, later on, this supposed *upadh-mānīya* was written as *visarjanīya*, the reading naturally became '*māsāh-pumsī*', which is actually found in mss. Al, M and P.

The suspected reading '*māsāppumsī*' well provides for 11.

(4) *l* goes with 16 The reason why *pumsī* alone should be in locative is not clear The APrM. generally writes *pumsī* (III 76h), *pūmsāh* (196), *himsāh* (146) and *śimsūmāṣh* III 76 f

(5) *m*—*n*, vouched by all the mss, have no examples in the Comment The word *krochrā* does not occur in the AV At RV 6 75 9 and 10 52.4 it is not divided in the Pāda, hence irrelevant For the word *krochrā* in the Atharvan tradition cp Kautsavayiniruktam-gāntu in the Parisistas of the AV p 309, for its formation see Un 2 23 (Madras ed.), Svaramāñjarī 221, Kielhorn, Phil p 17, note (√/krp, -ps- >-och-) Schefstolowitz, Indologie u. Iran. 6, p 98fb and Author's Intr to RT p 6, n.b.3

The word *śe* has no sense, while the division of *krochrāmāvad* both as *krochrām*+*āvad* and *krochrā*+*māvad* is wrong (*māvat*=*anatsadrśah* "vatupprakarane yusmadāśmadbhyāṃ chandasi sādṛśya upasam-khyānam" Kāt on P'5 2 39, MBH II 379, 434 5-6) The correct reading should have been *śākro chamāvā* (= *śākrt*+*śamā*) which affords a clue to the much discussed word *śavartā* in 17, and with this we pass on to *c*.

c (1) *śavartā* W reports (in Trans) that mss are divided between *śavartā* and *śvavartā*, four have *śvaśavartā* and one *śaścvaśā* W adopts *śavartā* on the authority of *śavartā* in the corresponding TS 5 7 23 1, occurring, there also, in connection with *ābhadya*.

The meaning is obscure Roth conjectured śavartā = śāvavarta "being in corpse", while W leaves it untranslated, saying "it implies a combination of the two recognizable independent words *śvan* and *varta* 'occurring in dogs' or something of the sort". But if *śart* of this rule be read as śākr̥t, the point becomes clear śā (= śāka = śākan, metrical abbreviation note to 114, cp Pat on P.6 1.9 MBh III, p 14, and ārvantam for ārvanvantam at RV 5.54 14, Luders, Acta O. XIII, 101-102) stands for śākr̥d and śavartā equates with śākr̥dvarta "being in excitement", adjective of kītēbhyaḥ and the verse may be rendered "the contents of the bowels they maintained for the worms, living in excitement", an idea quite in keeping with the general trend of the AV tradition and particularly suitable to the passage, śavartā worms = viśthākr̥mis or kītas are known in literature

(2) MSS are unanimous on o, and the Comment takes śmivataḥ back to śāmā Nir. (5.12, 4.25, Roth) explains the word —

"śmīti karmanāma" śamayater vā śamnāteḥ vā ।
Sāyana on RV 1.155 2 as "śmivato'istapadānādikarmavataḥ", on 2.25 3 'śmīti karmanāma", on 10.8 2 'śmivān havivahanadevāhvānādikarmavān". Compare it with Sāyana on AV 18.16 "śmīti karmanāma । chāndasam itvam", where he connects śmī with śamī, which is, in a way, supported by Nir 5.12 "śamayater vā". Roth gives śmī as "nebenform von śamī" (TS. 5.2.12.4, and so Wa 1.15, p 18, Geldner, Ved Stud III, p 150) but the Apr. takes śmivataḥ back to śāmā, the word śāmā is not quotable from available Sanskrit literature

Luders discusses śama—in KZ 56, pp. 282-287, śimā-śīman, Scheftelowitz, OLZ. 36, p 447
pāda-pāt, P 6.1.63, W 396-398

It is suggestive that while P records ādeśas, the Apr. registers ādeśyas, thus showing that the main purpose of the available Apr. is to elucidate Pada instead of Samhitā

Vedic stem pād-transition to pāda L p 471, W 399 pad-ghoṣā, P 6.3.56, Wa II 1.1 § 23d, p 57
dānt (√ad or √dam) transition to dānta L pp 505-506

Stem hīd supplemented by hīdaya L p 471, Wa. II 1.1 § 23d, p 57.

udakā-udān. Wa III § 161b, pp 316-317, udā, as first member in a compound l.c. II 1.1 § 23a, pp 55-56

āsyā-āsān, root word ās (Av āh-, Lat ās-, or-is) l.c. III § 161, c, a, p 317, W 398b.

sa-salā P 6.3.82, sa=samānā. P. 6.3.84, sa-first member in a compound, Wa II.1 § 30 pp. 73-77
dāmpatī +jampatī śana to P 2.2.31, Kās, Wa

II. 1 § 99 e, a, p 249 "dāmpatī has nothing to do with the word for home", Pischel, Ved Stud II, 93ff, 307ff, Oswald Richter, IE. 9, p 13, dāmpatī elliptical dual. Wa. II.1 § 65a p 155,

Origin and development of the elliptical dual and Dvandva compound, Edgerton, KZ. XLIII, (1910), 110-120.

dāru-dru Wa II 1 § 22a, p 63.

mās-ināsa L pp. 493-497, Wa. III § 162, h, a, p 332, Kātyāyana on P 7.4.48 considers mādhh- as purely Vedic

āp-āp L pp. 482-484.

Stem pums irregular W 394, pumsāḥ (= pumān like pānthāḥ, pathāḥ + pāthah L p 493, Thieme, OLZ. 34, p 1079), first member in a compound Wa. II.1 § 22a, p. 53, pums-a, first member l.c. § 25b, p. 63.
śāka-śākr̥t L p. 466, Wa. II.1 § 23d, p 57.

gabhi (√ga) -gambhirā Wa II 1. § 24 b-c, p 6

130 Also, when n of a word is elided

Better padasya.

brāhmabhiḥ is not restored to brāhman-bhiḥ in the Pada.

prakṛti = negation of samāpatni (= restoration of the original form in the Pada) W. on CA. 2.27, 4.74.

The restoration has not been prescribed in the Apr., but is presumed from CA, op. 3d. The use of prakṛtyā-deśa in this sense is novel

Elision of n P 8.2.7, W. 256.

samāpatni RPr. 13.31 739.

131 Also in dirghayitvāya etc

Corresponding CA. (4.100) negatives the restoration in the Pada. Loss of s rule 199 dealing with seven cases, the same may be implied here by ādi.

Both Apr. and CA. represent the second stage of the development of the Prāt.-rules. Both have formed the gana on the ur-Apr. passage-list.

132 (The accompanying) forms are of the causative V pat, with its penultimate lengthened

sampātinau (7.70.3) and papāta (7.43.1) are not causative. They are included just to show that they are from √pat and not from √pad.

133 (The accompanying) forms are from V pad.

Causative pad pādāyāmi 10.5.36, 11.1.12, 21, 16.8.1-27; pādāyāti 10.3.3, pādāyathāḥ 9.2.9, pādāya 10.1.17, pādāya 9.2.1, 13.1.31, pādāyasva 6.83.3, pādāyantam 11.2.18 etc

134 āptām aptāyānam, pātyamānā, a papatyāt, pātyete (are from V pat)

āptām, aptāyānam are from √āp and not from √pat. prāpat (AB. 7.14.8 for prāpa) and ānaipat (TA. 2.9.1 for ānareha) are due to dittography.

134b Others from V pad

Confusion of √pat and √pad in TS.. Weber, Ind Stud 13, p.107.

t=d BLE. II, pp. 35-4

Abridgment omits 134b

135. (In these cases) *tyam* is used in the sense of *tām*.

List accurate, *tām* about 300

sá- and tá-, also syá- and tyá- (si+o and ti+o).

F. Specht, KZ 62, p. 222.

Presence or absence of *y* BIE II, pp. 162-164, F Specht, KZ 62, pp. 216-235.

Confusion of *tyád* and *tád*:-

tyád MS 9.16.5 192 9, = *tád* TS 4.7.15 7,

KS 2 15 MB 1 8 3.

135 A word having the radical *Vac* as final member, in nom. sing. becomes twofold (i.e. its final optionally becomes nasal) according to "nasals before nasals", *avān mādhye*, *pārānmanāḥ* are illustrative examples

136b Elsewhere (i.e. followed by any other mute but nasal) the *ac*-ending word should be spoken, according to the usual *samdhī* rules, (operating) before a vowel or a consonant, one should divide (such) a word accordingly.

137. In -*yan mi*-, and *yaṇānāma* the two words end in *t*, when *t* is followed by the initial *j* of the following word, (the *samdhī* is like) *jay jaat*

Correspondence:-

RPr. 4.3. 232— *uttamān uttamesūdayesu* †

TPR. 8 2— *uttamapara uttamam savargiyam* †

VPr. 4.120— *pañicame pañicamam* †

CA 2.5. *uttamā uttamesu* †

RT. 178 *antye* †

P 8.4.45. *yaṛo'nunāsike'nunāsiko vā* †

Kātantra 1.3.2. *pañicame pañicamāms itirīyān vā* †

APr quotes here the RPr. rule in the light of P, it adds *vā* from P. to the RPr rule, allowing thus either the unaspirated sonant or the nasal before a nasal, while ms usage is, almost, if not quite invariably, in favour of the nasal. We have here an unmistakable case, where the Kārikā, in its available form, later than the APr., is mixing up the original APr.-rule with that of P, thus showing that the Kārikās, in the present form, did not form part of the ur-APr, but are a later attempt to fill up the blanks in the disjointed APr

avān mādhye untraced, commentators on P have *avān mukhaḥ* Wa II. 1 § 22d. p 55

136b. Correct *vākyam* into *vāyam*.

Correct *sāhitam* of 214c into *sāmhitam* according to -*samhitam* of this rule.

137. *t+y=jj* RPr. 4.2. 221, TPR. 8.3, VPr. 4. 117, CA.2 2, RT. 178, P 8 2 39

138 These end in *n*, these have ābādha with those that end in *m*.

In Middle Indian *m*, *n* and *t*, when changed into *n*, were all alike converted into *anusvāra* in all positions and were, thus, likely to be confused, hence the utility of such rules.

The usage of *anusvāra* goes back to the earliest Vedic mss: Muller's Ed. of the RV, see Wa I. § 280. a, p.331.

139 These end in *m*, these have ābādha with those that end in *n*.

Sāyana confuses *m* and *n* in 5 and 12 For such a confusion cp Keith on *sdmnyase* AA. p. 263, JRAS. 1907, p 224 I suspect the twofold development of *asrgram* and *asrgan* due to the twofold analysis of *anusvāra*, cp. note on *tām nah* 140c See however, Pisani, KZ. 60, pp 213-215

Sometimes the *anusvāra* was elided and *samdhī* followed Wa. 1 § 283a, p. 333.

Confusion of *m* and *n* Wa. III § 54. p.108, BIE pp. 94,95.

140 These end in *n* these have ābādha with those that end in *m*.

Before *n*, *m* is changed into *n*, hence possibility of confusion. Sāyana reads *m* in 1 and 3, while W's mss. do so in 7.

gavyān (nakārānta.) assumed by the APr. and W. rightly adopts this reading.

Formation of *gavyān* Brugmann, Grund. II. § 986, p 617.

Samdhī Wa. I. § 283 b,a, p. 333

Confusion · M. p 62, Keith, AA. p.206.

140b These end in *t* these have ābādha with those that end in *n*

Ex. 4 establishes the Pada *tam nah* for the AV. The Śaunakas analyse it as *tāt nah*, cp. APr. 3g. All the authorities of SPP. read *tām*, while all those of W. go with *tāt*, this shows that the mss. of the two AV. Śākhās have been mixed and confused

Note the MS. reading *n* for *m* and *anusvāra*.

III

141. Now, words, which are repeated with *r* *pañihāsa*=repetition in Krama W on CA. 4 74,117.

141b. (In these words, *visarjaniya*) represents an original *r*, before a sonant consonant or a vowel.

Correct -*ta* into -*tar*, adjective of *visarjaniya* according to RT 116

Note that the Krama is nowhere mentioned in the work and *visarjaniya*, which is qualified by *repha-*, has not been named here

This rule and the following one treat those words, whose final *visarjaniya* represents an original *r* and not *s*, and in which, accordingly, the *r* is liable to reappear before a sonant initial, even though *a* or *ā* precede

The examples given here are those coming under CA. 2 44-46 and the word *iti* has been added on the authority of the Commentator on CA. This is in accordance with the usage of the Pada-text of the RV. and not with that of the AV, which, in no single instance performs *parihāra* of a word, ending in a *ṛiphata* *visarjanīya*, and we may, accordingly, take the repetition as taken from the Kīama text, which would give such a form to the words in question, as standing at the end of a line, cp also Luders, Vyāsaś. p. 24

The examples are scattered in the rules of other treatises, hence detailed comparison useless. Cp however, RPr. 176-103, 77-104, 4 27 : 246, TPr. 8 8-15, VPr. 1 160-168, RT 116, CA 2 44-46, P. 8 2 70-71

Kaegle discusses Vedic aorists āvar, var, āvah, vah in Festgruss an Roth, 159-166

Ex 3 āvah "padasya pauroseyatvād āva iti padakāle'tam eva prayujate" Nārāyana in Samdhya-panisat, Bibl Ind. ed p 130

142 Also indeclinables

The indeclinables *antāh*, *pūnah*, *prātāh*, and *sanatāh*, to which the rule applies, and which have been named in CA 2 48, have been omitted here, and the rule, as it stands, has no definite scope

143 Votive -o remains unchanged before a non-Vedic *iti* *andāśa* literally means "not coming from rsi" or authors of hymns, and is opposed to *āṣṭi Samhitā* mentioned in RPr. 156. The vocatives in -o, coming from themes in -a, are not, in a single case, treated as *praghyā* in the Samhitā of the Atharvan, but are always euphonic combined with the following vowel. In the Pada-text, however, these are invariably written, as 'if, they were *praghyas*, with the usual *iti* annexed. The object of the present rule, then, is to prescribe that vocative -o is exempt from change only before *iti*, while in other situations it is to be treated, according to general rules of *saṁdhi*, and this is exactly what is meant by the Comm., who says "praghyānām prakṛtibhāvasyāpavādāh"

Treatment of the vocative -o Wa. I p 326

The APr. has, nowhere defined the term *praghyā*

The vocative -o is treated by all the Prātisākhyas and P. It forms a sort of connecting link in the history of Vedic grammar, hence it will be good to enter into certain details:—

RPr. 69-71 —

okāra āmanūjitajah *praghyāh* padam cānyo'pūva-
padāntagaś ca |

a O, originated from vocative, is *praghyā*,

b also one, that forms an entire word,

c also that, which does not stand at the end of the first member of a compound (as in *esō iti* RT 1.46 1)

Likewise, RPr. devotes three rules to the unchange-

ability of the *praghyā* words:—

RPr. 155-157 —

prakṛtyekāranādaū *praghyāh* svare cārsyaṁ
prathamō yathoktam |

a A *praghyā*, followed by a word beginning with *iti* remains unchanged. This is general, and covers all the *praghyas* ending in *i*, *ā*, *e* and *o*.

b In the first *Samhitā*, the *praghyā* remains unchanged before a vowel. This is also general for *i*, *ā*, *e*, *o*, but does not apply to *o* in the vocative

c The first *pragraha* (i.e. -o, voc.) is, as said before, (i.e. it is changed before vowels in the *Samhitā*)

The latter three rules of the RPr. can be easily reduced to two, if we adopt —
prakṛtyā *praghyāh* prathamā itikāranādaū |

Or, better —

itau, *itikāranādaū* being unnecessarily long and awkward, and this has been actually done by other Prātisākhyas and P

VPr. 1 94 —

okāśaś cāpadānta'navagrahaḥ |

Also *o* at the end of a word is called *praghyā*, but not at the end of a separable word. This is general and covers RPr. 69-71. The counter-example "gāvīsta iti gō-istau", given by Anantabhaṭṭa under the rule, may be compared with "gāvīstaye — gō-istaye (RV. 8.75 11), given by Muller as a counter-example under RPr. 71

The present rule prescribes *praghyatva* for *o*, its unchangeability is prescribed by —

VPr. 4 93 —

okāśaś ca |

Also *o* (is unchanged), when followed by *iti* (from 4 93). There is no mention of vocative in the rule, but according to RPr. 155-157, CA 1 81 and APr., the rule seems to be limited to vocative -o, and implies that the vocative -o remains unchanged only before *iti*, in other situations it undergoes euphonic combination, and taken together with VPr. 4 88 (*praghyam* svare = a *praghyā* remains unchanged before a vowel) it easily covers RPr. 155-157. The *ablamūta* *saṁdhi* in "ādihvaryo ādribhiḥ" is negated by VPr. 4 82, while "trāyo asya pādāḥ" (VS. 17.91) can be covered by VPr. 1 94 + 4 88. If this interpretation of VPr. 1 94 and 4 93 is accepted, we can easily explain the inconsistency seen in them by W. under CA 1.81, otherwise not.

TPr. 4.6. —

okāro'sāmhito'kāravyaṇjanaparaḥ |

Also an *o* (is *praghyā*), which is not the product

of euphonic combination, if followed by *a* or a consonant

This treatment, though brief, is somewhat awkward and has been criticised by Whitney, also by Luders, in *Vyāsaś* p 37 The rule equates with RPr 71.

TPr 47 —

samahadathapitpūrasa ca !

Also, when preceded by *s, m, h, d, th* and *pit* = RPr 71, cp. W's comment

TPr 10 24 —

na plutapragrhyau !

Exempt from the rules of combination are protracted and pragrhya vowels, a general rule, negatives change of all the vowels called pragraha. Thus TPr 4 6, 7, 10 24 cover the six rules of the RPr (i.e. RPr 69-71 155-157.)

CA 1 80. —

okārasa ca !

Also one ending in *o* (is pragrhya) = RPr 70-71

= VPr 1. 94

CA. 1 81 —

āmantritam cetāṁ anāṁse = RPr 155, 157 = VPr 4 93

CA 1.81 is *nyamārtha*, and together with CA 3.33 (praghyāsa ca prakṛtyā) it covers RPr 155-157

It is clear from the above that all the Prātisākhya base their statements on the RPr, and try to effect improvement on it, thus indicating their posteriority to it. In the treatment of *o*, APr and CA stand more closely related to RPr than to the other two Prātisākhya, which are rather confused on the point, but this, in itself, does not prove anything about their chronology

P 1.116 —

sambuddhau śākalyasyetāṁ anāṁse !

Vocative *-o* is pragrhya before a non-Vedic *itr*, according to Śākalya.

The rule, in its scope and effect, corresponds to the APr and CA (1.81). But unlike the two, it specifies "according to Śākalya" and uses *sambuddhi* for *āmantrita*, a term not occurring in the Prātisākhya. P 1.116 partially covers RPr 69, 155 and 157

The interpretation "when Śākalya's non-Vedic *itr* follows" (Ghose, *IHQ* 10, pp 666-70, *Linguistic Intr* to *Skt* p 60) implies a serious departure from the usual method of P. who refers to older authorities only to signify that the rule in question is optional, (so in the Prātisākhya. Gelpake, *Anantabhatta's Padārthaprakāśa* pp. 31 seq.) hence not acceptable

Now, there is a clear similarity between the rule of RPr and that of P and the latter also mentions Śākalya; and on this basis it has been argued (Müller, *RPr. Intr.* p. 11) that P. has drawn upon the RPr. and

is, accordingly later than the author of the RPr. But this is not conclusive. His acquaintance with the RV Pada, composed by Śākalya (Scheftelowitz, *Apokryphen* 5, 16) does not necessarily imply his knowledge of the RPr, ascribed, in its present form to Saunaka, an author, about whose date we know nothing definite. Moreover, we know that the Prātisākhya have undergone excessive rehandlings (Luders, *Vyāsaś* p 17 ff) at various times and are far from being what they were in their original form. It is maintained that the RPr. was originally written by Śākalya on the mere presumption that because Śākalya composed RVP he should also have prescribed rules, in order to convert the Pada into the Samhitā. But even granting that Śākalya did prescribe such rules, how does it follow that the extant RPr was written by him or even that it contains rules that were acceptable, in their entirety, to him. The occasional reference to Śākalya in the RPr need mean no more than this, that on these particular points Śākalya agreed with RPr, implying that on certain other points he disagreed with it. Thus, it being yet undecided that the RPr. is a work of Śākalya, direct or otherwise, or even that its contents were, in toto, acceptable to him, we cannot infer from the similarity between the two rules and the mention of Śākalya in P that the latter borrowed his rule from RPr.

One thing more. If P 1.116 teaches that the final *o* of a singular vocative is pragrhya according to Śākalya, it follows that other scholars did not share this view and the practical result would be that we are permitted to say 'bhāno iti' as well as 'bhānav iti'. But no Pada-text of any Samhitā allows this and the mention of Śākalya in P remains yet an enigma. It is just possible that in P's time opinions were divided between 'bhāno iti' and 'bhānav iti' and that gradually Śākalya's opinion prevailed upon the other, eliminating it altogether in the end.

To conclude. All the Prātisākhya are posterior to the RPr. P. may be or may not, the evidence of this particular rule being non-decisive

143b Vocative *o* remains unchanged before the initial of the following word, in some cases substitution of one for two takes place, as in *-nvo'vi*, elsewhere one should teach it as unchanged

Cp. note on *e* under 100

144 In the accompanying passages the root is $\sqrt{dhā} + \text{āpi}$
pi = āpi W 1087a, Wa. II. 1.529 p 71

Last accurate āpa + $\sqrt{dhā}$ 6 45 2

abhi + $\sqrt{dhā}$, 15 times

145 (Exception) to the iterative compound

Abridgment *apavādaḥ* has no sense

amredita = words repeated in an emphatic or distinctive sense VPr 1.146, P. 8.1.2 CCA 2.62, W. under CA. 4.40.

Iteratives accent the first member only (VPr 6.3), the two words being separated by avagāha in the Pada-text, like the members of other compounds, e.g. āhar-ahā 'day by day'. This rule is negated so far as these examples are concerned, in these both words are independently accented and separation is made by vigraha.

145b When both are accented, separation by vigraha is made from the latter:

durblu- may be emended to *dmu-*

Sāyana is wrong on 1 and 3.

145c When a verb is repeated, the first loses its accent, the second, (which is) accented, is separated by vigraha (from the first), *dhatta dhattu* is an illustrative example.

The second half does not scan.

146 Non-iteratives, which resemble iteratives

147 (Exceptions) to the restoration (in the Pada) of *s* into *ś*, *n* (into *ṇ*), *s* (into *visarjaniya*) and lengthening.

Abridgment omits *apavādah*, which reduces the rule to nonsense.

upācāna = conversion of *visarjaniya* into *s* before *k* or *p* by CA. 2.62, RPr 4.41.260, 13.31.739. Kātyāyana uses *upācāna* in the *vārtika* to P. 1.1.41, cp. Bhattoji, Kaustubha.

saṃāpatti = restoration of the original form in the Pada, cp. note to 130.

23 examples may be analysed as follows:—

satva 2.4, 19.20.

natva 13-15.

Lengthening 1, 5-12, 16-18, 21-23.

6 repeated in 18.

No example for *upācāna*

3 irrelevant.

1.2.4, 5, 7 not covered by CA.

saṃāpatti has, nowhere been prescribed, but exceptions to it have been registered, no rule occurs for *natva* in the text, but its restoration has been negated.

A comparison with CA. will be useful —

CA

APr

4.74 *satvanatvopācāra-
dirghatvatvalopānpadānām
carcāparihārayoh samā-
pattiḥ* !

In the Pada and Krama texts, are restored (to the original form) *s*, *n*, *s*, lengthening, *putva*, elision (of *n*) and *ām* etc. The rule lays down restoration in general. 75-93 prescribe restoration of particular words. The whole statement is logical.

94-100 negative restora-

147 negatives restoration of *s*, *n*, *s* and lengthening, without laying down a rule for *saṃāpatti*. No example for *upācāna*, for *loṇa* cp. 130.

The defective nature of the treatment is evident. It seems, as if the 3rd chapter were to record exceptions to general rules of CA.

CA 94-96 = 8-23, the order is exactly the same 97-100 have been omitted

tion, a process quite logical

without any reason 147e-147h have nothing to do with *saṃāpatti*, they, instead, negative *satva* and *natva*, which have nowhere been prescribed.

147h registers 60 passages without specifying anything about them.

Ex 56 is followed by a passage, itself detached from some ancient grammatical work, with two examples, not traced in the AV, both the passage and the examples seem from the margin 147 records two exceptions to *saṃāpatti*, a clear connection exists between 147 and 147i, 147e-147i, which have nothing to do with *saṃāpatti*, seem to be, in their present form, later addition.

147e. Exceptions to the change of *visarjaniya* into *s* before *l* or *p*.

For the change of *visarjaniya* into *s* cp. 202.

147f. Exceptions to the change of *s* into *ś*.

The change is nowhere prescribed. Cp. however 204-205.

147g. Also (is not changed into *ś*) a *s*, followed by *r*, or of *ṣṣip*, *ṣṣij*, *ṣṣprś*, *ṣṣprh*, *ṣṣphūrj*, *ṣṣi* and *ṣṣmi*.

Cp. CA 202 and P. 8.3.110.

rapana applies to words like *uśā*, which are outside the scope of the *Prātisākhya*, it is not included in the CA rule. The quotation, therefore, is evidently from P and not from CA.

147h. Exceptions to *n*.

natva is nowhere prescribed in the APr. Cp. 3d.

In 65, the APr prescribes *nā*, which is reported as a variant by SPP, while editions read *nā*. The fact is, that while APrS reads *tinā-*, the followers of the Śaunaka school preferred *trinā-*. The two Śākhās have been confused and mixed up in the mss. Cp. note on 148.

147i. Sixty passages have been registered without specifying anything about them.

Analysis.—

1 implies that *bāl* is not *bāl* * *bād* * *bāt*, but has original *l*; it has been noted with *l* in the AV Pada and TS 3.3.10.2. For converse cp. *bād* & *dit* = AV. 13.2.29, RV. 8.101.11 = *bal* VSK. 32.39.

Skt *l*, not coming from *r* (W. 53), comes from

which goes back to *d*. Luders, 'ali und āla' (ali 'ah 'adi 'rđi), Aufsätze Kuhn, pp 313-325

ǣ = *l*, *dh* = *lh* between two vowels in RV : RPr 1 52, Wa. I § 222

In VS *l* and *lh* were changed into *l* and *lh* VPr. 4.143, 8.45, Wa. I. § 194 221-222, Luders, Anāndoron p. 296; BIE. II. pp. 140-141

In AV. all those words which appear with *lh* elsewhere, have *l*, *l* is entirely foreign to AV. Luders, Ant. pp. 299 seq

d = *l* common in Middle Indian, Pali knows it Geiger, p. 55. *l* must have been present "in fast allen altpraktischen Dialecten" Luders, Ant. p. 294, Skold, Nir. p. 126, also in Papers on Pāṇini pp. 42-46.

Dravidische *l* = Skt. *l* Kittel, Festg an Roth 21-24.

2. *asya* with its final lengthened and not *asyā*, ep. 244b, CGA 479.

3. *dādhāse* : W 199d, Wa. I. § 285b. p. 337, CA. 2.60.

4. *ā rechatu* : CA. 3 48, the only case of this type of *saṁdhi* in AV.

5. Cp. 201b. *Śaunaktyas* implied *pumsās* p-, while APr negatives *satva* The difference between two *Sākhas* may be noted.

6 *vā te* and not *vāte*, as read by Śāyana

7 *yayūḥ* · nom. sing. and not from *√yā* in perfect

8. *suprāvā* · CA. 4.11, RV. 1.34 4 has *suprāvye*, formation Reuter, KZ. 31, pp. 523-24.

9 *svarṣāḥ* *r* is original, W 169a, Wa. I. § 284c p 335.

10. *hina* · voc. is meant, W. hī nā two words

11. *tuyiṣṭamaḥ* CA. 3.96; "tavis, neben tuyi" Wa. II 1 § 24d. p. 61, Śāyana *tuyittamaḥ*.

12 *vrksāṁ vānāni* CA 2 28, *anunāsika*, Śāyana *vrksav-*.

13. *achāvādāmasi* and not *achāva-* as read in 7.38.3, nor *acha va-* as read by Śāyana.

14 *jānitvam* one word and not *jani + tvām* with *tva* suffix, cp. CA. 4.26. Cp *mahi tvām*, two words under 58, see Luders, Acta Or. XIII. p. 98

15. *onyōḥ* · anomalous form, CA. 3.61, TS. 1 2.6 1 *onyōḥ* : Weber, Ind. Stud. 13, p. 102.

16. *amātiḥ* : one word from *√am* and not *ā-matiḥ* with privative *a*, Nir. 6.12; Skold, p 195, Ved. Concordances "yasyāṁ atirbhāḥ" wrong.

17. *sā ca tvā* three words and not *sacatu*, contrast AV. 7.56. 3 *nir hvayāmasi*

18 *sāvisthā* dual; not *sācisthā* as read by TB. 2.8.4.5, nor *yāvisthā* or *yāvisthā* (*yu-yu*, Weber, Festgruss an Roth 137) For *sāvistham* and *yāvistham* cp. RV. 6.22.2 and 6.5.1. Omission of *y* may also be implied; cp. note to 64.

19. *vī cayat* : *cayat*, subj. of *√ci* and not *ca yat* two words as in 7.89.3.

20 *sās padīsta* CA 2 58. Rule 99 negated, cp RV. 3 58 21 + RPr 4.20 58

21. *yāvayā* = *yavayāḥ* and not *yāvaya*, with its final lengthened, as under 211

22 *devātā* sing and not *devātāḥ* as taken by Śāyana and W, cp. rule 83 with note. *devātās* 10 times

23 *naktābhīḥ* formed after *āhabhīḥ*, Wa II 1. § 28b. p 234, § 62c p 320 The word for night exhibits the *-r* stem in *nuktor*, Lat *nocturnus*, Zend. *nuhtare* in *nakhtourisu*; the *-u* stem in the solitary Vedic *naktābhīḥ*, RV 7 104 8 = AV 8.4.18, identified by John Schmidt (KZ XXVI, 18, and Pluralbildungen p. 212) with Goth *nahtam* (*-n* stem), *naktābhīḥ* 'by night' might be the analogical opposite of *āhabhīḥ* 'by day', but the difference in the accent renders it unlikely Bloomfield, AJP. 1891, pp 19,22.

patāyanti "neben vielen causative formen auf *ā* in der Wurzel silbe" Nagelein, Zm Sprachgeschichte des Veda p 45

24 *yātumāvāt* "yātumat hīmsakam rakṣāḥ" Śāyana, formation. CA 4 8

25. *kṛṣṭārādhiḥ* · only once, for *rādādhīḥ* cp 10.2.10, contrast can also be implied with *rājḥ*, confusion of dentals and palatals is not infrequent.

26 *hastiniva* · fem. sing and not dual, hence *saṁdhi*. Notice of accent can also be implied, cp ex. 29 under rule 37.

27 *ārpitam* and not *arpipam* as in 12 1 35, cp. ex 17 under 104, where APrM. reads *āpitam* On *sādase* cp Skold, Nir p. 126

28 *tāj jārāya* · not *jarāyau* as in 3 11 7, cp. rule 137

29 *yukṣva* *√yuj*, imperative, not *yukṣva* Confusion —

yukṣva RV. 6.16 43 = *yunkṣvā* SV 1 25

30 *dikṣu* : and not *vikṣu*, confusion of *v* and *d* — *vikṣu* RV. 10.12 2 with *dikṣu* AV 18 1 46

VS., TS and MS.

vikṣu VS. 4.31, TS 1 2. *dikṣu* MS 1 2 6 15 10 8.1, KS. 2.6 12 16

viśāḥ RV. 1.35.5 *diśāḥ* TB 2 8 6 2

vrṣṭyā KS 2 6 : 12 8. *drṣṭyā* PG. 3.2.14

samvṛk KS. 18.1 265 5. *saṁdṛk* RV 10 82 2

vidyut MS 2 4.7 44 4. *dīdyut* TS 2.4 7.2

See Oertel, Syntax p. 195

32 *cikṣipāḥ* · aor. red. inj., cp. L. in Trans

33. *rṣṣākam* : APrM *rṣkvākam*, faulty insertion of *v* Oertel, Syntax p. 316. *rksa*. Nir 3 20, *rksākam* in AV. 12.1.49.

34. *ayat* : *√i*, *suṇj*. and not *ayāt*, as in 12 5 64

35. *asmākasaḥ* : Wa. III. § 49a, pp 100-102, cp note to rule 61.

36. *aparpadyate* not *ararpadyate*. √pād + ava at 6.136.3

37. *parvāiti* assured by APr and read by SPP with the majority of his authorities *payāti* for the Saunakīyas is secured by CCA. 4.81; this is adopted by W, the two Śākhās have been confused and mixed Note however 156b

Confusion of *e* and *ai* Weber, Ind. Stud. 3, p. 463, 9, p. 249, Wa. I. § 269b p. 318, Oertel, Syntax p. 41. BLE II. pp. 321-326

38. *viśyānām* and not *viśvānām* as read by Paipp APrM *viśvānām*?

39. *vānyāya*: 'to woody' and not *vandyāya*

40. *akārṣam* and not *akārṣam* as in MS. 1.3.9

33.7 Confusion of *-gam* and *-sam* —

akārṣam VS. 2.28, *akārṣam* MS. 4.1.26
TS. 1.6.6.3

māṣam TS. 1.12.1 *mārṣam* MS. 4.1.2.3.10

tārṣat RV. 1.25.12, *tārṣat* KauS. 11.7.4

AV. 2.4.6

41. *prā vocat* and not *pā vo-*, see rule 96

42. *sutapanu* = *suta* + *pau* and not *su* + *tapanu*, also not like *gopā*

43-44. *ṛṣan* not *arṣan* as read by Śāyana, see W. JAOS. Oct. 1887, CCXXVII

45. *vidvānaḥ*. 'vidusah', anomalous, corresponding RV. 1.164.6 has *vidmāne*

46. *esu* not *esū*, cp. 127

47. *udaplatām* and not *-pṛa* as in 6.22.3, 18.2.22,

cp. RV. 4.45.4 with Wa. I. § 193a. p. 220

48. *sāṃśitam* not *samsitam*; cp. also 3.19.1, 6.104.2; 7.16.1.

49. *sāmridhe* not *sāmrīdhe*, confusion of *r* and *l*, Oertel, Syntax p. 316. *sām* indhe in 7.82.6

50. *ānge* and not *anga*

51. *sukītām* from *sukīt* and not *sūkītām*, pp. as in *sūkṛtāś* Careyam 17.1.27, cp. 11.1.18 *sukītām* eta lokām, where mss. vary between *etu* and *eti*, *aitu* about 16.

52. *adhvayo* 'voc' and not *-yoh*, gen.

53. *devaśābhyaḥ* two words, *devaśānāḥ* at 5.21.12, cp. rule 113

55. *āpāḥ* acc., cp. W. 399a, L. p. 483, Aufrecht, AB. p. 428, Oertel, Syntax p. 236. Nom. pl. in 7.57.2. 18.1.2. *abhi sāṃ viś-* is not a compound.

56. *abhi sām svajasya* not a compound, in such a construction *abhi* is accented only here, cp. 3.3.4, 6.69.2; 8.5.20-21.

And (it is a) *gana*, having *pāṣ* as its initial word. The teacher, knowing the sacred text, that is to be taught, directs the course (nature) of speech, in accordance with the sacred text.

Cp. 'chandasā dṛṣṭānuvīthiḥ' Pat. MBh. I. 55.3, 25, 121.21, II. 20.15, 24.11, III. 11.14, 53.24, 54.16 etc. Quotation untraced* It is not from

P. and by *ācārya* some other grammarian is meant (An. preceded by) a conjunct consonant, having *h* as the first, coming in between two vowels, is not lengthened before the initial *y* of the following

What are the examples?

parśhyate, *vinayate* — either of the two may be used

The quotation, with its examples untraced. The wording *varṇasthah* gives sense of antiquity.

āmnālaya- *āmnāna* = *āgama* = grammatical tradition, cp. Vākyapadiya II. 486, where the word *śākhā* (*bahusākhavam*) also is used in connection with grammar.

147. Exception to the restoration of the lengthening. See rule 211

148. Before *knotu* *visarjanīya* is not changed into *s* in three cases.

Visarjanīya has not been mentioned till now, but it is implied here, cp. 3d

The case is interesting. CA. 2.65 prescribes the change of *visarjanīya* into *s* before *knotu* in general. This is not followed by the mss. The Commentator thereon restricts the operation of the rule to three cases by —

knotv ityatra tiddhātvi itī vaktavyam

Under *knotu* it should have been noted that the change occurs only in the three cases, and he cites there exactly these three passages as examples of *satva*, where this is negated by our treatise. In all these passages the mss. read, without dissent, *visarjanīya* before *h*, and W. has followed their authority, except in 6.106.3, where by an oversight, *s* has been introduced, and allowed to stand by Lindeman

Other instances, in which *knotu* has an unaltered *visarjanīya* before it are:—

6.40.1.2 *svatā nāḥ knotu*, correct Concordance

karotu into *kṛotu*

6.53.3 *vāriyaḥ kṛotu* TS. 1.4.44.1 *vāriyaḥ*

kr-, but cp. —

vāriyas kṛotu in VS. 5.37, MS. 1.3.

37. 43.14.

6.73.3 *āpatham vaḥ kṛotu*.

6.83.1 *sūriyaḥ kṛōtu*

6.104.3 *amituebhyah kr-*

(7.32.1, 33.1 *āyuh kr-* = *āyuh karati* RV. 10.18.6).

vāriyaḥ kr = RV. 10.42.11 *vāriyaḥ kr-*

abhayam nāḥ kr- = RV. 6.47.12 omits

nāḥ

8.8.4 *parasūbhāḥ kr-*

9.2.7 *ugrāḥ kr-*, the Pada ends with *ugrāḥ*.

11.1.6 *halibṛtāḥ kr-* = MS. 4.14.11.

12.1.43 *nāḥ kr-*

Thus *knotu* (42 times) is preceded by *visarjanīya* 14 times. In no case, out of the 14, is *visarjanīya* preceded by an alternant vowel, and hence there is no *ṣatvapṛāpti*, and "nowhere among them does a single

codex reads *s* or *s'* W.

From the above we get the following points —

1. At the time, when CA. was originally composed, *satva* or *sava* was read before *lenotu* in all cases, in the Śākha of the Śaunaka, cp. Pat MBh III 66 "śasadhī krdhī" etc
2. In the time of CCA the operation of the rule became restricted to the three passages mentioned above
3. The practice of changing *visarjanīya* into *s* in such situations, favoured by all Vedic schools but TS, prevailed in the Śaunaka school of the AV.
4. But no ms shows *s* in these passages, hence the available mss. cannot belong to the Śaunaka school of the AV
5. The APr prescribes *satvābhāva* in these passages and the injunction is carried out by all the AV mss. The mss., therefore, belong to that school of the AV, to which the APr. belongs. Cp note to 3g, and note examples 35-36 under 14

149 A vowel is short before *matuṣ*

The two passages, relegated to the position of comment here, must form part of the rule, otherwise rule 209 has no value

In these two passages rule 209 is negated

150 *visarjanīya* is elided in Samhitā

The scope of the rule is unlimited, unless we assume that the two passages form part of the rule Cp. CA 2 56 with W's note

The Abridgment omits *lopah*, thus reducing the rule to nonsense

150 and 200 can be well combined into one, omitting *saptadhānu* from the latter.

śépa = śépas, in later inscriptions śépha = śéphas Zubaty, KZ. 31, p 16 n 1, cp L 557.

151 The final (member alone) is accented

The rule, in its available form means nothing, *sūryacandrāmasā* must form part of it

In copulative compounds each name has regularly and usually the dual form, and its own accent This has been excepted in the case of *sūryā*— Details W's Trans. and Gr 1255d, Oswald Richter, IF. 9, pp. 44-45.

152. A vowel is short before the second member

Examples are a part of the rule For *ūrṇa*— and *ūrṇā*— cp —

ūrṇamradasam VS. 2.2.5; = *ūrṇām*— TS. 1.1 11.1 KS. 1.1, ŚB 1.3.3.11. TB. 3 6 7, ApŚ. 2 9 2

Ex 1. The division *ūrṇam*mr*— found in so many Pāda mss. is a blunder growing out of equivalence in grammatical theory of *m* and *mmr*. The practice

of using a redundant anusvāra before a nasal is not infrequent

153 The first vowel is elongated

Passages form part of the original rule

153b In strong cases, *cāksusam* has elongation

153c *Prasārana* takes place in *dipsats*, the fourth (*bh*) is negated (replaced) by the first (*p*)

dipsati base 'dambh— ('dhambh—) Bartholomæ, IF 7, p. 87

prasārana = contraction (*p* for *bh*) cp CCA 4 37 *prasārana* (or *pīa* √sr, in *prasāya* etc) in the sense of *anuprasāran* in Pat MBh. about 30 times

For *bh* = *p* in reduplication cp P 8 4 54, elsewhere 8 4 53, 55

154 A vowel is optionally lengthened before a word beginning with *y*

154b Lengthening does not take place in *arātyāt*, *janīyānti*, *putrīyānti* and *mugayīth* etc

Exactly the same voicing occurs under CA 3 18, where *mabhiṭānu* is correctly taken by W for *-īnu*. For *pra*— cp. *su-ksetrīyā*, *su-gātīyā* AV 4 33 2, cp Ws. I §41, p 45

155 In *gāvistau* and *gavesāñah* the *v* is not elided—

The elision has nowhere been prescribed in the text

For *gāvīst* and *gāstī* cp Mantra parallels —

gāvistau RV 3 47 4 = *gāis*— VSK. 32 63

gāvistau RV 1 91 23, VS 34 23 = *gāis*— VSK 33.16

gāvīstaye RV. 8 75 11, SV 2 999 = *gāis*— MS 4 11 6

175 16, KS. 7-17

156 In *śapatheyāyam* and *sahasāyāya* the *y* is preceded by *e*

Better *yyakāśah*

156b. *jāyām* *upaṭi* and *tād* *upaṭi* have *a*

This does not occur in the Abridgment Cp ex 37 under 147e.

Note ex. 37 under 147i

157 (In *paṭitādyam* etc) the final (of the first member) and the initial (of the second member) are short

Abridgment "pūrvarāraṇa hrasvau" is mere nonsense.

Ex 1 SPP *ādyam* wrong RB conjecture *paṭitāgham* which is unnecessary, although W. hesitatingly approves of it on the ground of the similarity between *dya* and *gha* for which cp —

aghāyāvaḥ AG 2 8.16 = *adyā*— HG 2 11.12. TB 2 8 8 3 *kēvalādyo* may be corrected into *—gho*, according to RV X. 117 6, cp. BIE II pp 405-406.

Ex 2 for *anna-āda* cp Weber, Ind Stud. 13, p. 55 n 1, Keith on AA. 1.1.2, Śāyana *anna ādyā* wrong., see Bhattoji, Śabdakaustubha on P 3 2 68 "tena annāda ity atra *anna āda* ity a v a g r a h a h sidhyati".

Read *annādyam* and *—sāsthe* in the rule

158. (In *śpavin* and *śyōśamān*) the augment *a* and *i* are affixed to the first member

Cp. *ānavān* RV 4 4 1 = *amātīyān* Nir 6 12.

The Abridgment omits the two passages, thus reducing the rule to nonsense Sāyana has *apūpāvan* for *āpavān*

159 In "samerāvyeṇa haviśā juhomi" and "samānēva vo

haviśā juhomi" *haviśā* is followed by *juhomi*

159b. Elsewhere it is followed by *vidhema*

The Abridgment omits *a*, retaining *b*, which means practically nothing Last accurate

160 *nu* is preceded by a word ending in *a*

The rule means nothing, unless passages form part of it

161 Also by a word ending in *e*

Passages must go with the rule

162 Also by one ending in *o*

Passages must go with the rule

163 *Vhrs* is preceded by *ut*

The rule means nothing in the absence of the three passages

ūt + *√dhrs* does not occur in the AV

Treatment of this *sandhi* RPr 45 221, VPr 4 121, TPr 5. 38-40, CA 27, RT 176, P 8462 Kātantra *tebhya eva hakārah pūrvacatuttham na vā* 144

164 In *mahī kśemam*, *mahī āśkabhāyat*, and *mahī rōdhacakra*, *mahī* is dual.

The rule is omitted in Abridgment

164b Elsewhere (*mahī*) is sing

Detached from *a*, *b* signifies nothing, because the Abr. omits *mahī* as well

165 (These) have *t* as final, these have *ābādha* with those ending in *ā*

No such rule occurs in any grammatical work This refers to the practice of writing one *t* for two, even where they are etymologically correct For the usage cf. Roth, ZDMG 48, pp 103, 710, Muller, Preface to the sixth Vol. of the first Ed p CXVI, W. 232a, Schroeder, MS 1 p. xliii, M 304a, Oertel, Festgabe Jacobi p 20; Wā I. § 98b pp 113-114, RV 10 80 4 *dād drāvinam* = TS 2.2 12 6 *dā drā-*.

166. *su* is (not) optionally elided after a theme ending in *-nt* (*-t*) or a *krt* suffix.

Comm does not give example for *krdanta*, cp *prakrñh* 4 7 6, *śrñh* 11 7 3, *dhñh* 18.1 21.

Confusion of *-i* and *-ih* not infrequent, cp *sārasvatī svāpasah* RV. 10 110 8 = *tih svāpasah* AV 5 12 8, where W. calls *-tih* form a blunder Details BIE. II p 196 In fact the option between *-i* and *-ih* reflects a historical fact of importance in it and *L* has rightly tabulated the varying mass of *-i* forms into three divisions, i.e. A, B, C. He has shown, in detail, as to why B includes *-i* forms, and C those of *-ih*, and it goes to the credit of the APr. that it has faithfully recorded this division of great philological importance, as it has done in case of forms ending in *-ā* at rule 73. Cp L pp. 365-377

In the Comm. note *tantrī*, a favourite word with Patañjali (and Kāśikā), cp on P 1.2 48, 54.159, Wā II. 1 837B p. 89, this shows that the citation comes from the margin

166b Also after a theme ending in *-i* in the sense of possession

The example *rathñh-* occurs at RV 8.4 9, and the citation, because it is not from AV is, no doubt, from the margin

Suffix *-i* *chandasīvanipau ca vaktavyau*, Kātyāyana on P. 5 2 122

167 (In *pratyōdāt* etc.) the root *√i* has *ā* in the aorist

ant imperfect, while *hyasanti* should mean aorist

168 (In *préam* etc.) separation by *virāha* is made between verb and preposition

Abridgment omits passages

169. (In *piéto yantu* etc.) separation by *virāha* is between a preposition and indeclinable

170 In a conjunct consonant, doubling takes place according to the rules of grammar

Read *kramah sam-* for *kramasam-*

With this rule our treatise makes short shift of a subject, which occupies long passages of the other Prātisākhya and has cost their authors a vast deal of labour The saving is made, however, at the expense of its reputation and value as an authority for the readings of its text, for it does not say anything specific regarding the frequent and important phenomenon of the doubling.

Doubling RPr 6 1-6 378-383, VPr 4 97-100, TPr 14 1-13, CA 3.26-28, RT 269-271, P. 8.4 46-52, W. 227-230, Wā I §96-98, pp. 110-114, M. p 21, S Varma, Critical Studies pp. 99-125

It is difficult to fix as to what rules are acceptable to our treatise, for CA, with which the APr is most closely connected, is in direct contravention with the doctrine of other treatises, cp. W. on CA. 3.26.

According to W the authors of the CA recognised the duplicated methods of pronunciation as of force only in the Samhitā text, and not in the utterance of the Pada text, and this is supported, in a way, by the fact that both RPr. (6.14 390) and P. (8.4.51) attribute to Śākala or Śākalya, the teacher, to whom the invention of the Pada text is generally ascribed, a denial of all duplicated utterance

It has been frequently shown that the APr is chiefly meant to elucidate the Pada rather than Samhitā, and it may be on this account, that it passes over the phenomenon of doubling in silence, or more probably it may be reflecting in it the period, when a strong reaction against the practice of doubling had taken place and the usage of writing one consonant for two, even where the two were etymologically justified, had gained common approval Cp note on 165 with

my note on RT 270.

171 (In vārtam etc.) the *t* is in between two *r* letters

The Abr. omits passages

Confusion between *ritra* and *reca*. Schroeder, MS. II. 85 109 n 6, where ms P reads *vaitrah* for *varcah*

172 (In prasārānam *s* is in between two *r* letters

172b. In *asthāh*, *s*, *th*, and *n* are conjunct, *yama* takes place according to position

MS *asthinyasya* a blunder.

This treatment of *yama* is extremely meagre. Yamas are transitional sounds, assumed to intervene between non-nasal and the following nasal as a kind of nasal counterpart of the non-nasal, and therefore called its *yama* or twin, cp —

RPr. 6. 32-33 408-409, TPi. 21. 12-13; VPr 4 160, CA. 1 99 with W's long note, Bhaṭṭoji, Kaustubha 1.1.4 143-144; Wa I §98b, p. 114, detailed treatment S Varma, Critical Studies pp 79-81. For combinations of consonants resulting from syncope of forms like *astham* cp. L p. 524

173 In *√khyā* *k* and *s* are conjunct, in *śusugdhi* (?) of *√śuc*, *b*(?) is followed by *dha* (=h)

A. The reading is corrupt MSS vary in śvayau, śkayau, khyāyau, śrayau, and khyayau, all equally unacceptable Confusion of *ś* and *y* is known —

anaśyatah ĀpŚ. 16 6 4 = śśā- KS.38 12, TA 6 5 2 yudhē TB 2 4 4 3 = śubhē RV 5 57 3

yau in the mss, therefore may stand for śau.

Omit *ś* of śk- and we get *kaśau*, which makes sense and is vouched by Prātiśākhya and P, cp —

RPr. 6 55 431 śśātau khakārayakārā u eke
With Muller's note

VPr. 4 164 khyāteh khayau kaśau gārgyāh
sakhayokhyamukhyavarjam
With Weber

P. 2.4.54 eaksinah khyāñ (√eaks Wiedemann, KZ 33, p 162) together with 8.2 57, where, according to Kātyāyana (on P 2 4 54) √khyā is redundant

kaś→kśā→khyā: Kātyāyana maintains *kśā* as the original form of *khyā* (MBh I pp. 486-487), VPr 4 164 repudiates this Keith, Veda of Black Yajus p cxxx

Paleography of *ks* Kapadia, ARORI. 1986, 289-296

Change of *kśā* with *kśā* Weber, IST 4, p 273.

Interchange between *kḥ* and *s* Wa I. § 118 136-137, Skold, Nir pp 131,225

√khyā "see", regularly in MS., and once in KS is spelt *kśā*. Schroeder, Monatsberichte d Akad d Wiss. Berlin, 1879, pp. 687-90, MS. pp xi, xini, ZDMG. 33, p. 191, Gelpake, Anantabhatta's Padārthaprakāśa pp. 28,54

khy in variation with *ks* (and *kś*) —

anukhyātre GB 2 2 19, -kśā- KS. 26 12

Vait 18 15 ĀpŚ 20 1 17

(Immediately preceded by two parallel forms written -khyā)

vyākhyān RV. 10 189 2, -kś- MS. 1.6.1 85.12

AV 6.31 2,

SV. 2.727,

VS 3 7,

TS. 1.5 3 1,

KS. 7 13,

SB. 2.1 4 29.

pāri khyān RV. 1 162 1, -kś- MS. 3.16 1 181. 7.

VS 25 24,

TS 4 6 8 1,

KSA 6 4,

Nir 9.3.

akhyāt AV 7 82.4, -kś- MS 1 8.9 128 11

18.1.27,

VS 11 17,

TS. 4.1 2.2,

5 1 2 5,

KS. 16 2

vikhyāya VS 11 20, -kś- MS 2.7 2 75.16,

TS 4 1 2.3,

KS. 16 2,

ŚB 6.3 3.12

TS. 3.2.5.1 -kśe- MS. 2.4 1 34.

The reverse readings with *khy* are secondary to *ks* in —

ākṣat RV. 10.11 7 -khy- AV 18.1 24 with W on it. akhyāt = "has seen".

viśvāksam TA 10 1 -khy- MahānU. 11 1, *viśvāksam* "having eyes all over"

original, *viśvā-khyā* felt as a synonym of "all-seeing".

praksāyatah TB 2 1 1 2 -khy- ŚŚ 4.12 10.

Dialectic *khy* for *ks*. Weber, Ind Stud. 4, 273, Keith, AA. p. 231 n 11; BIE II. p 22

ks = *kṣy*, BIE. II. pp 169-170, W Trans. 4 3 3, 5 4 10, also APrM 58 on *īyākṣamānāḥ* (written -kṣy-) with Pat MBh III p 14 on P 6 1.9

ks = *kḥ* Turner, BSOS. IV, part II, p 369, Varma, Critical Studies p 102

ks = *kḥ* in Aśoka inscriptions, Michelson, JAOS. 1910, p. 88 n 3.

ks = *ch*. Zubaty, Die altindische Tenuis aspirata palatalis. KZ. 31, 9-22^o

ks = *kḥ* & *ch* Turner, Skt *ākṣet* and Pali *achati*

in modern Indo-Aryan, BSOS 1936, 795-812

ks = *gyh*, *ddh* in Prakrit Bloomfield, Antidoron pp 224-225, JAOS. XL, pp. 343 seq, Wa. I. § 239, Fischel, Gr. 223, 326, Tedesco, OLZ 35, pp. 526, 535
kh in modern Indian Aryan vernaculars Giereson, ZDMG 50, p. 42.

B (1) MSS. vary in *bādhnu* and *bodhnu*, *bādhau* = *bodhau*, confusion of *mātrās* on account of the system of *prathamātrās* Muller, Preface to the sixth Vol. of the first Ed. p. xxxvii.

(2) MSS. vary in *śūsrū*, *śūsrūhi*, and *śūsruravi*, all equally worthless

ś = śr —

śāvasā RV 7 23.1 = śāśā- SV. 1 330

śāvasah RV. 7 27.1 = śāśā- SV 1 318

The actual reading of the APrM., and *śūsrū* of the other mss., may be *śūśu*. If the upper left hook of *dh* (ॡ) is dropped, it becomes *v*, *dh* = *v* —

dhīrāh VS. 19 33 = vī- KS. 38.3.

śātadhīrah Pat. on = śātavāśāh AV. 19.36 5
Vārtt. to P. 6 1 115.

If a slight down stroke is added to half *g* (ॡ) it becomes *r* (ॡ), confusion of *r* + *v*, and *kh* (ॡ = ॡ) is common, thus the mss. *śūsruravi* and *śūśukhi* may be *śūśugdhi* (-ॡॡ), which does occur at AV. 4.33 1 = RV. 1.97.1, and is from *śūśuc*

(*dh* = *kh* Oertel, GGA. 196, p. 189).

But how to reconcile mss. *bo dhau* (baḥ + dhau, which requires *śūśubdhi*), with *śūśugdhi*, the actual reading of the AV text?

The parallel TA (6 10 1) reads *śūśudhyā* = *śūśudhyā*, (*ddh* = *dh*. note on 107), which stands for *śūśugdhyā*, indicating that there was confusion of *śūśuc* and *śūśubh*.

In the following passages AV. presents a free interchange of *śūśudhi* and *śūśubh*, whose conjugations are parallel —

śundhati RV 10.85.35. = śumbhati AV 14 1.28

śundhantu VS 20.20. = śumbhantu AV 18 3 56
KS 38.5,

ŚB. 12.9.2, 7,

TB 2.6 6 4

śundhantām VS. 5 26. = śumbhantām AV 18
6 1, MS. 4 67.

1.2.11. 20 14,

KS. 2 12,

3 3, 25. 10,

26 5, ŚB,

3.6 1 13, 7 1 6,

MS 1 8 2 7

1 *d* = *g*, Weber, Ind Stud 13, 107 ff, Wa. I.

* § 277b, p 328, II. 180b, p 312, M. p 25,
BLE. II. p. 71.

2 Confusion of *dh* - *bh* Oertel, Syntax p 280,
W Trans 12 3.36, 18 3 40, BLE II. pp
90-92

3 Gutturals = labials Weber, Ind Stud. 8, 40,
54, 13, 109 ff, W 151 d, e, Wa. I § 117b,
p 136, M. p 25, Keith, Black Yajus
xxxviii, BLE II pp. 79 82, Thomas,
JRAS 1915, pp 99-106, with Michelson,
JAOS 31, (1911) p. 244 The above equation gives *śūśugdhi* = *śūśu(d)dh* = *śūśubdhi* (not reported by AV mss) and we get —

(1) *śuc* (RV 1 97 1) =

śudhi (TA 6 10 1) = —

śubh (AV according

to Ap.) = —

> *śūśubdhi*.

(2) *g* = *h* = —

The form is not quotable from the available Vedic literature and necessarily implies the emendation of *śuc* into *śubh* in the APr

If *b* can give us *śūśubdhi* for *śūśugdhi*, it can very well give us *go dhau* for *bo dhau*, thus yielding two alternatives —

(1) *śūśubdhi* (hypothetical) + *bo dhau śubheḥ*

(2) *śūśugdhi* (actual reading) + *go dhau śuc*.

The latter saves us a lot of trouble and seems more reasonable

The APr sūtra may, therefore, now be read —

khyātau kaśau śūśugdhi go dhau śuc.

Cp. also MS. I 5 2 68.6 *pratiṭigdhi* = KapS. 4 8 *pratiṭigdhi* = ApS 6.21 1 *pratiṭidhi* with Schroeder's note

174 (In *ānvantram* etc) the conjunct ends in *y*

The Abridgment, as usual, omits passages

For the retention or omission of *y* and the confusion arising therefrom cp note on 66.

In 8, *māryayāḥ*, *yakānta* is assured by the APr, *māryayāḥ* may belong to Śaunaka school

175 In *galhā* and *vidh* the conjunct ends in *h*.

AV 6 22 3 —

TS 3 1 1 7, 8 —

(1) *ḡatā glāhā kanyēva* *krōśatī gārdā kanyēva*
tunnā = tunnā.

(*gārdā* = *gāldā*, ApS. 8.7 16 *gālgā*)

Śāyana reads *galhā*, deriving the word from *√galh* "chide" (SPP's *gālhā* wrong), and so do four mss. of W and SPP, and this reading is assured by APr 175.

AV *galhā*, though secure, seems to be an old traditional error for *gāldā*, (Nir. 6 24) the two letters *lhā* and *ldā* being graphically similar For confusion of *d* and *h* cp *hāsyān*, *āhāsyān* in some mss for *dāsyān dā-* at 6 71.3, *dd utā* a variant of *āhritā-* at 19.2.5 and W's emendation of *nūdhā* to *nūdhā* at 2 6 5

It is plain that both W. and SPP are confusing here the readings of the AV and the Śaunakyaś

They wrongly adopt glāhā (the reading of Śaunakas) rejecting gālāhā, which is the correct reading of the AV. text

Details Fischel, Ved Stud I 81-85 Luders, Acta Orientalia XIII, pp 87-93

(2) *valhau* may be emended to *valhan* (loc. of valhi = valhika, cp rule 182) See W's note on CA 1 46.

Kielhorn, MBh II 262.2 *bāhlāyani* may be corrected into *bāhlāyani*

176 (In *tmānā* and *tmānyā*) *t* and *m* are conjunct, *yama* takes place according to position

The Abridgment omits passages *tmānā* Keith, AA p 231 n 11, where he quotes other authorities

177 (In *agme* and *agmatam*) *g* and *m* are conjunct, *yama* takes place according to position

agme and *agmatam* may be emended to *jagme* and *agmatā*. Correct Vira (JRAS 1931, p 668) *jagmir-* into *jagmur-*

178 (In *kāniknatam*) *k* and *n* are conjunct, *yama* takes place according to position

kāniknatam (intensive present participle of $\sqrt{\text{kan}}$ like *pānipnatam* in 7 32.1) insured by the APr against *kanāknakam* of W. and others. It may mean "bright", "glistering" qualifying *kāndāvisā*. Paipp *karikradam* may be noted with *r* on account of the similarity between *kn* and *ln*

179 (In *pānipnatam*) *p* and *n* are conjunct, *yama* takes place according to position

(In *pānipnatam*) *ni* is affixed to the reduplicated, and the penultimate of *pān* is elided, the augment and elision take place according to "in the sacred text", *pānipnatam* is from *pān*, intensive

chandasī untraced, better *chandasī* *iti* = *chandasī* *iti* *krtvā*, i.e. "because *pānipnatam* occurs in the Veda"

The *Kārikā*, teaching the formation of the word, is obviously a later addition, being out of place in a *Prātisākhya*

180 In (*pānvrkāt* and *-āṭisakāt*) the conjunct begins with *k*

Confusion of *kt* and *tt* is not infrequent cp *prasattāh* RV. 5 60.1 = *prasaktāh* AV 7 50.3 = *prasaptāh* TB. 2 7.12 4

k = t Oertel, OLZ 34, p 749, BIE II pp 74-77

kakārādī = *kakārādih* cp 192, the omission of *visarjanīya*, though against the rule, is nevertheless sanctioned by the ms. usage

181. (In *anavadharyām*) the conjunct begins with *r*

The confusion of *r* and *ar* is not infrequent — *vibhrtram* RV 1 95.2 = *vibhattram* TB 2 8.7.4. *pautramtyum* MG = *-matyam* SMB 1 1 14 1 19.7, Apmb 1.4 11.

Fuller list Oertel, Syntax p 60, BIE II. pp 302-304

182 *kittir dūrāni* has long *i*

Comm *krtiyah* wrong

i = a: BIE pp 320-321

182b Elsewhere is *a*

183 In *yó ásvyena* the conjunct ends in *y*

184 (The suffix *y*) denotes change or limb

Word-analysis is outside the scope of a *Prātisākhya* and 184 may be a later addition

ásvyah F Specht, KZ 57, p 183

184b In *vrknāh*, *k* and *n* are conjunct, it is from $\sqrt{\text{vrśe}}$, *yama* takes place according to position

This is covered by 178, *vrknām* is secure by the APr, W and SPP read *vrknām*, which may belong to Śaunaka school

vrkpaḥ vrknāvān Pat. MBh III p 44

184c In *jaknāh*, *k* and *n* are conjunct, *yama* takes place according to position

A later addition

185 In *hananyāḥ*, *n* and *y* are conjunct

See note on 174.

186 In *tāmradhūmrāh*, *m* and *r* are conjunct

m + r = m + b, a Prakritism.

For the correlation of *v* and *m* in Vedic and later Sanskrit cp Bloomfield, JAOS. May, 1886, pp xxvii-xxix

187 *nadyō veśantāḥ* has no *y*

All mss read *veśantāḥ* and yet *ayakāram*, a peculiarly persistent blunder: *veśantāḥ* is correct. For *veśantāḥ* cp "vātram *veśantāḥ* iva" AV 1 3.7 For a similar blunder cp *bo dhau* (=go dhau) in 173.

188 In *tvāsteva rūpām*, *tvāstā* is instr, the conjunct ends in *v*

Not *tvāsteva*

Confusion between *sta* and *stra* Schroeder, MS. 1.2 4 13 n 10, 3.4 31 n 13.

189 In *āparudhmah*, *dh* and *m* are conjunct, *yama* takes place according to position

Not *-rundhmah*

190 In *kalmālāḥ* and *kūlmām* *l* and *m* are conjunct

Contrast *śarmārī* AV. 20 135 11.

191 *nissattāḥ* is from $\sqrt{\text{sad}}$, it has two *t* letters

Better "satter *dyitakāṁ*", cp. 111c, P 8.2.61

192 In *ārdhastā* the conjunct begins with *r*, in *sāmante* with *n*

Some mss have *nak-*, which is better. The process of corruption possibly was *n = o + t = nt*. To suit this, *na-* was changed into *na-*. The original *sūtra* should have had *na-*, because *na-* is registered in 195

Optional dropping of a mute etymologically required between a nasal and another consonant. W. 231; Wa I § 233a CA 2 20 prescribes such an abbreviation, VPr 6 30 requires it before a voiced mute, the other *Prātisākhyas* ignore it. Details BIE II. p 213.

193. In *tiryām*, *r* and *y* are conjunct

Not *tiryām* as W suggests

194. In *ṣbhvānam* and *mātarībhvati*, *bh* and *v* are conjunct

Not -*uv-* according to the usage of the TS school, or *mātarībhvati* as W suggests. Inseition or expulsion of vowels BLE II pp 347-356,

-*bhv-* and -*bhhv-* 1 c p 202 Details Vaima,

Critical Studies pp. 75-78

195. In *āntavac* of *sāmanto*, *bhādisthah*, and *trndhī*, the conjunct begins with *n*

196. The *n* is changed into *visarjanīya*

The scope of the rule, in its present form, seems unlimited, and the rule itself is a virtual negation of the following one, unless we assume that the passages cited under it as examples, once formed part of it, the rule then meaning that *visarjanīya* is substituted for *n* in the accompanying examples, leaving thus, the series of examples rehearsed under the following rule to be covered by that. The two rules, reading as they do now "nakārasya *visarjanīyah*", "nakārasya *rephah*" amount to a virtual negation of each other.

A historical fact of importance may be noted here. We see that long series of examples figure as chief feature in the RPr, TPr, and VPr. In fact a Prātisākhya, in its genuine form, is expected to be no more than a collection of Vedic passages, sorted out in a particular manner, in order to show and illustrate the *samdhī* phenomenon in them. And this is exactly what we find in the *samdhī-prakarana*s of the RPr, TPr, and to a less degree in the VPr. The word *samdhī-prakarana* is being advisedly used here, because it may be seriously questioned whether the remaining parts of these treatises, parts that have little bearing on the *samdhī* phenomenon, the sole basis of a Prātisākhya, were ever included in them by their original authors. And the suspicion is strengthened into belief, when we examine the available APr for this, and do not find in it even a single rule dealing with any other matter excepting *samdhī*. This suspicion may be equally maintained in regard to the phonetics department, which figures so prominently in all the Prātisākhyas, but which is conspicuous by its absence in the APr. Besides, it falls, more properly, within the range of the Śikṣās, some of which are unmistakably earlier than the Prātisākhyas.

It has often been said that Śikṣās are manuals of phonetics, but when we examine these works, we find in them something more than phonetics, indeed, much more than their professed subject matter. Rules of *samdhī* figure in them as prominently as they do in the Prātisākhyas, so much so that some of the Śikṣās, such as *Vyāsaśikṣā*, which has been so ably compared by Luders with the TPr., should be more properly called grammatical than phonetic. And

it may not be unreasonable to postulate that a mixture of contents took place both in the Prātisākhyas as well as in the Śikṣās at some time, when the Prātisākhyas borrowed their phonetics from the Śikṣās and the latter took over the *samdhī* from the Prātisākhyas.

To the point now. The *samdhī-prakarana*s of the RPr and TPr, do reflect in them the original form of a Prātisākhya. The process of systematization - a process that aimed at brevity at the expense of everything else - is only slightly visible in them, it becomes increasingly perceptible in the VPr and attains maturity in the CA and RT. The redactors of the last two named, have modelled their work on the general grammar, and through evolving subtle points of *samdhī*, operating on particular sets of allied passages, have said, in single rules, what occupies so much space in the earlier Prātisākhyas. It is this systematization of the matter, which has enabled them, while including so much, to be, at the same time, so much the briefest.

The case of the APr is different. Not that its editors have not aimed at brevity, they have outdone their predecessors in this respect. But the brevity achieved in this work, is not the result of any systematization, it comes, instead, from a process of elimination, at places most injudicious, by which examples have been detached from rules and the remaining part, at places only a word, has been shown off as *sūtra*. It is thus, that the major portion of the work has been laid aside and a few catchwords, often disjointed and enigmatic have been stamped out as *sūtras*. The process has proved successful in some parts, in others it has grossly failed. To illustrate this we may take the two consecutive rules which read -

(1) *dadāteh* !

(2) *iti sārvaadhātuke* !

The first rule stands at the head of a Pāda according to the abridged version of the work, hence devices of *anuvṛtti* etc cannot be applied to it, although there is nothing conceivable in the preceding rule that can be, even remotely, connected with the subject matter in hand, and the rule in itself, does not throw even a hint as to what is prescribed or implied about the root *√dā*. Evidently the passages, cited under the rule, as its examples, once formed the illustrative part of the rule, but were, later on, detached from it and set down as part of the commentary, the solitary word *dadāteh* being retained and shown as the *sūtra*. And although the one word *andāte* is mere nonsense, it may be allowed to remain there but what about *iti sārvaadhātuke*, the next rule and how to explain the syntactic function of the

word *iti* that happens to stand at the beginning of the rule, unless we are to assume that a passage, containing a *sārvadhātuka* formation of the root $\sqrt{\text{dā}}$, stood before the rule? And our assumption is strengthened into reality, when we find that such a passage does stand before the word *iti*, only it has been detached from the rule and set aside as part of the commentary. If we only reinstate the passage to its former and legitimate position we get —

“vāso dadāti bhārtava” *iti* *sārvadhātuke* !

Thus, with a slight shift in punctuation we get sense out of nonsense and the syntactic function of *iti* becomes well-defined and its presence fully justified. A like explanation (i.e. a mere shift of punctuation) may be offered in case of all those *sūtras*, which, in their available form, happen to begin with the word *iti*, but where the passages referred to by *iti* are apparently missing, apparently because such passages do exist there, only they have been detached from the rules and set aside as part of the commentary, in other words a stop has been marked between them and the *sūtras*. In all these cases the stop may be removed and the passages joined with the *sūtras*, which so constituted would sound exactly like those occurring in the RPr, TPr, and VPr, and in some cases even better.

In fact, the portion of the text, named here commentary for the sake of convenience, contains nothing but examples. Not a word by way of explanation, nor even bare paraphrase of the rules is betrayed anywhere, a few paraphrases, of occasional occurrence have been scrupulously kept out of the body of the work and shown on the margin by the MS. And if, in spite of this fact, the dignified name *vṛkhyāna*, which, as a rule, comprises five things more besides examples, is bestowed on these series of passages, then, indeed, this has no parallel in literature and the veracity of the imputation may, on that very account, be called into question.

Besides, it is an established usage with the commentators that they give prominence to the rules they are commenting upon. They treat their rules one by one, explain and illustrate them, cite examples and counter-examples and finally point out superficial words and supply deficiencies, if there happen to be any. This has been an approved canon of explanation with all the *bhāṣyakāras* who have written commentaries on grammatical works. But this is not the case with the alleged commentary on the APr. To start with, it does not treat its rules one by one. In fact, it pays little regard to the rules. Its chief function lies in arraying passages, it collects, in its own peculiar method, sets of

passages, subject to particular *saṁdhis* and formulates and fixes rules upon them. To make the point clearer, I should refer the reader to the *saṁdhi* of *āsmānta* words. While dealing with this *saṁdhi*, all the Prātiśākhya prescribes certain rules which are, in a way, independent of one another and have been so treated and explained by the respective commentators. The APr does not do that. It collects, on the other hand, all passages, or majority of passages, containing *āsmānta* words, pertinent to the *saṁdhi* in hand, and arranges them in its own peculiar method. The series of passages, so collected and arranged, form the main objective of the work. Now, the successive redactors of the work, having these passages before them, have formulated certain rules, six in number, on their basis and have placed them at the head of the series of examples. The order, or the continuity of the examples is not violated, they run on unaffected by the *sūtras* as before. And the assumption, that these *sūtras* have been formulated on the basis of the examples already existing, and not vice versa, turns into conviction, when we notice that where a passage containing the word *enā* (unaccented) occurs in the middle of the series, a new rule, touching that sole word, is formulated and entered into the series; not, however, in any way violating the continuity of the rest of the series, coming under the purview of the six rules, placed at the head of the examples.

Thus, a peculiar importance emerges from the discussion attaching itself to the present APr. We read in it the whole history of the *sūtra* in the making. We find in the work unmistakable traces of the prototype of the Prātiśākhya literature, a stage, a genuinely primitive stage, when a Prātiśākhya contained nothing but Vedic passages, arranged from the point of view of *saṁdhi*. We detect, in the work, the second stage of the development, when brief *sūtras* were formulated on the basis of these passages and placed at their head, both standing together and supplementing each other. We note also the third stage—a stage not fully attained in RPr, TPr, and VPr, but developed to its logical stretch in CA, BT, and P, in which the order of contents was reversed and examples were substituted by brief rules, the former being generally dropped or committed to commentaries.

The consideration of brevity was allowed to work up to this stage and there it stopped. Pāṇini's work became a perfect model for later *sūtrakāras* and they seldom exceeded his limits. And yet we find in P ponderous rules like —

7 2 34 graṣṭa - skabhitā - stabhit'ottabhitā - °eṣṭta - vikastā - viśāstr - śaṁstr - śāstr - tarātr - tarūtr - varuṭr -

varūtr-varūtrir-ujjaliti-ksanti-ksamiti-vamty-amitūti
ca ||

7.2.64 babhūthātatantha-jagr bhma-v a v a r t h e t t i
nigame ||

7 4 62 dādharti-dardhasti-dardhaisi-bobhūtu-
tettike-larsy-āpanīphanat-sam sanisvadat-karākrat-
kanukradad-bharibhrad-davidhvaḍ-a v i d y u t a t-
taritratāḥ-sarisrpatam-varivrtjan-marmrjya'ganigantitū
ca ||

Instances can be multiplied, but these are enough to elucidate the point that the number of examples contained in the above sūtras is ponderous enough for a sūtra work aiming at brevity, and yet P, the consummate abbreviator, had to recite these words one by one, because they stand before the word *iti*, which does, of necessity, demand their presence before it, in order to bring out its syntactic function. Not a single rule can be found in P, Kātyāyana or any other later grammarian worth the name, in which words, standing before *iti* have been dropped for the sake of brevity.

This is not uncommon* in the abridged version of the APr. Here one does meet with rules like *iti sāvadhānīke*, rules that have no justification, utility or parallel whatsoever, and therefore form a group by themselves. This is the final stage, or more properly speaking, travesty of the sūtra style. This also is found in the APr, and nowhere else.

To return to the present rule. We have assumed with reason, that the examples, cited under the rule once formed part of it, or to be more correct, the rule was formulated on the basis of the examples, already existing and not vice versa. That this was so done, is strongly corroborated by the corresponding rule in the CA (2.27) —

ākropadhasyōpabaddhādīnām svare |

Which forms the ūpabaddhādī-gana on the passage, standing at the head of the list and thereby dispenses with the rest of the examples.

That the present APr has not only lost much in the manner shown above, but also has suffered from wholesale subtraction of rules is shown by its meagre and extremely deficient treatment of the sandhi of *n*. To prescribe that *n* is converted into visarjanīya, or to be more precise, to say that this is so done in the accompanying examples, does not lead us to the desired Samhitā form, there yet remains a long stretch between "ūpabaddhāḥ ihā", "ūpabaddhām ihā", to cover which, other Prātisākhya prescribe additional rules, rules that are peculiarly wanting in the APr.

This deficiency should, of course, be supplied from either CA. or P., the reason being shown later on

The sandhi of *n* having historical data behind it, can be traced in the different Prātisākhyas and P. as follows —

RPr. 4.65 284 —

nakāra ākāropadhaḥ padyānto'pi svarodayaḥ |
lupyate ||

The *n*, preceded by *ā*, at the end of a word, even at the end of the first member of a compound, (but not at the end of a pāda) is elided, before a vowel.

The *ā* is nasalized by 4.80 299 and the accomplished form is obtained. RPr. 4.66 285 specifies the cases, nine in number, in which the *n* is omitted even at the end of a pāda, while rule 73 292 rehearses examples, eleven in number, in which the *n* is not dropped even within a pāda.

a The point, to be noted here is, that the RPr. directly omits *n*, it does not convert it into *y* or visarjanīya. The connection between this *n* and the visarjanīya is not perhaps known to the RPr.

A slight advance on this is made by TPr. and VPr., which convert the *n* into *y* (TPr 9.20, VPr 3.141) before its elision, both give in detail (TPr 9.23-24, VPr 3.145-149) the exceptional cases, in which the *n* remains unchanged.

TPr 10.19 drops the *y* and rules 15. 1-3 complete the Samhitā form. VPr 4.124 elides the *y*; 4.52 negatives the further combination of vowels; and 3.129 nasalizes the remaining *ā*. VPr 4.52 has no parallel in RPr. or TPr., but has one in P.

b Both in TPr. and VPr. an effort is made to find connection between the *n* and the *s*, that generally accompanied it.

A further step is taken by CA 2.27 —

ākropadhasyōpabaddhādīnām svare |

The final *n* of ūpabaddhān etc., when preceded by *ā* and followed by a vowel, is converted into visarjanīya.

CA. 2.46 changes the visarjanīya into *y*, 2.21 drops it, 1.68 nasalizes the *ā*.

c We see here CA. taking a clear advance on the earlier Prātisākhyas by bringing in the factor of visarjanīya in the sandhi, "because, all the cases in which the loss of a final *n* occurs, are accusatives plural (Bartholomae, ZDMG. 50, p 688; Wa III. § 50a. and b, p 102) or nominatives singular, which originally possessed a final *s* after the *n*, and the loss of the *n* before the sibilant, with accompanying nasalization of the preceding vowel, and then the disappearance of the sibilant itself, as in other cases after *ā* and before a vowel, are unquestionably the cause of the sandhi, as it finally presents itself". CA then, by bringing in the visarjanīya, as a step in the process, and treating of this combination in intimate connection with those related ones, which form the subject of rules 2.25 and 29, has a decided theoretic

advantage over either of the other Prātisākhya's

For detailed statement of the samdhi cp Carl D Buck, *AJP* 1890 "Accusative plural in Sanskrit and Avesta" pp 291-301 For the treatment of the samdhi in RT cp my note on RT 112 and 185

P 739 changes the *n* into *ṇ*, 832 nasalizes the preceding vowel, 8317 converts the *ṛa* into *ṛ*, 8319 drops the *y*, a process practically agreeing with that of CA and RT

The APr, in the treatment of the samdhi, agrees with the CA and P and its deficiency in the matter, may therefore, be supplied from either of the two

We close the discussion on the present rule with the threefold development of the samdhi of *n* in the early Sanskrit grammar

For the samdhi cp W 209a, Wa I s 279b, p 330

Note that the APrM generally writes short *anunāsika* vowel instead of long, cp examples 6, where it has *vrkām* instead of *-ām*. This practice is frequent in other Vedic mss also, and Muller has noted *stōmān* RV. I 48 14, *rudrām* I 45 1, *ādityām* I 45 1, *devām* I 44 1, *asmām* I 47 5, to cite only a few as typical examples of this practice. Sometimes the *anunāsika* vowel is not written, but according to the laws of Vedic grammar, the quantity is marked by a particular sign, details Muller, preface to the first Vol of the first Ed of the RV p xii, Roth, *Zur Literature und Geschichte des Veda* p 82 (on RV I 50 6)

In MS *-an* before a vowel is changed into *-am*

Schroeder, *ZDMG* 33, p 186

197 *n* is substituted by *y*

Passages beginning with "rtūñr ūtsrjate" formed the real APr-rule CA 2.29 "nāmyupadhasya repa rtūñr ūtsrjate vaśītyevam ādnām" has formed the gana on "rtūñr ūtsrjate", dispensing with the rest of the list, while the APr has dropped the list altogether

Correspondence RPr 4 69.70-288-289 TPr 9.20, VPr 3 140, RT. 112 (with my note), P 838, W 209b, Wa I s 279b, p 330, M 77b

198 (Excepting takmams tāvān etc) the *n*, having a short vowel as penultimate, remains unchanged

All mss *hrasvopadhasya*, better *-opādhas*, cp 199 Cp. W 208 and his note on CA 2.30

199 (In tāvāñv tāpasa etc), the *n*, having a long vowel as penultimate, remains unchanged.

Add these passages to the three examples, given by W for the "samairayantādi" gana under CA 2.30

Ex 5 and 7 are outside the scope of this samdhi

200 In seven cases, the *visarjanīya* is elided

The sūtra reads "saptadhātu" but examples number 13, 7 is covered by 80 and may be an intrusion from the margin 1-3 are cited under CA 2.59, and 4 100 in the same order, and seem to be inseparable 8-10

are cited in the same order under 114b 4-6 remain, it is not certain as to which of these was included in the intended seven examples

Ex 3 Wa I s 287a, p 342, II I s 55b, p 125, Oldenberg, *RV Noten* I 406 p 191, Arnold, *Ved Metre* p 143, Oertel, *Syntax* p 268.

Ex. 10, *pānu* and *pārvaṇ* Wa II. s 161d, p 318, "parusābdah parvavāci" Śāyana, cp note on 114b

201 a In a compound, *visarjanīya* is changed into *s* before *k* and *p*,
b antah (etc) form exception

The rule is important —

(1) It seems, in its present form, a summary comment on CA. 2.62 —

saṁāse sakārah kapayoi anantah-sadyah-śīvasā-chandasām

Perhaps our "saṁāse sakārah kapayor anantah" is an abridgment of the fuller rule and *asyāpavādah* an intrusion from the margin. The rule, in its available form is decidedly later than CA.

(2) Majority of the Abridgment mss read *yathāpau n saṁāse* where *yathāpau n* has no sense, and is obviously the last word of the previous rule ignorantly affixed to the present rule. This proves that the authors of the Abridgment had before them an APr, containing both passages (now treated as comment) and rules (that were formulated on those passages), and that they were so ignorant as to allow this single passage standing at the end of the previous rule to remain in their text and to set it down at a ludicrously wrong place

Correspondence RPr 4.41 260, TPr. 8 23, VPr 3 29, CA 2 62, RT 125f, P 83 46, 49

For the final *s* before the initial *k* and *p*, the Prātisākhya's give a mass of detailed prescriptions which may be summarized as follows —

In compounds *s* (or *ṣ* after non-*a* vowels) prevails, otherwise *k* or *p*hivāmūliya and upadhāniya. But there are numerous exceptions to both parts of the rule

Wa (1 s 286b note) detects a tendency for the ending of the first part of an *āmredita* compound to be made like that of the second part, so as to make the two exactly alike in form, where that is possible

In uncompound words, contrary to the statements of the Prātisākhya's, *s* or *ṣ* is commoner in most texts than *k*. The Taittirīya school seems definitely to prefer *k*, specially after *a*-vowels, but most other schools show a preference for *s* or *ṣ* in both compound and non-compound words

Tabulated statement of the matter BIE. II p 450 pp. 449-454 for final *s* before *k* and *p* in general

202 Ablative-*visarjanīya* is changed into *s* before *pān*, *paratah sakārah* redundant, cp. CA 2 67, see note on RT. 146.

RPr 4.44 263, and VPr. 3 30 give the additional specification that the *pari* must be at the end of a pāda, or before a pause, and the addition of that restriction should make our rule, in its present form, more accurate and should obviate the necessity of the *angebhyah-pāny ādi* gana in CA 2 67. The examples, given here are exactly those coming under CA. 2 67, except "kūstho himāvatas pāri", which is registered under CA 2.67, but is not found under APr rule (202), W. regards the quotation as a slip of memory of the CCA, or as a reading of one of his *kūstha* hymns, differing from that of our text

202b Exceptions to this (i e 202)

a *tasyāpavādah* shows that the passages form the real Prātisākhya rule

b Parallel CA (2.64) forms *angebhyah pany ādi* gana on the second passage of the APr list, implying thereby that the Śaunakiyas read 3 in the initial passage (3.6 1) and not visarjanīya as prescribed by the APr. This is the only case, where CA. forms a gana on the second passage of a list, occurring in the APr. Either CA has omitted the passage, or APr has added it afterwards. Anyway the result is unmistakable APr pumsāh pāri (3 6 1), while Śaunakiyas pumsās p—.

c APrM. varies in visarjanīya and upadhānīya before *p*, which it writes with double *pp*, note its bearing on 129 (k-1).

203 Visarjanīya is changed into *s*

No more inaccurate rule can be possible. The passages are original rule, *visarjanīyasya sakārah* being mere prescription

The CA rule "rāyaspōśādīsu ca" (2.80) has been formed on the basis of the passage-sūtra, cp note on RT. 147

204 Exceptions to the change of *s* into *ṣ*

The rule is important —

(1) It negatives *ṣatva*, which has nowhere been prescribed

(2) "ṣatvasyāpavādah" is an ancillary to the main rule, comprising passages now thrown into comment

yugmadādeśe tais-tvām ādivaṇam (CA.2 84) forms tais-tvām ādi gana on the first passage of the APr.-list

The citation of ex. 14 is irrelevant, because in that the visargas stand at the pause

Final *s* after non-*a* vowels, before initial *t*, is changed into *ṣ* by —

RPr 5 31-32 348-349; (+ 33-39 350-356), TPr. 6.5, VPr. 3 75-76, CA 2 84, RT 284, P 83.103-104, W 100, W. 1 8, 9, 10, pp 339-340, M. p 70.

Variants show that the schools of RV, VS, and TS follow, fairly well, the rules of the Prātisākhya to their respective Samhitās. "AV shows 4 of *ṣ* to one of *s*, and its school texts 3 to 0. VS. has 17 to 2, and other Vāj. texts 22 to 1. TS., on the other hand, is unanimous for *s* (24 cases), and so are its school texts (28 cases). This is the only school, which overwhelmingly prefers *s*, but KS. also has 14 of *s* to 8 of *ṣ* SV itself has only one instance of *ṣ* and its school texts have two of each. MS. is as unanimous for *s* as TS for *s* (20 cases, and 16 from MS and MG)

Summarizing the schools of RV., AV, VS, and MS regularly write *ṣ*, that of TS always, and KS. usually *s*, the variants from SV are indecisive" BLE II. p 439

205 *s* is changed into *ṣ*, when preceded by non-preposition.

The omission of passages makes the rule unrestricted

paramebhyo'nāpāke (CA 2.94) is formed on *parame*, the first word of the original APr. rule *paramebhyah* = paramādibhyah, a peculiar way of stating the gana

Ex. 5 citation doubtful, śréstha = śray-īstha (śra-īstha - Brugmann, Kuz vergl. Gr §150p, 306.), cp śīra (< *ṣreṣ-ro, *ṣreṣ-ā)

Ex 9. reading doubtful. Correct reading probably is: pāthīstham 14.2 6 On *paiheṣṭhām* = pathi- (RV 10 40 13, accented as if it were a superlative) cp. Wa II. I § 23b, p. 56, § 25a, p. 62.

206 *s* is changed into *ṣ*, when preceded by a first member

The rule means nothing, unless the passages stand with it.

tryādibhyah (CA. 2.98) is formed on *trī*, the first word of the original APr rule

CCA cites under CA 2 98, only the first three passages as examples. Either the commentator did not inherit the full APr. tradition. or, more probably, the major portion of his gloss has been lost through abbreviation

Commentaries were also abridged Fitz Edward Hall's letter to Muller, Preface to the third Vol. of the first Ed p. xlviii, my intr. to RT. p 98

206b In idām ūś etc the particle *u* is lengthened

Abridgment has struck off the whole rule

uśa idām ūśv ādiṣu (CA 3 4.) is formed on the first passage of the original APr. rule

The lengthening has not yet been mentioned, yet implied in the present rule

Cp VPr. 3 109

207 The final of a preposition is lengthened before the following member

Omission of passages makes the rule unrestricted. CA 3.12 forms *vatādi* gana on the first word of the original APr rule

Par. Wa. II 1. § 56b, pp 131-132

203 (In *nīhāra* etc.), inseparable as well as separable words, the final of the first member is lengthened, before the second

nīhāra inseparable: 3.76g

amṅga = *amṅya* omission or retention of *y* common.

Abridgment omits *nīhāraḍisu*. The available rule is based on the original APr. rule, consisting of passages, and represents the second stage of the Prātiśākhya rules

209 (The vowel) of the reduplicated is lengthened in sacred text.

chandasī denotes that the rule is taken from a work dealing with both Bhāṣa and Veda, cp note to 59

CCA cites only the first four words under CA 3.13.

210 The final of *śva* etc. is lengthened before *matuṣ*

The rule is an abridgment of the original APr, consisting of passages

211 Also in all genders and numbers

A peculiar rule, entirely inaccurate in its available form. Obviously some rule or rules, connected with it, have fallen out. The recorded words indicate that the rule prescribes lengthening before a suffix beginning with *y*, in a desiderative form, and corresponds, therefore, to "ichāyām ca yakārāḍau" CA 3.13, and APr 154, which has been set down at a wrong place

The words registered as examples stand with the rule

In TSPada, lengthening is not restored to the original Weber, Ind. Stud 13, p 33

212. The first vowel is lengthened

Examples stand in the rule

CA. 3.21 forms *nāraḥāḍe* gana on the original APr rule. CCA. cites only the first three examples under CA 3.21.

213 The second vowel is lengthened

Examples form part of the rule

CA. 3.22 forms *ḍidāyāḍe* gana on the original APr rule.

214 In *sātrāśhā* etc., the first vowel of the second member is lengthened

Exactly equates with CA. 3.23

sātrāśhāḍindam shows the second stage of the abridgment of the Prātiśākhya rules

214b 1 When *ni* is elided, the final vowel of the stem is optionally shortened according to "optionally, when *ni* is elided"

2 others are long,

3. that is to be restored to the original (in the Pada)

(1) a Nom, acc, voc, pl -ā and *ānu* W 309b, L 346-347, M. p 260, Wa. III. § 26b, p. 62; origin of -ānu Wa. III. § 51c, p 105.

b The final long *ā* has disappeared in Greek and Latin leaving only scanty traces, in the Veda, on the other hand, there is hardly a trace of this shortening, save in forms from—*an* stems. There is reason, however, for assuming this shortening in some cases L 348, W 309b, M. p 261. This view is disputed by Wa. (III § 51a, note, p 104) "auch kurzung des -ā ist nicht anzuerkennen" Probable cases of shortening cited by L are doubtful RV 9.88.2 *vana* (*vāne* Pada), 1.42.3 *āha* (*āha* Pada) do not support shortening, all the same, APr maintains shortening

c The rule *ruḷope bahulam*, untraced, probably an echo of some ancient grammar.

d Elision of *n* —

nīśabdo bahulam VPr 3.17,

śeś chandasī bahulam P 6.170.

(2) *anyeṣām* may refer to —

a Stems other than those affected by shortening, i. e. -*ān* stems, viz. *jānimā* (*jānima* in Pada), *dhārmā* (*dhārma* in Pada) etc., cp 114c. Forms like *viśvā* (= *viśvāni*) are not shortened in the Pada M p 261 top

b Forms like *asyā* (= *asya* in the Pada), ex no 1

(3) *sah* may refer to —

a Lengthening is restored to the original short (i. e. *jānimā* = *jānima*, *asyā* = *asya*)

b Shortening is restored to the original long; (hypothetical *vāna* should be *vānā* in the Pada)

The rule establishes the important fact of shortening, maintained by L

214c The final of *nāmā* is long in *nīhāra* *septa nāmā*.

215 Elsewhere the final of *nāmā* is short in non-compound. Abridgment omits 214c and drops *ato'nyatra* of 215. See M. p 62, Aufrecht, AB P 427, JAOS 25, p 98, Keith, AA 2.3.8 n. 9

215b Where *jānima* is seen (as *jānimā*) with its final long, it is followed by the initial *a* of the following word, one should separate the word (*jānima*) with its final short everywhere, even in non-compound.

What about 2-4 under 214b? Perhaps they are excepted. Evidently a later addition.

215c A verb has no long simple vowel as final; where it is so seen, the lengthening is due to the Samhitā, one should separate the verb with its vowel shortened.

215d The forms, ending in *a* are imperative second person singular, the same having *āśhāḥ* with those having *i* as final, become subjunctive

kalpayā (= *kalpayā*) impv, sec sing.; *kalpayāt* subjunctive.

216. Of the particles and indeclinables, the vowel before another word, becomes long

Construction rather awkward

216b The final of *ādha* is lengthened before a consonant, except *tyām* and *āhiḥ*. It is invariably *ādha* (with short *a*) before the initial vowel of the following word, but before a consonant it is long

Emend MS *dīha* into *ādha* and put an avagraha mark between *-ne* and *hra-* (= *ne' hra*)

The Kārikā occurs under CA. 3 25 with "svarāda-vapi" and "*-ne hra-*" where it may be, accordingly, corrected

List accurate *adha* twice at AV 18 1 21, *ādha* 23 times, always before a consonant.

At 18.3 17 W reads:—

ādha syāma without reporting any variant, which may be, accordingly, corrected into *ādha*

216c. *evā*, this alone has long *ā* at the end, when seen at the beginning of a pāda

List accurate

217 (1) The author of the Pada has taught separation in a compound according to (original Prātiśākhya), rules *samudrā* etc. are excepted, and so are *yuvati* etc. before a taddhita suffix

(2) I shall declare those cases, where separation is not made between the theme and the suffix, according to the teaching of the teachers, versed in grammar

(3) Conventional terms, also those that are specific appellations of objects, i.e. *kakubh* etc. are not divided, such words are (correct and indivisible) according to grammar, hence to be taken as put down in the rules

(4) A word is not divided on account of doubt (about etymology), elision of letter, or transposition thereof

b Not clear

(5) A One should not divide (stems ending in) *-t* and *-s* from a possessive suffix, on account of the negation of *padasamjñā*

b (Words composed of) *prā* and *āpa* not ending in *i*, *u*, *r*, and *l*, are not separated from *Vac*

(6) A Likewise forms of *vid*, when joined with a pronoun, also a suffix denoting quantity (from its stem = pronoun).

b On account of cerebralization after a proposition, likewise one should not divide *yuvati* etc

(1) Important but an ambiguous and disjointed statement. The author of the Kārikās has a fuller APr. before him and takes for granted, rules prescribing separation

Note *sāstrataḥ* = Prātiśākhya-sūtrataḥ Are we to assume that the Prātiśākhya preceded the Padakāra?

samudrādīnām pratiseḍḥah may refer to CA. rule or better to the urAPr

samase' vagrahaḥ: cp VPr 5 1.

(2) See 218-219 He sets out to register only exceptions, which he has been, in fact, doing throughout the third Prapāṭhaka.

yathāmnātām a hint at the long standing Prātiśākhya tradition

vibhakti cases in P. case-endings Liebh, Zur Einführung II 11ff.

(3) *-śabdātha-* for *-śabdartha-* = *śabdartha* artha, samdhi irregular, cp. 72, Caland, PB. 19 4 7

rādhisadbāh = *kakubhādāyaḥ*

samyā = *Viśvāmitrādāyaḥ*

What words are included in the *gana* is not clear.

śabdam neuter, a favourite idea with the text; cp *śabdāni*, thrice under 28

śāstram cp. *naigama-rādhibhavam* hī *susādhu* MBh II p. 138

nīpāta —

deśyāḥ sūtra-nibaddhāḥ kriyante, deśavyāḥ sādhitvena pratipādyā iti sūtre nibaddhyante prasāngena sādhitva-pratipādanārtham.

MBh II p. 413 P 5.3.55

See also Vol I pp 52, 86, 378, II 406, III 103, 105, 123, 194, and 255 The reference may be to P, or, more probably to the long passage-sūtras, containing inseparable words, that are to follow, to which the *Kārikākāra* has written this preface of metrical rules

For the practice of registering *nīpātana* words cp RPr. 4. 98 317

(4) a *samdehāt* VPr. 5.37, CA 4 51

varnaloṇa VPr 5 41

vyatyayāt no correspondence in any Prāt, perhaps a reference to ur-APr

b Not clear to me

(5) a *padatva*. — *tasau matvartha* P. 1.4.19.

Details Weber, Ind. Stud. 13, p 29, *matup* in general. l c pp. 24-30

b Better *-taḥ* Note the *ik* *pratyāhāra*

Parallels VPr 5 29, CA 4 53, see also 217, the basis of this Kārikā

b = Ind Stud 13, p. 36.

CA 4 69 *savanāmnā dṛśah* = VPr 5 36 (only a part),

idṛk etc. L p. 489f, Debrunner, BSOS. 8, p. 491; P. 3 2 60 with Bhattoji in *Śabdakaustubha*.

Detailed treatment Weber, Ind. Stud. 13, pp. 37-38.

Suffix denoting quantity l c pp. 29-30.

b Better *-bhy' dhopanātms tu* = *bhyaḥ + adha + upanātān*.

No correspondence, but it is implied in VPr. 5 40, where Uvaṭa's explanation is needless and perhaps wrong.

217b *prānā* and *āpānā*, from *prā* and *āpa*, are excepted, on account of the doubt regarding lengthening.

MS *vedatāḥ* = *vidatāḥ* (*vā + uditāḥ*), better — *natyapoditāḥ*.

Parallel VPr 5 32 There can hardly be any doubt about this savarna-dīgha.

217c A word does never suffer separation from V ac with its suffix elided

See 217a 5 b

ha kadācana redundant and a later addition, cp

Weber, Ind Stud. 13, p 36

217d Words, whose division is nowhere favoured by (Prāt) rules on account of the uncertainty regarding the substitute and augment etc., have been registered here in entirety

Second part ambiguous

ābādha similarity on account of sandhi (contrary to general sandhi rules VPr 5 38)

iya = āgama VPr 5 43, CA 4 58-59

caivṛta - entirety?, not met with elsewhere

17e samantā, having the sense of *wholly*, accented on na, is not divided, accented on the first, in the sense of *leaving*, it is divided.

Better samantām, cp CCA under 4 38 Correctly pūānārtham into -rthe. Perhaps in its adverbial samantam is accented on the final meaning *illy*, but in its adjectival use on the first, citing *completion*. Explain accordingly W under 4 38

Kārikā requires division at 4 34.5, SPP does it, W. leaves it undivided

CA 4 38 may be an abridgment of the fuller APr.

a

217f samānā is divided only in samānām asmin kō devāḥ, cet should never divide samānā other than the one in this sage

sarvadā na = kadāpi na

Cp CA. 4 39 with W, samāna is not divided in Pada. Weber, Ind Stud. 13, p 41

217g āvayām is divided only in aghām āvayām, elsewhere inseparable

etāvat = this much = only here.

217h In ābhūdāhām āśām, āśā means desire, it is divided only here Elsewhere āśā is accented on the first, in the sense of *quarter*, one should not divide it there

CA 4 72 may be an abridgment

217i a ūttarasamāt is divided only in utōttarasamāt, elsewhere it is inseparable

b Other than these, are separated

Another uttara, means quarter.

VPr 5.2 declares a word formed with *tava* and *tama* not separable, when opposed in meaning to "south", that is, when meaning "north" - this being, as we may suppose, another case of samjñā. This principle is so far followed in our text that the word is never divided, when it has the meaning "north", but it is also left without avagraha at 3 5 5, 4 22.6, 5 28 10, 6 118.3, 134 2, 8 2 15, 12 1 15 (leaving aside the cases registered in *uttarasamāt* etc.), where it has its own proper signification 'upper', or 'superior', 'remoter' or 'later' W thinks that the true principle

which should determine the separation or nonseparation was misapplied by the constructors of our Pada text, cp his note to CA 4 16.

217j āyām, acute on the final, looking like a noun, should be divided with ā, āyām prācandimah (is an example). One should not divide it as a verb, either acute on the first or enclitic

217k Separation is not made between -māna and the base ending in a, yāamāna etc are illustrative examples

217l One should not make division between -ka and the base ending in a vowel, tūndikāh etc are illustrative examples

MS. svarānta - a slip

Better tūndikāh sing, śakāt doubtful

Details Weber, Ind Stud 13, pp 16-17

217m ānūditām, udita, sasamudye (?), and udyāmānam are from V ud (=vad) with piśārāna, (here the root is) V vad

MS udana a slip for -nā

prasārñā = samprasārñā, but at 153c prasārāna = contraction, i e bh = p

217n āstthipam, āstthrasan, āpapusah, and āvavtrān are from reduplicated (V sthā, V tras, V pā, and V vit), the first letter (ti, pa, va) belongs to the root itself it is not a preposition, (hence not separated)

Cp. L p 506

MS corrupt, read —

—āvavtrān, abhyastāt, tasya aiva, nopasargah!

217o avadyā is from V vad, (a denotes) negation, it means *anudyam*

MS corrupt, punctuate —

avadyām, vadih, pratishedhah, anudyam!

anudyam = a + vad = na vaktavyam

217p vidātha is from V vid, in the sense of *lyut* (=ana), no preposition

Etymology much discussed Bloomfield, JAOS. 19, 12ff, Foy, KZ 34, pp 226-227, Oldenberg, ZDMG 54, 608ff, Geldner, ZDMG 52, p 751; Bloomfield, JAOS 45, p 159, 48, pp. 20C-224.

* Better vedanam

217q These also from V vid, vidānāh, vidāne, vidyūh, no preposition

lokām = logām confusion of k and -g not infrequent

vidyutam a slip for vittam

Also vittvā, videsta, vidā, and vittā

avtā a slip.

217r In āpasprdhethām (?), ānroūh, ānāsānāh, ājīm, āśūh, āyōh, ādyām, and (an +) ādyām, the first vowel is a part of the root, with penultimate lengthened, no preposition

MS. corrupt, read —

—śānā ājīm āśur āyor ādyam anādyam—

The roots are √ro, √ās, √aj, √as, √i, and √ad

āpasprdhethām irrelevant, an intrusion from scholium, P 6 1 36 reads "āpasprdhethām ānreuc ānrhur" etc

217s In ācakraḥ etc the root is reduplicated, no compound

MS corrupt, read —
davidyutāt taittirātāh kaikratam (?) jīyāsatah
saisrpatm varivṛjan maiṁrśam adidyutāt—.

P 7 4.65 contains, besides others, 2, 7, 8, 12
saisrpatm and varivṛjan are not found in AV,
these are intrusion from P., cp 217r.

vaivṛjanyanti registered under 220
"śāsādānah śāsādyamānah" Nir 6 16, śāsādyamānah intrusion from Nir., cp 57b. note.

Enumeration L p 506 Negelein, Zur Sprachgeschichte des Veda p 80

218 (1) Nor in a copulative compound, made up of the names of divinities,

(2) also not after a long vowel before *bhāh*, *bhāyām*, *bhāya*, and *ut*

MS shows both rules into one Parallel VPr. 5 12, 27 The rule is not followed in TSPada Weber, Ind Stud 13, p. 40.

Devatādvandva, Reuter, KZ. 31, p. 172 seq

218b Separation is not made between themes, ending in letters other than long vowels, and *su*, with its *s* changed into *s*, agnisu is an illustrative example

218b-218c go together.

219 A monosyllabic (compound-) member, which has suffered change of elongation and has a vowel as final, is not divided, such is the opinion of Śākalya

Parallel VPr 5 28, CA 4 55, Weber, Ind. Stud 13, pp 39-40

The prescription is generally followed by all the Padas.

Śākalya = Padakāra, mentioned at 217a. 1, perhaps the originator of the Prātisākhya literature

220 A monosyllabic member ending in a vowel, preceded by privative *a*, is not separated, except in āprayāva etc

Parallel VPr 5 24, CA 4 56, TSPada does not follow this Weber, Ind Stud 13, p. 41

220b panispadā etc do not suffer separation
221 Or in particular letter (?), gender, accent, case, and number?

svara repeated.

Emend into *varnalinga-* as in 222-223

Statement incomplete, predicate missing. Does it mean that all grammatical phenomena are restricted to particular letters and gender etc., or does it

imply that *avagraha* is restricted to particular letters etc?

Avagraha according to accent 217c. -217j

222. The poets have observed in the ancient (Prātisākhya or grammatical) rules, that in the sacred text, letter, gender, accent, case, and number are (liable to be) reversed

vākyaṇyatyaṇah = *vacana-* as in 221, or reversal of the sentence-structure as in the order of preposition and verb (W. 1081 a)

Op Kārikā to P 3.1.85

223 Letter, elision, augment, short, long, protracted, middle, and active are (liable to be) reversed

varna = *samdhī*, cp note on 2 *Varna* = letter in *vanavyatyayaḥ* MBh II. 64. on P 3.1.85.

On the reversal of accent cp. Wa. II 1 § 17a, pp. 40-41

ātmanebhāṣā = *ātmanepada* *apī* + *√i* = reversal

Read *ātmanebhāṣā(h)* *parasamibhāṣā(h)* from *-bhāṣa*. The words do not occur in P They are first noted by Kātyāyana under P 6 38 —

ātmanebhāṣāparasamibhāṣayor upasamkhyānam !

Compare also Bhīmasena's Dhātupāṭha MS., Cambridge Add 1402 —

śṛiganeśāya namaḥ ! *bhū* *sattāyām* *udāttaḥ* *parasamibhāṣah*—

noted by Liebhich, in Kāṭhāraṅgini p 243

Was the term evolved after P's time, or does it belong to a school different from that of P., or was it current in a part of the country different from that of P.?

223b. Out of conjecture or grammatical consideration, one should not change the traditional (sacred text), holy congregation is (traditionally) said to be its (true) grammar, we have seen, in the previous rules, both prescriptions and exceptions

Better *vidhi-vyatyayaḥ* (*sasthi-samāsa*), the treatise generally records exceptions.

223c The sacred text being unhimmed, if we have missed to teach in this *Reader* (any word), which ought to have been taught, its description is holy congregation, its description holy congregation

lakṣanam *śabdo lakṣyaḥ* *sūtram lakṣanam*, MBh I. p. 421 also III. p. 85

The two Kārikās occur, in a mutilated form, at the end of CCA, correct them, accordingly, there.

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COMPARATIVE LIST OF INSEPARABLE WORDS.

amsadāḥm (-dhri-), 76k, amśa Nu
12 36, correct form —dhriḥm
Bloomfield, KanśS.
p xxxix

ākūpāśāḥ 76f, a+kūpa+√r Nir
4 1, VS 24 35, TS 5 5 13
1; Weber, Ind Stud 13, p
48

agnisṭu 77b, Nu 7 14.

aghalāśāḥ 76j, Nir 6 11

agharāḥniḥ 76j

arīkūśāḥ 76f, Nir. 5 28

asikādat 76o, VS 38 22

ajagarāḥ 76f, VPr 5 37, VS 24
38, TS 5 5 14 1

ataskuām 76g

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āditiḥ ānāgān 79

ādityutat 76o, VS 4 25

adomādām 76f, adoma—da L.
441, 445

ādbhutah 76h, VS 27 34, TS 1
3 14 7; Nir. 1 6.

anavadyābhūḥ 76h, VS 33 11

ānāgamisṭuḥ 79

ānāgan 79, VS. 33 17

anāgāḥ 79

anāḥānan 79

ānādistām 79

anādyām 76ā

anādhrīyāḥ 79, VS 5. 5, TS 1.
2 10 2

ānābaya 79

anāmanāt 79

anāmāyāḥ 76j

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anārambhanā 79

ānāvayāḥ 79

ānāvrttām 79

anāvryādham 79

anāvīaskāḥ 79

anāsīdām 79

ānuditām 76z

anustāp 76e, Nih 7 12, VS 8. 47

ānūkām 76g

anūkyām 76g

anūśaśā 76g, VS 20 69

āntaka(?) 76g, VS 30 7.

āntatām(?) 76h

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āpāpūśāḥ 76ā

āpāram 76g, VS 17 59

āpārūḥ 76g

āpāś 76g

āpasprdhethām 76e.

āpāñcam 76g.

āpāñcaḥ 76g

āpānati 76b

āpānāḥ 76b, VS 18. 2

āpāmārgāḥ 76f, VS 35 11

āpāstihāt 76g.

āpajāstām 76k

āpratittam 76g, TS Pada apati—
ittam (3 3 8. 2) is false

Weber, Ist 13, p 55, VS
apratitā (8 58.) not divided

apsamāśāḥ 76f, VS 18 38-43, Nir.

6 13 (five etymologies), ap—
śāśa Oldenberg, Rel des Veda

251, Pischel, Ved stud I. 27,
a+psaśas Weber, Ist 13,

135, Holzmann, ZDMG 33,
644. Wā, Festschrift Kuhn

159-161

abhiśtaye 76e TS 1 2 3 1, VS

4 11, abhi+as, which never
means to help but to be

superior Bloomfield, ZDMG
48, p 572 n 1

abhiśramam 76g, VS 6 17

ābhīśannā 76g, TS 4 6 6 2

abhiśāt 76g

amuvā 76k.

āyah 76k

āyāśāḥ 76j

āyāśāḥtesu 76h

aragāḥ 76h; VS 8 5

arāśaki 76h, cp arāda in MŚ. 2 5

9 58, 17 and arādi in ŚB 4
5. 5 5, also arāśa=bent, t

- >d >1 (1): Pischel, PGr. §238
Geiger, Pali Gr. §386.
- areamānuḥ 76k
ārbudih 76j, TS. arbuda 4. 4. 10
4, VS. 17. 2; Nir. 3. 10
- alajāḥ 76j, VS. 21. 34.
- alasaḥ 76k
aliklavāḥ 76f
alubhyatāḥ 76h.
- avadyānu 76i; VS. 6. 17; TS. 2. 3.
14. 2; Weber, Ind. Stud. 13,
p. 135. n. 1.
- avandru 76g; RV. 1. 105. 4, VS.
21. 4.
- avamu 76g, RV. 3. 54. 5; VS. 17
21
- āvaram 76g; VS. 19. 49.
- āvarā 76g.
- āvaro 76g; RV. 2. 9. 3, VS. 17. 75.
- āvartih 76g, RV. 1. 108. 3; TS. 1.
5. 3. 2 (in VS. avast+it).
- avayrtm 76u, RV. 1. 161. 47, VS.
10. 19.
- avācānam 76g.
- avācānu 76g.
- avādhavāḥ 76g, RV. 10. 18. 7.
- āvatarānya 76k; āvta. Nir. 1. 12.
- āvārtaryāḥ 76k.
- āvātāhāḥ 76f, VPr. 5. 37; VS. 12.
49; TS. 2. 3. 1. 5, RV. 1
135. 8.
- asṭhivāntu 76k, RV. 7. 50. 2.
- āsati 76h; RV. 5. 53. 15.
- āsepātāḥ 79; VPr. 5. 37; VS. 9.
40, RV. 10. 171. 4
- āsahandhuḥ 79
- āsamānu 76g; RV. 10. 60. 2.
- asāscātāḥ 76k; RV. 1. 7. 6, VS. 3.
38; Nir. 5. 2; from the noun
asācat we have the bahuvrīhi
adj. a-sācat with regular
accent; from the participle
āscent we have the negative
compound ā-sācent with
regular accent Garbe, KZ.
22, pp. 494, 512.
- asāsvāḥ 76j.
- asmābhiyam 76k, RV. 1. 7. 6,
VS. 3. 38.
- asavakātā 76k.
- ahorātrē 76d; VPr. 5. 37, VS. 6.
21; TS. āho-rātrē divided 1-
3. 11. 1, RV. 10. 190. 2,
SV. ahan=a-han.
- ākṣm 76f, VPr. 5. 37; VS. 9. 57,
RV. 9. 67. 80; TS. 1
8. 6. 1.
- āghāṭāḥ 76f.
- aghrpiḥ 76f, RV. 1. 23. 4, Nir. 5
9; BD. 3. 95.
- ājim 76c, RV. 1. 179. 3; VS. 17.
98.
- ājyam 76c; RV. 10. 90. 6, VS. 2.
8; TS. 1. 3. 4. 1
- āndāḥ 76f, āyā RV. 1. 104. 8,
VS. 20. 9; Nir. 6. 32.
- āndyaḥ 76f.
- āturam 76f, RV. 8. 22. 10
- ādyānu 76c.
- ādhrahā 76f, RV. 7. 41. 2, VS. 34.
35, Nir. 12. 14; Debrunner
BSOS. 8, p. 492
- amāsānāḥ 76c; VS. 32. 10.
- amudāk 76b, RV. 1. 13. 5; TS. 1.
2. 14. 1; VS. 7. 32, Nir. 6.
14.
- amṣuḥ 76c, RV. 1. 19. 4.
- āhaya ānahayo 79.
- ābhūkam 76f.
- āmikgā 76f, VS. 19. 21; TS. 1. 8.
2. 1.
- āyam 76w; RV. 3. 55. 8, VS. 13.
51
- āyudhan 76f, VPr. 5. 37, VS. 16.
51, RV. 2. 15. 4; TS. 4. 5.
10. 4; Nir. 10. 6
- āyusmat 76, TS. 1. 6. 2. 4; VS.
34. 52.
- āyugmantāḥ 76.
- āyāḥ 76c; RV. 1. 96. 2; VS. 15.
63.
- ārtih 76f; TS. 1. 5. 2. 5; VS. 30. 9
(ā+rti)
- ārtvyāḥ 76f.
- ārputam 76f; RV. 1. 164. 14.
- ārṇam 76f, RV. 1. 103. 3; VS. 33.
32.
- āvayaḥ 76q, RV. 8. 45. 38.
- āsānu 76c
- āsābhyaḥ 76c, RV. 2. 41. 12; VS
1. 18; Nir. 6. 1.
- āsānu 76c.
- āsāḥ 76c; RV. 1. 39. 3; Nir. 6. 1.
- āsāṇāḥ 76f.
- āsāḥ 76c, VS. 7. 12, RV. 4. 11. 4,
Nir. 6. 1.
- āsaktih 76f, RV. 10. 85. 28.
- āsāni 76h, RV. 1. 75. 1, VS. 9. 14.
- āhanāsam 76f, RV. 10. 125. 2;
Nir. 5. 2
- āhanāḥ 76f, RV. 10. 10. 6.
- Idāvaksarāya 76h, VS. 30. 15, TS
5. 5. 7. 3.
- Indiāvarunā 77, VS. 36. 11, RV.
1. 17. 3
- Indrāsānā 77, RV. 2. 30. 6; VS.
36. 11.
- istāpūrtānu 76d, RV. 10. 14. 8, VS.
15. 14; TS. 3. 3. 8. 5. (istā-
p-); discussed by Windisch
in Festgruss an Bohlingk
115-116
- Idāḥ 76, VPr. 5. 37, rūdhāsābda-
prakāśaḥ Kāś. on P. 3
2. 60
- Idāse 76, RV. 1. 17. 1, VS. 33. 61.
- Uccā 76k, RV. 1. 24. 10, Nir. 4.
24, SV. ut-cā.
- uccāḥ 76k, RV. 5. 32. 6.
- ūttabhiḥ 76g, VPr. 5. 38; RV. 10.
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- uttarānu 76u, VS. 28. 52, RV. ut-
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- ūtтарыmāt 76t, RV. ut-t. 10. 98,
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- ūtтарыamin 76u, VS. 15. 54, al
divided in RV.
- ūtтарыsām 76u.
- ūtтарыḥ 76u, ut-t. RV. 4. 18. 9.
- uttarās 76u, VS. 13. 57, RV. ut-t
4. 26. 6
- uttānāyām 76j, RV. 1. 164. 14;
VS. 34. 14
- utthātūḥ 76q; VPr. 5. 38, TS. ut-
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- ūtthitāḥ 76q, VPr. 5. 38, VS. 22.
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- ūdhā 76c
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- uditā 76z; VS. 33. 42; uditam RV.
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- udīth 76c, VS. 16. 64.

- udumbālam 76j, RV. 10. 14. 12, TS udumbāra 2. 1. 1. 6.
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ērtasamāh 76i
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opasāh 79b, RV 10. 85. 8, meaning : Banarjī, Bihar & Oṛissa Journal XVIII. 1-3.
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ōśadhayaḥ 76e, VS. 1. 21; TS 1. 8. 1, RV. 10. 17. 14, Nir. 9. 27.; (SV ośa-dhi) op Kāś on p. 6. 2. 42
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kumbhāh 76f, RV 10. 89. 7, VS 19. 87.
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gavisthiram 76f, VPr. 5. 37, VS. 15. 25, RV 10. 150. 5, TS 4. 4. 2.
gāvūtiḥ 76k, RV 9. 74. 3, VS. 21. 8, TS. 1. 8. 2. 2; SV. go-yūtiḥ.
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avagraha, op. Weber, Ind.

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jagivān 76k, RV. 2. 12. 4; TS does
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hrasvānta bases Weber, Ind.
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jijyāsataḥ 76o, RV. 10. 152. 5.

jimūtāḥ 76k, RV. 6. 75. 1, VS
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Tatāmahāḥ 76h, TS. 3. 4. 5. 1;
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duchūnā 76g; RV. 2. 23. 6, VS
19. 38; TS. 1. 4. 21.

dundubhiḥ 76i, RV. 1. 28. 5; VS.
29. 55; Nir. 9. 12.

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durāhā 76g

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20; Nir. 7. 15, four et

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TS. Weber, Ist. 13, p. 31.

dvādaśa 76d; RV. 1. 25. 8, VS.
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Dhruvām 76k, RV. 1. 164. 30; VS.
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niskāḥ 76g; RV. 1. 126. 2.

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nīcīḥ 76g, RV. 1. 66. 5.

nīcalḥ 76k, Nir. 4. 25, 5. 18.

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25. 38; TS. 4. 6. 9. 1, Nir.
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- parjanyaḥ 76k, RV. 4. 57. 8, VS 7. 40; Nir. 10. 10, 4 et, BD. 2. 31-38.
- paladānām 76k
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- piṅgāh 76h, RV. 8. 69. 9.
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- piśāngam 76h, TS. 1. 8. 19. 1.
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- purodāśau 76h, VPr. 5. 37, VS. 19. 85, RV. 1. 162. 3, TS. 1. 8. 4. 1; P. 3. 2. 71.
- pulkīyāh 76f; (= purīkayāh) Schroeder, ZDMG. 33, pp 193, 195.
- pūtūdrūh 76k, TS. 6. 2. 8. 4.
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- pratnaḥ 76f, RV. 1. 117. 1, VS. 11. 70.
- pratyāñcam 76c; RV. 2. 10. 5, VS. 10. 8; Nir. 8. 15.
- prān 76c; RV. 1. 164. 38, VS. 19. 3.
- prācōḥ 76c; RV. 7. 6. 4, VS. 16. 64.
- prānāti 76b, TS. prā-na 2. 6. 8. 7, 4. 1. 4. 1, Weber, IST. 13, p. 42.
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prātāḥ 76k, RV. 1. 16. 3, VS 39. 12
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- prāvrtā 76f, VPr. 5. 37, VS. 17. 31, RV. 10. 82. 7; TS. 4. 6. 2. 2, Weber, IST. 13, p. 48.
- prāśam 76f.
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- bhāspātīh 76g, VPr. 5. 37, VS. 2. 13, RV. 1. 62. 3, TS. 1. 2. 3, Nir. 10. 11
- Bhadrāyā 76k, RV. 10. 3. 3; Nir. 4. 10 on *bhadra*
- bhūrnayāh 76h, RV. 1. 55. 7 (7 times) Nir. 12. 22
- bhṛngāh 76h · VS. 24. 29.
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- madhūlakam 76k
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- mandasānā 76k, RV. 4. 50. 10.
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- marmāvidham 79g; not mentioned by P. or Pat. but by Kāś. :
- Thomas, JRAS 1901, p. 266.
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- mitrāvārunau 77, VS. 2. 3, SV. mi-tra.
- mithuyā 76k, RV. 7. 104. 13; TS. 1. 2. 14. 6, IST. 13, p. 15.
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- Yājatrāh 76k, RV. 1. 89. 8, VS. 25. 21
- yājamānaḥ 76x, RV. 1. 24. 11, VS. 5. 28.
- yajñāyajñīyam 76d, TS. 4. 1. 10. 5, VS. 12. 4, RV. yajñā yajñā 1. 168. 1
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- Lāṅgalam 76k; RV. 4. 57. 4; VS. 12. 71, Nir. 6. 26, three e

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- vāmsagaḥ 76k; RV. 1. 7. 8; TS. 2. 6. 11 5., on vamsā Nir. 5.
- vanāspātīh 76g, VPr. 5. 37, VS. 4. 11, RV. 1. 90. 8, TS. 1. 3. 6. 1, Nir. 8. 3, BD. 3. 26.
- varāhāḥ 76f; RV. 9. 97. 7; Nir. 5. 4, 3 et.
- vārimataḥ 76h; varimā RV. 1. 55 1; VS. 18. 4.
- varivarjayanti 79c.
- vārdhamānaḥ 76x, RV. 3. 8. 5, VS. 11. 29.
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- vithurāḥ 79b; RV. 1. 186. 2.
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- vidātham 76a, RV. 1. 117. 25, VS. 23. 57; Nir. 6. 7.
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- vidāne 76r, RV. 1. 122. 2.
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- vidyūtam (?) 76f, vi-d. RV. 2. 35. 9 but VS. vidyutam 25. 1.
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- vīrūdhāḥ 76g, RV. 10. 97. 21; VS. 12. 6, TS. 1. 3. 14. 2; Nir. 6. 3.
- vṛṣabhāḥ 76k, RV. 1. 31. 5, VS. 4. 30, Nir. 4. 8; 7. 23. 9, 22.
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- vyāghrāḥ 76f, VPr. 5. 37, VS. 15. 17, TS. 4. 3. 5. 1, Nir. 3. 18, Kāt. on P. 3. 1. 137.
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- śārādah 76k; RV. 1. 72. 3; VS. 25. 22; Nir. 4. 26.
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- śāśadānaḥ 76c, RV. 1. 33. 13, Nir. 6. 16.
- śīmśumārāḥ 76f, RV. 1. 116. 18, TS. 5. 5. 11. 1.
- śikhandīnaḥ 76k, *ruḍhisābdaḥ* Kāś. on P. 6. 2. 10.
- śītingāḥ 76h; śvītingaḥ TS. 5. 6. 15. 1 śīti. Nir. 4. 3.
- śīpavitnukāḥ 76g.
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- śīsriyānāḥ 76c, RV. 1. 82. 2, VS. 15. 28.
- śīrsaktim 76e.
- śūnāśtrā 76d; VS. 12. 69, RV. 4. 57. 8, TS. 4. 2. 5. 6; Nir. 9. 40, BD. 5. 8.
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